

The Kingdom Interlinear Translation of the Greek Scriptures

Presenting a literal word-for-word translation into English under the Greek text as set out in "The New Testament in the Original Greek—The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D." (1948 Reprint)

together with the

New World Translation of the Christian Greek Scriptures, Revised Edition, a modern-language translation of the Westcott and Hort Greek Text, first published by them in the year 1881 C.E., with which are included the valuable Foreword and the Appendix of the said translation, with numerous footnotes and an Explanation of the Symbols Used in the Marginal References

PRODUCED BY

New World Bible Translation Committee

—1969 C.E.—

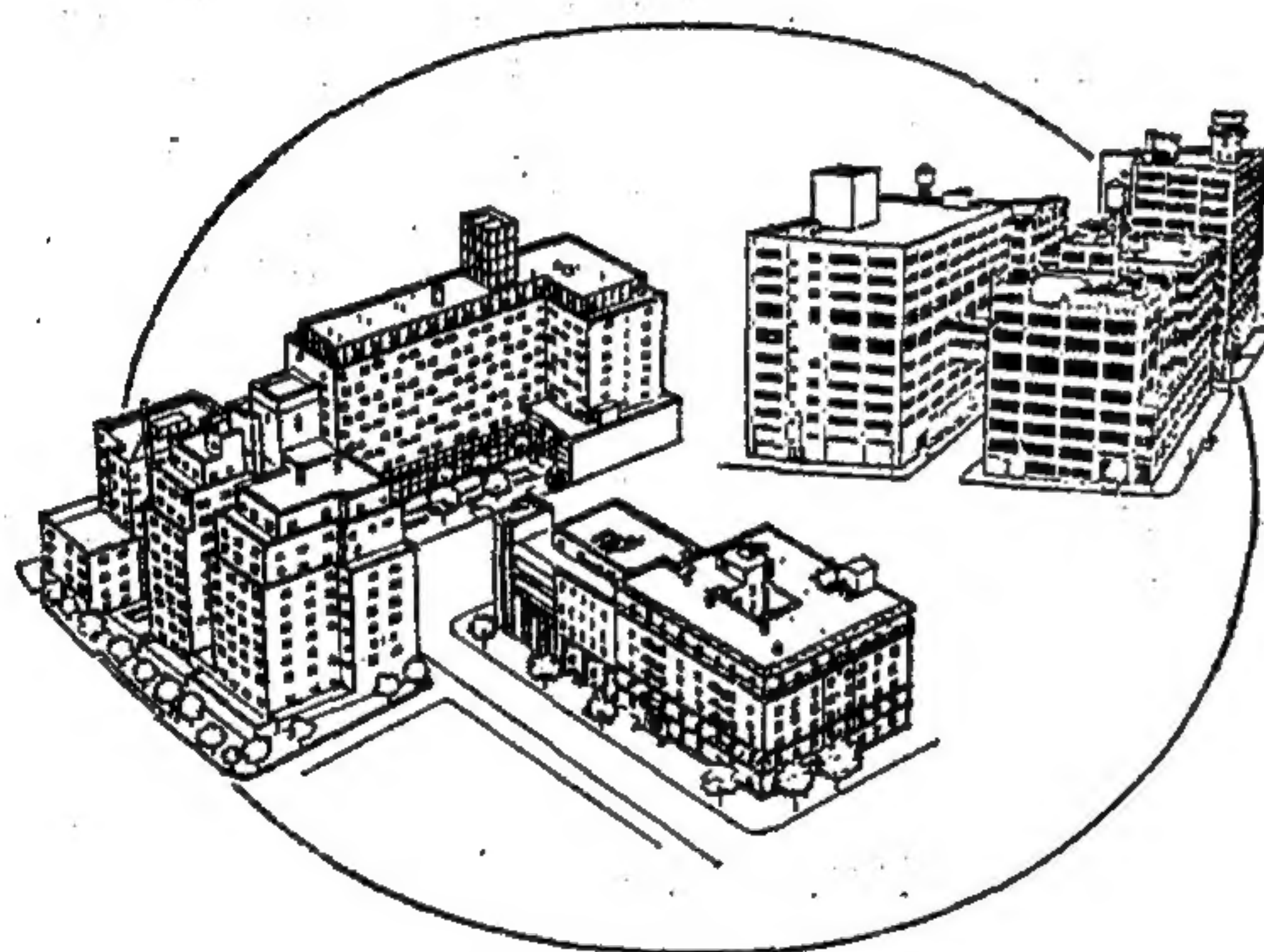
"OUR FATHER IN THE HEAVENS, LET YOUR NAME BE
SANCTIFIED. LET YOUR KINGDOM COME. LET YOUR
WILL TAKE PLACE, AS IN HEAVEN, ALSO UPON
EARTH."—Matthew 6:9, 10, NW.

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BY WAY OF EXPLANATION

The inspired Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures commonly called The Old Testament. Comparatively few persons in this latter half of the twentieth century C.E. have studied the original language of the inspired Greek Scriptures so as to be able to pry directly into the basic thoughts of the original written text. The inspired Greek Scriptures were written, not in the ancient classical Greek nor in the modern Greek which dates from the fall of Constantinople in 1453 C.E., but in the common or *koiné* Greek of the first century of our Common Era, the international language of that time. Hence the *koiné* Greek of the divinely inspired Scriptures is a special study in itself.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that will not be confused by sectarian, denominational religious teachings but that is fortified by the knowledge of what the original language says and means. To aid such seekers of truth and life is the purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures*. Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koiné* Greek basically or literally says, without any sectarian religious coloration.

In the broad left-hand column of the pages of the main material will be found the original *koiné* Greek text as revised (in 1881 C.E.) by the renowned Greek scholars B. F. Westcott and F. J. A. Hort, and in between the lines of the Greek text will be found the word-for-word English translation. In the slim right-hand column of the page will be found the twentieth-century language translation entitled "New World Translation of the Christian Greek Scriptures," in its latest revision. The word-for-word interlinear translation and the *New World Translation* are arranged parallel on the page, so that comparisons can be made between the two readings and the accuracy of any modern translation can be determined.

For the interlinear word-for-word rendering the English word or phrase has not been taken from the modern translation in the right-hand column and transferred to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This aids us in determining what the Greek text actually, basically says.

PARENTHESES: In the English interlinear readings parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents or relation to context.

BRACKETS: In the English readings (interlinear and main) brackets occur. These denote that the word or words enclosed have been inserted by the translator to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings double brackets are to be found. These enclose matter that the producers of the Westcott and Hort Greek text consider to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be important matter "apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel. See above-mentioned "New Testament," page 583, under "Noteworthy Rejected Readings printed within double brackets."

ARTICLE: The *koiné* Greek has a definite article, in three genders, masculine, feminine and neuter, and each of these genders of the article is declined in its five cases and in its singular and plural numbers. The Greek has no indefinite article. Consequently no indefinite article, "a" or "an," is to be found in the English interlinear reading. The indefinite article has to be inserted by the translator into the main English reading in the right-hand column where such indefinite article is appropriate or warranted by the Greek text. For example, the Greek words for "holy spirit" occur in numbers of instances with no definite article and are rendered accordingly into English.

OMITTED VERSES: Verses found in the Authorized or King James Version Bible of 1611 C.E. but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: The footnotes use symbols that are significant and these are explained in the section (pages 26-31) entitled "Explanation of the Symbols Used in the Marginal References." Footnotes also refer to the Foreword and the Appendix as found in the *New World Translation of the Christian Greek Scriptures*, 1950 edition, and so such Foreword and Appendix have been included in this volume.

In the firm conviction that this volume will be of great help to readers in the understanding of the original inspired Greek Scriptures we take pleasure in offering this Bible aid to the public.

THE PUBLISHERS

FOREWORD

THE original writings of the Christian^a Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand the element of human frailty entered in, and so none of the thousands of copies extant today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since such has been the result with the mere handwritten copies of the Scriptures, much more is it true that no version of them into another language by an uninspired translator would be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so, when the translation is made from an imperfect copy. From this fact arises the need of a fresh translation from time to time, as the better understanding of the original tongues, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter. Further, the progress of modern living language, with its changes in meanings of words and in forms of expression, calls for a new, up-to-date presentation to make the Scriptures fully alive and appealing to the understanding.

From the time of that Roman Catholic clergyman, John Wycliffe, of the fourteenth century, until the middle of this twentieth century many English translations have been made of the inspired writings of Christ's disciples. All these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word in the common language of the people. Much good has been accomplished by them and will yet be. But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

^a Called "Christian" to distinguish them from the pre-Christian Greek Septuagint translation of the inspired Hebrew Scriptures.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God of no power and effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort accounts for distinguishing this differently as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament." At 2 Corinthians 3:14 the popular King James Bible version tells of the "reading of the old testament," but there the apostle was not referring to the ancient Hebrew Scriptures in their entirety from Genesis to Malachi. Nor was he meaning that the inspired Christian writings constituted a "new testament." The apostle was merely speaking of the book written by Moses in which the old Law covenant with Israel is fully set forth; for which reason he says, in the next verse, "when Moses is read." The sacred Scriptures, from Genesis to Revelation (Apocalypse), are one Book, inspired by the one Supreme Author. They cannot be divided into two parts, one of which may be ignored. The Hebrew Scriptures and the Christian Greek Scriptures are essential to each other. The latter supplement the former and are an integral part with the former to make the one complete Book of divine truth. Till now we have been able to translate only the Christian Greek Scriptures.

The apostle Peter wrote: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." (2 Peter 3:13) The signs now multiply to prove that this generation is at the portals of the new world here promised. There no uninspired human traditions which bedarken and nullify the divine Word will be permitted, for that will be a righteous world. It befits the significant time of transition from the old world to the righteous new world that translations of the Scriptures today should as far as possible eliminate the misleading influence of religious traditions which have their roots in paganism, that thus the pure truth of God's Word may shine forth in all its harmonious brilliance and with its convincing power.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled:

"This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." So, to do the work of translating is an opportunity and a privilege. In presenting this translation of the Christian Greek Scriptures our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek, not the approval of men, but that of God, by rendering the truth of his inspired Word as purely and as consistently as our consecrated powers make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the divine Judge. Hence our appreciation of the need of carefulness.

The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence.^a But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle^b and that compiled by the Spanish Jesuit scholar José María Bover^c and that by the other Jesuit scholar A. Merk.^d Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support. Besides this, we have offered alternative English renderings of the Greek text, and variant readings of said manuscripts and versions. Thus in our footnotes we have provided a sort of critical apparatus for our translation, rather than a commentary on the Scriptures.

Archaic language we have disposed of altogether, even in

^a Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, on Matthew and Mark, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

^b The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

^c *Novi Testamenti Biblia Graeca et Latina* by Joseph M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

^d The 1948 printing of the 6th edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

prayers and addresses to God. This means we have everywhere dropped using the now sanctimonious formal pronouns *thou, thy, thine, thee* and *ye*, with their corresponding verb inflections. The original Bible was written in the living language of the people of the day, Hebrew, Aramaic and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That way we can best meet the desire of those who are scrupulous for getting, as nearly as possible, word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

Watch has been kept against taking liberties with texts for the mere sake of brevity or shortcuts and against substitution of a modern parallel, where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, we know, has imposed a restriction upon our diction, but it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

The chapter and verse numbering follows that of the *King James Version*, thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of

persons and places, rather than that of the Greek text which imitates the Greek Septuagint Version (*LXX*) of the Hebrew Scriptures.

THE DIVINE NAME: One of the remarkable facts, not only about the extant manuscripts of the original Greek text, but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented by the four letters יהוה, generally called the "Tetragrammaton" and represented by the English letters JHVH (or YHWH). In the Hebrew Scriptures the name, represented by this Tetragrammaton, occurs 6,823 times. The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The abbreviation for this name is "Jah" (or "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures. Also in the exclamation Alleluia! or, Hallelujah! found four times, at Revelation 19:1, 3, 4, 6, and meaning "Praise Jah!"

As the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance from the Greek text seems inconsistent, especially when James said to the apostles and older disciples at Jerusalem about the middle of the first century: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support James made a quotation from the Hebrew Scriptures where the divine name occurs twice. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek *Septuagint Version* (*LXX*), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sinaitic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words Κύριος (*ky'ri-os*) with or without the definite article and Θεός (*the-os*'). This namelessness was viewed as an aid to teaching monotheism.

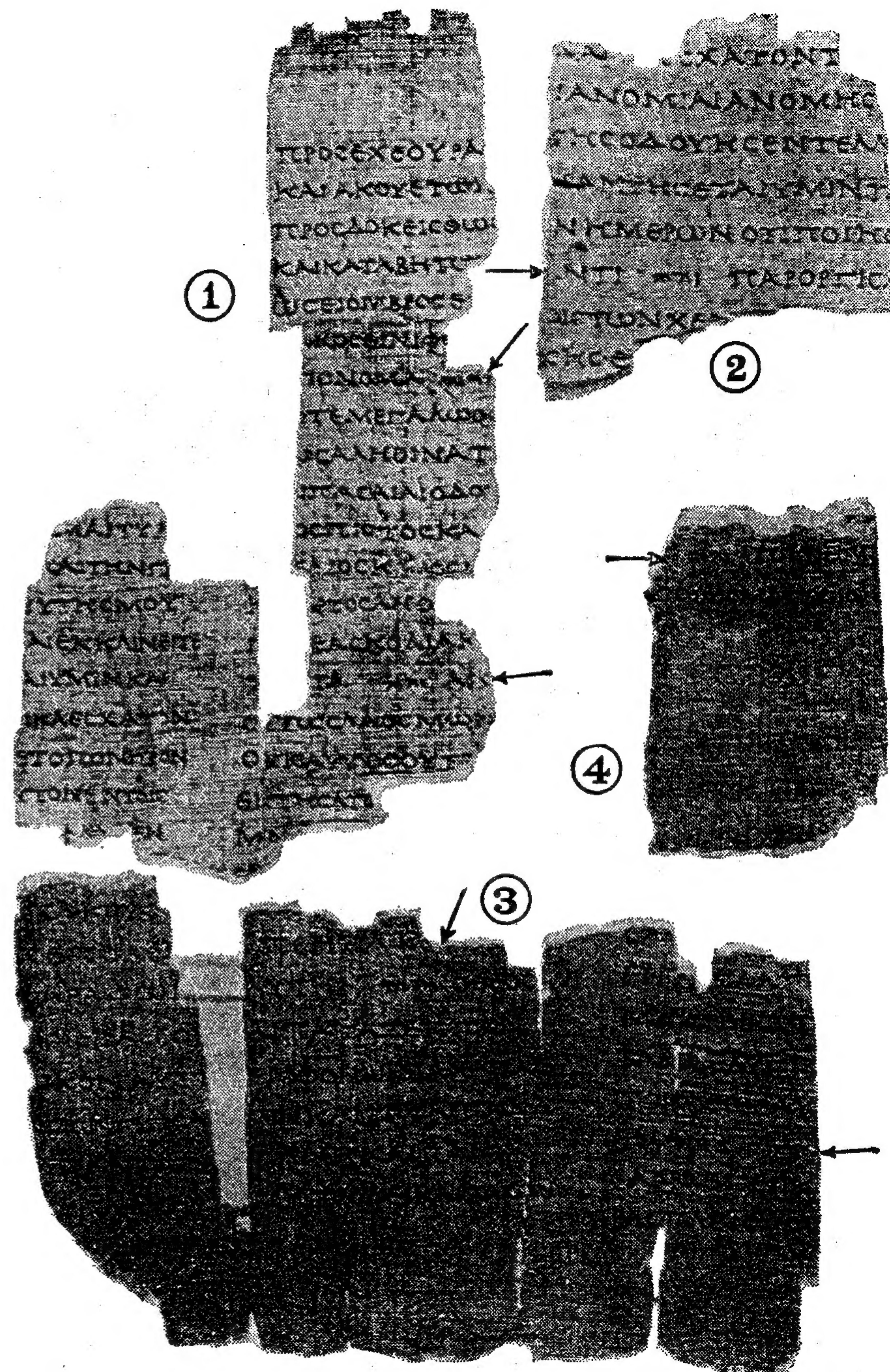
This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of *LXX*. This con-

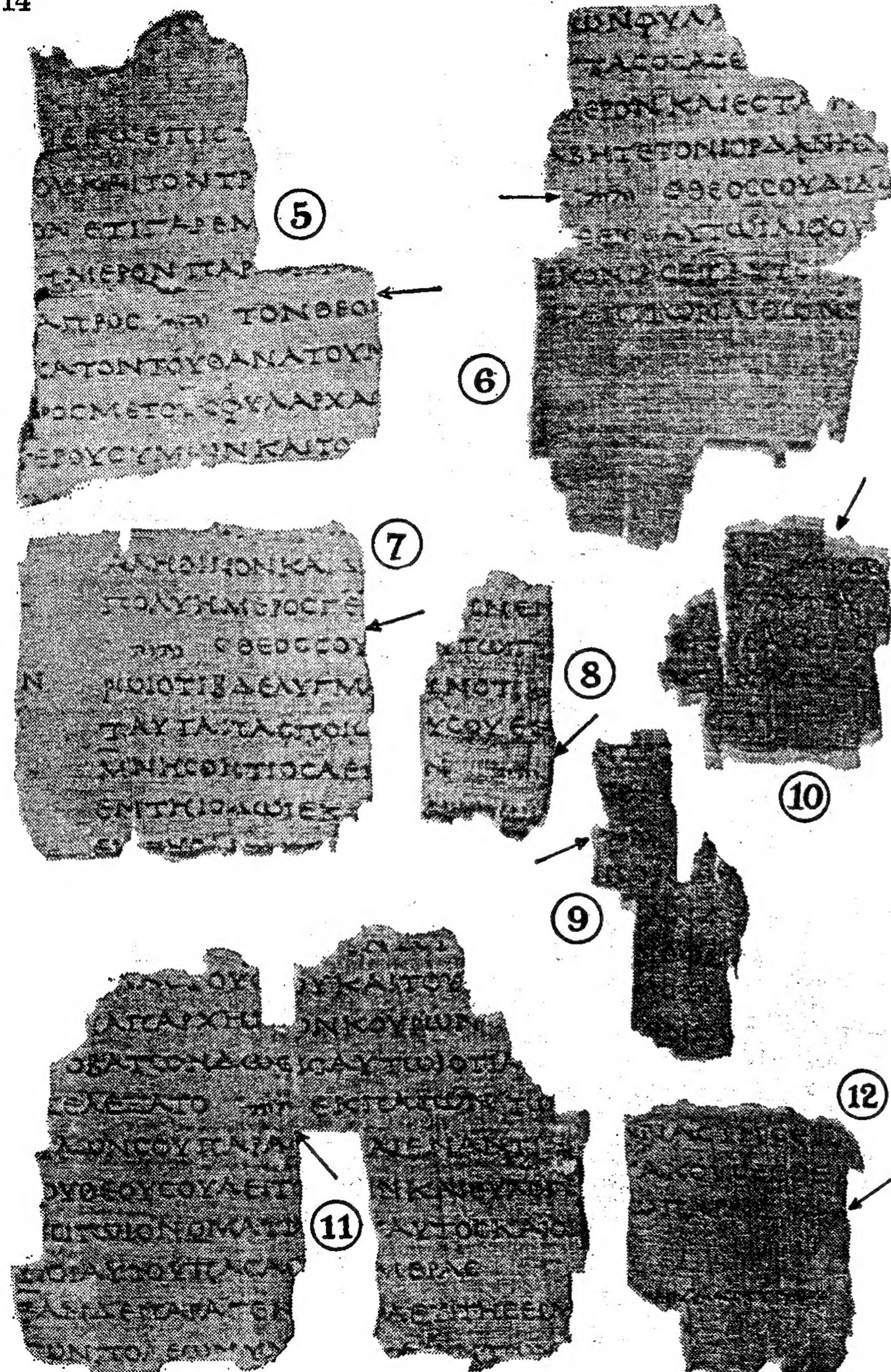
tains the second half of the book of Deuteronomy. Not one of these fragments shows an example of *Kύριος* or *Θεός* used instead of the divine name, but in each instance the Tetragrammaton is written in Aramaic characters. By permission of its owners we have reproduced photographs of fragments of the papyrus roll that our readers may examine these occurrences of the Tetragrammaton in such an early copy of *LXX*.^a Authorities fix the date for this papyrus at the 2d or 1st century B.C. This means about a century or two after the *LXX* was begun. It proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original. Considering it a sacrilege to use some substitute as *ky'ri-os* or *the-os*, the scribes inserted the Tetragrammaton (יהוה) at its proper place in the Greek version text.

Did Jesus Christ and his disciples who wrote the Christian Greek Scriptures have copies at hand of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles. About A.D. 128 Aquila's Greek version had the Tetragrammaton in archaic Hebrew letters. About A.D. 245 Origen produced his famous *Hexapla*, this being a six-column reproduction of the inspired ancient Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and the Greek versions by (3) Aquila, (4) Symmachus, (5) the Seventy (*LXX*), and (6) Theodotion. In the second column of the *Hexapla*, in the transliteration into Greek, the Tetragrammaton was written in Hebrew characters, whereas in columns 3, 4, and 5 the Greek versions of Aquila, Symmachus and *LXX*

^a The papyrus belongs to the Société Royale de Papyrologie du Caire. It bears the Inventory Number 266, and forms part of the collection of Fouad Papyri, of which Nos. 1-89 were published in 1939 in one volume (*P. Fouad I*, 1939). The nearest parallel in date to P. Fouad Inv. No. 266 is P. Rylands iii. 458, of the 2d century B.C., which also contains fragments of the second half of Deuteronomy; but its scanty remains unfortunately preserve no use of the divine name or its equivalent.

See our pages 13-14, for photographic illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX*, which we have numbered. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:12-14, 17-19) on lines 3 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27, 28) on line 5; No. 6 (Deut. 27:1-3) on line 5; No. 7 (Deut. 25:15-17) on line 3; No. 8 (Deut. 24:4) on line 5; No. 9 (Deut. 24:8-10) on line 3; No. 10 (Deut. 26:2, 3) on line 1; No. 11 (Deut. 18:4-6) on line 5; and No. 12 (Deut. 18:15, 16) on line 3. Reproduced by permission of the Royal Society of Papyrology, of Cairo, Egypt.





all represented the Tetragrammaton by the similar Greek characters.^a Origen, in a statement on Psalm 2:2, said that "in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."^b

A papyrus fragment of that same 3d century A.D., namely, P. Oxyrhynchus vii. 1007, is a fragment of Genesis of the LXX, and it abbreviates the Tetragrammaton by its first letter doubled, a doubled Yod (ZZ), the initial letter being written in the shape of a z with a horizontal stroke through the middle, the stroke being carried unbroken through both such Yod's.^c

In the succeeding century Jerome says that ignorant readers of the LXX imagined the Tetragrammaton to be a Greek word and actually pronounced it "Pipi." In his *Prologus Galeatus* prefacing the books of Samuel and Malachi he says: "We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters." And in his 25th letter to Marcella, written at Rome, A.D. 384, he treats of the ten names of God and says: "The ninth [name of God] is a tetragrammaton, which they considered ἀνεκφώνητον [*an-ek-pho'nē-ton*], that is, unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."^d

Thus down to the time of Jerome, the translator who produced the Latin *Vulgate*, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.^e

One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew (Aramaic) original or in

^a Compare the Ambrosian palimpsest of the LXX, edited by G. Mercati, 1896.

^b This is now confirmed by a Cairo palimpsest of parts of 3 Kings and 4 Kings, LXX.

^c See *The Oxyrhynchus Papyri*, volume vii, edited by A. S. Hunt, 1910. Editor Hunt compares P. Oxy. iv. 656 (Genesis, early 3d century) with its 'decided tendency' to omit the substitute word *ky'ri-os*. In three passages the blank space left by the original scribe sufficient for four letters had been filled by *ky'ri-e* only by another, a second hand.

^d See C. Taylor's *Hebrew-Greek Cairo Genizah Palimpsests* (1900), pages 6-11.

^e See Jerome's *Epistola 25, Ad Marcellam* (edited by Hilberg, page 219). Also see McClintock and Strong's *Cyclopædia*, volume 9 (1894 edition), page 652, under "Shem hammephorash."

the Greek *Septuagint Version*, they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read *A-do-nai* at such places out of fear of profaning the name and violating the Third Commandment (Exodus 20:7)? In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for the unscriptural traditions followed by the Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known." (John 17:6, 26) The Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name; which is an indirect admission on the part of his enemies that he did use the name.

The question now before us is: Did Jesus' inspired disciples use the divine name in their writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering Yes. In recent years some have claimed that Matthew's gospel account was at first written in Hebrew rather than in its kindred language, the Aramaic. It is contended that Matthew and the early Christians produced this account to become the last book of the canon of the Hebrew Scriptures as, till then, the canon of the Christian Greek Scriptures had not been contemplated. There is evidence that various recensions of the Hebrew and Aramaic versions of Matthew's account persisted for centuries among the early Jewish Christian communities of Palestine and Syria. Early writers, such as Pa'pi-as, Hegesippus, Jus'tin Martyr, Ta'tian, Sym'ma-chus, I-re-nae'us, Pantaenus, Clem'-ent of Alexandria, Or'i-gen, Pam'phi-lus, Eu-se'bi-us, Ep-i-pha'-ni-us and Je-rome', give evidence that they either possessed or had access to Hebrew and Aramaic writings of Matthew. Je-rome, of the 4th and 5th centuries A.D., had this to say:

"Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascer-

tained. Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it. In which it is to be remarked that, wherever the Evangelist makes use of the testimonies of the old Scripture, he does not follow the authority of the seventy translators, but of the Hebrew."—*Catal. Script. Eccl.*

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would be obliged faithfully to include the Tetragrammaton in his Hebrew gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name "Jehovah" eighteen times. It is now believed Matthew himself translated his gospel account into the Greek. If he did, then he had available copies of the *LXX* containing the divine name. But, though Matthew preferred to quote direct from the Hebrew Scriptures rather than from the *LXX*, he could follow the *LXX* practice and incorporate the divine name at its proper place in the Greek text.

But all the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the *LXX* at verses where the Name appears, and they could follow the style then true of copies of the *LXX* by using the Tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. And, at least from the 3d century A.D. onward, the divine name in Tetragrammaton form has been eliminated from the text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-Semitism. In place of it they substituted the words *ky'ri-os* (usually translated "the Lord") and *the-os'*, meaning "God."

RESTORING THE NAME: What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the Christian Greek Scriptures? Every Greek reader must confess that in the *LXX* the Greek words *ky'ri-os* and *the-os'* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have

ceded us, but only on a limited scale; it rendered the name "Jehovah" 18 times from Matthew to Acts. We have listed this as J²¹, and our footnotes show where its renderings occur and agree with ours. But we may be the first to render the name consistently throughout the 237 times in the main body of our text. However, many English readers will be surprised to learn that further support of our rendering of the Name comes from many non-Hebrew missionary sources.*

Parts of the Holy Bible have already been translated into more than 1,100 languages and dialects. From the 18th century forward the non-Hebrew translators have in many cases found no proper equivalent in the languages into which they were translating the Christian Greek Scriptures, and hence they have used the divine name in suitable native spelling. That our readers may appreciate something of the extent to which the divine name is published in missionary versions of the Christian Greek Scriptures, we print on the preceding page a chart. It shows 20 vernacular forms of "Jehovah" used in 38 versions, and the languages in which each form is used respectively. On pages 24, 25 we are pleased to reproduce photographically parts of pages of several such versions of the Christian Greek Scriptures using the divine name in the text.

* C H A R T

VERSIONS OF THE CHRISTIAN GREEK SCRIPTURES IN 38 LANGUAGES OTHER THAN ENGLISH OR HEBREW USING A VERNACULAR FORM OF THE TETRAGRAMMATON

(See collection of American Bible Society, New York)

<i>Vernacular Form</i>	<i>Languages Using the Form</i>	<i>Vernacular Form</i>	<i>Languages Using the Form</i>
1. Chihowa	Choctaw	12. Uyehova	Zulu
2. Iehova	Hawaiian; Kiwai; Panaieti; Tahitian; Toaripi	13. Yahve	Ila
3. Ieova	Gilbert Islands; New Britain; Wedau	14. Yave	Kongo
4. Jehoba	Kipsigis; Mentawi	15. Yawe	Bobangi; Dholuo; Mongo (or Lolo)
5. Jehova	Manus Island; Nandi; Fang; Gabun	16. Yehova	Chokwe; Chuana (Tlapi dialect); Luba; Lugbara; Munchi (or Tiv); Santo (Hog Harbor)
6. Jehovah	Malagasy; Narrinyeri	17. Yehovah	Mohawk
7. Jeova	Kusaien	18. Yekova	Zande
8. Jihova	Naga (Lhota dialect)	19. Yeoba	Kuba (Inkongo dialect)
9. Jihovaá	Naga (Angami dialect)	20. Yowo	Lomwe
10. Jioua	Mortlock		
11. Jiova	Fiji		

There can be no real objection for these translations to do so provided they reproduce the divine name at places where the Hebrew Scriptures show the background and validity for it. For corresponding reasons no reasonable mind can find Scriptural objection to our doing so in this English version. Rather, as our readers familiarize themselves with this version, they will rejoice over the added clearness it imparts to many scriptures not distinctly discerned before.

While inclining to view the pronunciation "Yah-weh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the Tetragrammaton JHVH.

We count ourselves happy to be privileged to present this New World translation in the interest of Bible education, at the time when that righteous world is dawning, where the name of the Author of the Holy Scriptures will be known and honored by all who live. We shall be grateful if it guides many into right Scriptural understanding and action at this critical time when "anyone that calls upon the name of Jehovah will be saved."—Acts 2:21.

New World Bible Translation Committee.

February 9, 1950, New York, N.Y.

66

MATIU.

22:37

Jehôra Anyame wie ye niêm wie ôse, ye nsi-
38 sim wie ôse, ye nlo wie ôse. Azô isua
39 y'anên ido di. Azô bê di ne nam voga, me
40 Nyegege mô' mfe ane w'anyege nyôl zie. M'ô
meseso Môses ye bengañ, me ne mezo mane
mebé.

Jisu asile Befarisi nsi.

41 Ngeñe Befarisi bengalot, Jisu anga sile bo na.
42 Mine kwana na e jam Krai? Ane mon nze?
43 Bo na, ane mon e Dévid. Ananga za bo na, Ido
Dévid anga kobo ye Nsisim Anyame ye lé Krai.
44 na, Isa, na? togo na anga zu na, Jehôra anga zu
Tata wani na, Tobege si ewomeyôm wani, foga
ve m'abo bôt b'asine we na, ô ke bo tyila ve
45 mebo mie. Ido nge Dévid a lé nye na, Tata.

MATIO, 4. 5.

Fandrao ho tafintohina amin' ny
vato ny tongotra" (Sal. 91.
11, 12).

7 Hoy Jesosy taminy: Voaoratra hoo
koa: "Aza maka fanahy an' i Jehovah
Andriamanitrao" (Deo. 3. 16).

8 Ary ny devoly nitondra Azy
ladray nankany an-tendron' lohitra
avo dia avo ka naneho Azy ny fanja-
kana rehetra amin' izao tontolo izao
mbamin' ny voninahiny, 9 dia nanao
taminy hoe: Izao rehetra izao dia
homeko Anao, raha hiankohoka eto
anatrehako Mianao. 10 Fa hoy Jesosy
taminy: Mandehana hianao, ry Sa-
tana: fa voaoratra hoe: "Jehovah
Andriamanitrao no hiankohofanao, ary
Izy Irery ihany no hotompoinao" (Deo.
6. 13).

11 Dia nandao Azy ny devoly, ary

No. 1 shows part of page 66 of the 1902 version of the Gabun language, setting forth Matthew 22:37 to 23:5. Note the appearances of the name Jehovah in verses 37 and 44, in contrast with Jesus (Jisu).

No. 2 shows part of the page of the 1939 version in the Malagasy language, setting forth Matthew 4:6 to 5:8. The name Jehovah will be seen at Matthew 4:7, 10, in contrast with Jesus (Jesosy).

No. 3 shows page 1194 of the 1816 version in the Hawaiian language, setting forth Mark 12:7-32. The name Jehovah appears at verses 11, 29, 30 in contrast with Jesu (Iesu).

(Iesu me no Pariaia)

MAHEKO

Iesu e pakehi ia ia, aloha, e Iesu me
ka wauai mo kaka.

8 Hoya iho la laka ia ia, pakehi
aka ia; a haka iho la, naka
aka o ka malawaina.

9 E Iesu me, pakehi la naka i ho
na mai ai la laka o ia malawaina?
E haka mai no ia a o laka iho ia pakehi
haka, a e haka iho i ka malawaina
na haka.

10 Aole aua naka i haka i ho
haka pakehi, O ka pakehi i haka
haka o ka pakehi haka, na haka
i pakehi haka na ko haka.

11 O ka haka haka a Iesu, haka
ma haka iho i ho haka ma haka
haka.

12 Iesu iho la laka a haka ia ia
a haka o ka laka i haka; na
ka haka, na haka haka, na haka oia
haka haka na laka; a haka
laka ia ia, a haka haka.

13 O Iesu me iho la laka i ho
haka o ka pakehi haka, a haka
haka pakehi na haka a haka haka
ia ia na haka haka.

14 A haka mai la laka, oia mai
la laka ia ia, E ka haka, na haka
haka na haka na haka oia haka
i haka; a haka haka i haka i ho
haka o ka haka, a haka haka
haka mai na haka o ka haka o ka
haka, na haka haka. E haka haka
haka, na haka haka i ho haka haka
haka na haka? Aole aua.

15 E haka aua haka? Aole
pakehi haka a haka haka. E haka
haka i ho haka haka haka na haka
haka oia la laka, Na haka haka haka
o haka haka na haka? E haka haka
haka i haka haka haka haka na haka
haka.

16 A haka mai la laka. Aole
haka haka oia la laka, haka haka
haka, a haka haka haka? I haka la
haka ia ia, Na haka.

17 Oia haka la haka, i haka la la
haka, E haka haka i ka haka haka
haka, a i ka haka haka haka i ka
haka. E haka haka la laka ia ia.

18 O Iesu, haka haka la na haka
na haka haka haka haka haka haka
haka haka; a haka haka la laka ia
ia, i haka la.

19 E ka haka, na haka haka mai o
Iesu la haka, na haka haka haka
haka o haka haka haka, a haka haka
haka na haka haka haka, na haka haka
haka na haka haka haka.

20 Iesu me, haka haka haka haka
haka haka haka haka haka haka
haka haka haka haka haka haka
haka haka haka haka haka haka.

21 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

22 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

23 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

24 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

25 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

26 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

27 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

28 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

29 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

30 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

31 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

32 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

33 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

34 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

35 A haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka
haka haka haka haka haka haka haka.

3

EXPLANATION OF THE SYMBOLS USED IN THE MARGINAL REFERENCES

Ⲁ (Aleph)

Sinaitic MS. An uncial Greek manuscript of the 4th century, in codex form. Originally it evidently contained the whole Bible, including all the Christian Greek Scriptures. It is at present possessed by the British Museum, London, England.

A

Alexandrine MS. An uncial Greek manuscript of the 5th century, in codex form. When complete, it contained the whole Bible, including the Christian Greek Scriptures, all now but Matthew 1:1 to 25:6; John 6:50 to 8:52; 2 Corinthians 4:13 to 12:6. It is at present possessed by the British Museum, London, England.

Arm

Armenian Version. It is of the 5th century, or even as early as the beginning of the 4th century. However, the manuscripts are, for the Gospels, of the 9th and 10th centuries, and, for the other books, of the 13th century or later. This version was made from Syriac and Greek codices. Copies are found in Moscow (Russia), Armenia, Istanbul (Turkey), and Venice (Italy).

B

Vatican MS. No. 1209. An uncial Greek manuscript of the 4th century and considered earlier than Ⲁ. It is in codex form and contained originally the whole of the Greek Bible,

but in the Christian Greek Scriptures it now lacks Hebrews 9:14 to 13:25; 1 and 2 Timothy, Titus, and the Revelation (Apocalypse). It is catalogued as in the Vatican Library at Rome, Italy, from A.D. 1481, at least.

C

Codex Ephraemi rescriptus. This uncial Greek manuscript is a palimpsest, of the 5th century, and contains parts of the Gospels, Acts, the Epistles and the Revelation. It originally contained the whole Greek Bible, but in the 12th century the original writing was effaced, and what remains of the volume was used to receive a Greek version of some treatises by the ecclesiastic Ephraem of Syria. It is now possessed by the National Library at Paris, France.

D

Codex Bezae. Under this symbol we include the Cambridge MS. (Cantabrigensis) (D) and the Clermont MS. (Claramontanus) (D₂). Both MSS. are of the 6th century. The Codex Cantabrigensis, now possessed by the University of Cambridge, England, contains nearly all the Gospels, parts of the Acts, with a Latin translation; and a Latin translation of 3 John 11-15. The Codex Claramontanus, from the monastery of Clermont, but now in the National Library at Paris, France, contains the letters of the apostle Paul, all but a few verses,

with a Latin translation. Both manuscripts were originally acquired by Theodore Beza, the 16th-century Biblical scholar.

It

"Old Latin" Version, probably originating among Latin-speaking Jews of Carthage in North Africa but later adopted by the Christians. Various Latin versions were circulated before Jerome's production of the Latin *Vulgate*, and were translations of the Greek *Septuagint* before Origen revised that Greek text about A.D. 245. Three types of Old Latin versions are identified: (1) the African, the most primitive; (2) the European; and (3) the Italian, probably a revision of the European. Usually called "Itala." The standard edition continues to be that of Pierre Sabatier, *Bibliorum Sacrorum latinae versiones antiquae seu vetus italica*, issued 1743-49. The Italian version was the text which formed the basis of Jerome's revision of the Latin Bible. The Itala represents versions of the 2d century, but the MSS. are, for the most part, of the 4th, 5th and 6th centuries. The MS. ⲕ (Codex Bobbiensis) comes closest to the primitive African type.

J

Reference works used principally with regard to the divine name "Jehovah" (יהוה). The 21 different reference works are distinguished by a superior number after the letter, from J¹ to J²¹, for the list of which see below pages 28-30.

LXX

The Seventy or the Greek Septuagint Version of the inspired Hebrew Scriptures. This Greek version was

begun in the 3d century B.C. (about 280), when the Pentateuch, or five books of Moses, was translated, and continued until the 1st century B.C. Copies of the LXX are found in the above-mentioned codices Ⲁ, B and A.

P

Papyrus fragments of the Chester Beatty collections Nos. 1, 2 and 3, and designated P⁴⁵, P⁴⁶ and P⁴⁷.

P⁴⁵ (Chester Beatty 1) includes fragments assigned to the 3d century A.D. and is now located at London, England. The fragments are of the Gospels principally.

P⁴⁶ (Chester Beatty 2) includes fragments assigned to the 3d and 4th centuries and which are of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and Hebrews. Some of these fragments are located at London, England, and some at Ann Arbor, Michigan, U.S.A.

P⁴⁷ (Chester Beatty 3) includes fragments assigned to the 3d century and which are of the Revelation, chapters 9 to 17. These are now located at London, England.

Sy

Syriac *Peshitta* Version. Parts of it may be of Jewish origin, but it was made for Syriac Christians. It is basically a translation directly of the Hebrew Scriptures, although made with some consideration of the Greek *Septuagint*. Its most valuable manuscript for the translation of the entire Hebrew Bible is the 6th- or 7th-century codex in the Ambrosian Library, Milan, Italy. An earlier manuscript has a date corresponding with A.D. 464.

Syriac Versions. The Syriac (or Christian Aramaic) is related to the Hebrew language.

Sy^c=the Curetonian Syriac. A manuscript in this old Syriac was discovered and published by Dr. W. Cureton. It contains parts of the four Gospels and is an Old Syriac version older than Sy^p.

Sy^h=the Philoxenian Harkleian version, this being a 7th-century revision which Thomas of Harkel made of the 6th-century version of Philoxenus, of Mabug, Eastern Syria. This earlier version had been prepared for Philoxenus by one Polycarp. The revision which Thomas of Harkel made of this was to bring it from its free style into precise accord with the Greek text.

Sy^{h1}=the Jerusalem (Hierosolymitanum) version. From its resemblance to the Palestinian Targum it was called the Palestinian or Jerusalem Syriac. It includes a Gospel Lectionary (or book of readings from the Gospels) and other scriptures of the same version. It is related to the Old Syriac but is now assigned to the 6th century.

Vg

Vulgata Latina or Latin *Vulgate*.

The *Vulgate* originally was a revision of the Old Latin text and was made by Eusebius Jerome, with reference to the original Hebrew and Greek of the Holy Scriptures. Begun A.D. 383, it was finished by him in 405.

We have consulted particularly the edition prepared in 1911 by J. Wordsworth and H. J. White, *Novum Testamentum Latine secundum editionem Sancti Hieronymi ad Codicum Manuscriptorum Fidem*. The footnotes of this give variant readings of the Sixtine edition and Clementine edition.

Vg^c=the Clementine recension issued in three editions 1592, 1593 and

1598 by Pope Clement VIII. It differs from the Sixtine recension in about 3,000 places.

Vg^s=the Sixtine recension issued by Pope Sixtus V in 1590, but which was recalled and suppressed 2 years later by Pope Clement VIII for the inaccuracy of its printing.

J¹

Matthew in Hebrew. A version published by Jean du Tillet, Bishop of Brioux, France, from an ancient manuscript of *Matthew* in Hebrew found in Rome. This version was edited by J. Mercerus in Paris, 1555. —See *An Old Hebrew Text of Matthew's Gospel* by Hugh J. Schonfield, Edinburgh, 1927, a copy of which is found at the New York Public Library.

J²

Matthew in Hebrew. About 1385 a Jew named Shem Tob ben Shaprut of Tudela in Castile, Spain, wrote a polemical work against Christianity entitled *Eben Bohan* in which he incorporates *Matthew* in Hebrew as a separate chapter. (Cursive manuscripts of Shem Tob's *Eben Bohan* are found at the Jewish Theological Seminary of America, New York city.)

J³

Matthew and Hebrews in Hebrew. Sebastian Münster revised and completed an imperfect manuscript copy of Shem Tob's *Matthew*. This he published and printed in Basel, Switzerland, in 1537. Later, in 1557, Münster published his Hebrew version of the *Epistle to the Hebrews*. (A copy is found at the New York Public Library.)

J⁴

Matthew in Hebrew. A revision of Münster's *Matthew* made and published by Johannes Quinquarboreus, Paris, France, 1551. (A copy is found at the New York Public Library.)

J⁵

Liturgical Gospels in Hebrew. In 1574 Frederick Petri, a converted Jew, published a Hebrew version of the *Liturgical Gospels*, which he translated from the Greek. This was later carefully revised for republication in 1581 by C. Plantin at Antwerp, Belgium. (A copy is found at the New York Public Library.)

J⁶

Liturgical Gospels in Hebrew. In 1576 J. Claius published his translation of the *Liturgical Gospels* into Hebrew. (A copy is found at the New York Public Library.)

J⁷

Greek Scriptures in Hebrew. In 1599 Elias Hutter of Nuremberg, Germany, published his translation of all the Christian Greek Scriptures into Hebrew. This was the first complete Hebrew version of all the canonical Christian Greek Scriptures, forming a part of Hutter's *Polyglott New Testament* of 1599. (A copy is found at the New York Public Library.)

J⁸

Greek Scriptures in Hebrew. In 1661, at London, England, William Robertson, a teacher of Hebrew at Cambridge University, published his careful revision of Hutter's version of the Christian Greek Scriptures in Hebrew. (A copy is found at the New York Public Library.)

J⁹

Gospels in Hebrew. In 1639 John Baptist Jonah, a Jew who joined the Roman Catholic Church, completed his translation of the four Gospels into Hebrew from the Latin *Vulgate*. Jonah was a professor of Hebrew in the Roman Academy, Rome. His Hebrew translation was finally published in Rome in 1668 by the Sacred Congregation of Propaganda (*S.C. Prop. Fidei*). It contained a page of dedication to Pope Clement IX. See page 20 for illustration. (A copy is found at the Union Theological Seminary, New York city.)

J¹⁰

Gospels in Hebrew. In 1800 in London, England, Dr. Richard Cad-dick published his revision of the Hutter-Robertson version of the Gospels. (A copy is found at the New York Public Library.)

J¹¹

Greek Scriptures in Hebrew. Soon after the foundation of the London Jewish Society, its secretary, T. Fry, assisted by G. B. Collyer and other scholars, made a fresh translation of the Christian Greek Scriptures into Hebrew. The version was published in London, England, in 1817. (A copy is found at the New York Public Library.)

J¹²

Greek Scriptures in Hebrew. In London, England, in 1831, W. Greenfield published his Hebrew version of the Christian Greek Scriptures. (A copy of the edition of 1851 is found in the library of the American Bible Society, New York city.)

J¹³

Greek Scriptures in Hebrew. In 1838 the London Jewish Society published another Hebrew version as translated by A. McCaul, J. C. Reichardt, S. Hoga and M. S. Alexander. (A copy of the edition of 1872 is found in the library of the American Bible Society, New York city.)

J¹⁴

Greek Scriptures in Hebrew. In London, England, in 1846, John Christian Reichardt's version of the Christian Greek Scriptures was published. (A copy of the edition of 1853 is found in the library of the American Bible Society, New York city.)

J¹⁵

Luke, Acts, Romans and *Hebrews* in Hebrew. By 1855 in Berlin, Germany, Joachim Heinrich Raphael Biesenthal had published his translations of the above four books into Hebrew. (A copy is found at the New York Public Library.)

J¹⁶

Greek Scriptures in Hebrew. In 1866 the London Jewish Society published yet a third Hebrew version of the Christian Greek Scriptures under its auspices as jointly translated by John Christian Reichardt and Joachim Heinrich Raphael Biesenthal. (A copy is found at the New York Public Library.)

J¹⁷

Greek Scriptures in Hebrew. In Leipzig, Germany, in 1877, Franz Delitzsch completed his first translation of the Christian Greek Scriptures into Hebrew. By 1892, two

years after his death, there had been published ten editions containing his further revisions of the text. The editions we consulted were printed in Germany in 1892 and in 1937 for the British and Foreign Bible Society, London, England.

J¹⁸

Greek Scriptures in Hebrew. In London, England, in 1885, a new Hebrew translation of the Christian Greek Scriptures was published. This new translation was commenced by Isaac Salkinson and completed after his death by Christian David Ginsburg. Our oldest copy is of the third edition published in 1891. This has been compared with the small edition published by the Trinitarian Bible Society, London, England, in 1939, and also with the Hebrew-English New Testament published in 1941 by the same Society.

J¹⁹

John in Hebrew. In 1930 the British Jews Society of Haifa, Palestine (now in the Republic of Israel), published a Hebrew translation of the gospel of John as arranged by T. C. Horton. (A copy is found at the library of the American Bible Society, New York city.)

J²⁰

A Concordance to the Greek Testament, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh, Scotland. Principally in the Scripture references under ΘΕΟ'Σ and ΚΥ'ΡΙΟΣ it intersperses parts of the Hebrew text containing the Tetragrammaton (יהוה) to which the Greek text refers or from which it makes a quotation.

J²¹

"The Emphatic Diaglott containing the Original Greek Text of what is commonly styled the New Testament (according to the Recension of Dr. J. J. Griesbach) with an Interlineary Word for Word English Translation - A New Emphatic Version" by Benjamin Wilson, a newspaper editor at Geneva, Ill. The issuing of it part by part extended over a period of seven years, ending in 1863. When afterward bound together, the whole bore the date 1864. The first edition to be issued at once in complete form (which was really

the 2d edition) was published by Fowler & Wells, New York city, in 1865. In 1902 the copyright and plates of *The Emphatic Diaglott* were bought from the Fowler & Wells Company and were presented by the buyer as a gift to the Watch Tower Bible & Tract Society, who are the present owners and publishers of this emphatic translation of the Christian Greek Scriptures. The name "Diaglott" is understood to mean "interlinear." It appears to be the first American translation to introduce the name "Jehovah" into the English text of the Christian Greek Scriptures.

PLURAL NUMBER of "YOU" and VERBS

"You" printed in all capital letters denotes the plural number of this pronoun. Also where the plural number of a verb is not certainly apparent to the reader it is indicated by printing the VERB in all capitals.

NAMES AND ORDER OF THE BOOKS of the Christian Greek Scriptures

Book	Page	Book	Page
MATTHEW	33	1 TIMOTHY	927
MARK	173	2 TIMOTHY	942
LUKE	263	TITUS	954
JOHN	417	PHILEMON	961
ACTS	535	HEBREWS	964
ROMANS	687	JAMES	1008
1 CORINTHIANS	746	1 PETER	1023
2 CORINTHIANS	802	2 PETER	1038
GALATIANS	840	1 JOHN	1049
EPHESIANS	859	2 JOHN	1065
PHILIPPIANS	880	3 JOHN	1067
COLOSSIANS	894	JUDE	1069
1 THESSALONIANS	907	REVELATION	1074
2 THESSALONIANS	920		

Alphabetical Index and Marginal Abbreviations of the Books of the Christian Greek Scriptures

Book	Abbreviation	Page	Book	Abbreviation	Page
ACTS	Ac	535	MARK	Mr	173
COLOSSIANS	Col	894	MATTHEW	Mt	33
CORINTHIANS, 1	1Co	746	PETER, 1	1Pe	1023
CORINTHIANS, 2	2Co	802	PETER, 2	2Pe	1038
EPHESIANS	Eph	859	PHILEMON	Phm	961
GALATIANS	Ga	840	PHILIPPIANS	Php	880
HEBREWS	Heb	964	REVELATION	Re	1074
JAMES	Jas	1008	ROMANS	Ro	687
JOHN	Joh	417	THESSALONIANS, 1	1Th	907
JOHN, 1	1Jo	1049	THESSALONIANS, 2	2Th	920
JOHN, 2	2Jo	1065	TIMOTHY, 1	1Ti	927
JOHN, 3	3Jo	1067	TIMOTHY, 2	2Ti	942
JUDE	Jude	1069	TITUS	Tit	954
LUKE	Lu	263			

KATA ACCORDING TO MATTHEW

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ
Book of origin of Jesus Christ son
Δαυεὶδ υἱοῦ Ἀβραάμ.
of David son of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ
Abraham generated the Isaac, Isaac
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ
but generated the Jacob, Jacob but
ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
generated the Judah and the brothers
αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν
of him, Judah but generated the
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς
Perez and the Zerah out of the Tamar, Perez
δὲ ἐγέννησεν τὸν Ἑσρὼμ, Ἑσρὼμ δὲ ἐγέννησεν
but generated the Hezron, Hezron but generated
τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν
the Ram, Ram but generated the
Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν
Amminadab, Amminadab but generated the
Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
Nahshon, Nahshon but generated the Salmon,
5 Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς
Salmon but generated the Boaz out of the
Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς
Rahab, Boaz but generated the Obed out of the
Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
Ruth, Obed but generated the Jesse,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν
Jesse but generated the David the
βασιλέα.
king.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ
David but generated the Solomon out of
τῆς τοῦ Οὐρίου, 7 Σολομών δὲ ἐγέννησεν
the [wife] of Uriah, Solomon but generated
τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν
the Rehoboam, Rehoboam but generated the
Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
Abijah, Abijah but generated the Asa,
8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσάφατ,
Asa but generated the Jehoshaphat,

1 The book of the
history^a of Jesus
Christ, son of David,
son of Abraham:

2 Abraham became
father to Isaac; Isaac
became father to Ja-
cob; Jacob became fa-
ther to Judah and his
brothers; 3 Judah be-
came father to Pe'rez
and to Ze'rah by Ta'-
mar; Pe'rez became
father to Hez'ron;
Hez'ron became fa-
ther to Ram; 4 Ram
became father to Am-
min'a·dab; Am-
min'a·dab became fa-
ther to Nah'shon;
Nah'shon became fa-
ther to Sal'mon;
5 Sal'mon became fa-
ther to Bo'az by
Ra'hab; Bo'az became
father to O'bed by
Ruth; O'bed became
father to Jes'se; 6 Jes'-
se became father to
David the king.

David became father
to Sol'o·mon by the
wife of U·ri'ah; 7 Sol'-
o·mon became father
to Re·ho·bo'am; Re-
ho·bo'am became fa-
ther to A·bi'jah;
A·bi'jah became father
to A'sa; 8 A'sa became
father to Je·hosh'a-
phat; Je·hosh'a·phat

^{1a} Or, "line of descent; origin." See Appendix under Matthew 1:1.

Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ
Jehoshaphat but generated the Jehoram, Jehoram
δὲ ἐγέννησεν τὸν Ὀζεΐαν, 9 Ὀζεΐας δὲ
but generated the Uzziah, Uzziah but
ἐγέννησεν τὸν Ἰωθαμ, Ἰωθαμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated
τὸν Ἀχας, Ἀχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,
the Ahaz, Ahaz but generated the Hezekiah,
10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
Hezekiah but generated the Manasseh,
Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ
Manasseh but generated the Amon, Amon but
ἐγέννησεν τὸν Ἰωσείαν, 11 Ἰωσείας δὲ
generated the Josiah, Josiah but
ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
generated the Jechoniah and the brothers
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
After but the deportation of Babylon
Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ
Jechoniah generated the Shealtiel, Shealtiel
δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel
δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated
τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν
the Eliakim, Eliakim but generated the
Ἀζώρ, 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,
Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ
Zadok but generated the Achim, Achim but
ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιούδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated
τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the
Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
Matthan, Matthan but generated the Jacob,
16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
Jacob but generated the Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated
Ἰησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from
Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

became father to Je-
ho'ram; Je-ho'ram
became father to Uz-
zi'ah; 9 Uz-zi'ah
became father to Jo-
tham; Jo'tham became
father to A'haz; A'haz
became father to Hez-
e-ki'ah; 10 Hez-e-ki'ah
became father to Ma-
nas'seh; Ma-nas'seh
became father to A'mon;
A'mon became father to Jo-si'ah;
11 Jo-si'ah became fa-
ther to Jec-o-ni'ah
and to his brothers at
the time of the depor-
tation to Babylon.

12 After the depor-
tation to Babylon Jec-
o-ni'ah became father
to She-al'ti-el; She-
al'ti-el became father
to Ze-rub'ba-bel; 13
Ze-rub'ba-bel became
father to A-bi'ud;
A-bi'ud became father
to E-li'a-kim; E-li'a-
kim became father to
A'zor; 14 A'zor became
father to Za'dok; Za'-
dok became father to
A'chim; A'chim be-
came father to E-li'ud;
15 E-li'ud became fa-
ther to El-e-a'zar; El-
e-a'zar became father
to Mat'than; Mat'than
became father to Ja-
cob; 16 Jacob became
father to Joseph the
husband of Mary, of
whom Jesus was born,
who is called Christ.

17 All the genera-
tions, then, from Abra-
ham until David were
fourteen generations,
and from David until
the deportation to

Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ
of Babylon generations fourteen, and
ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
from the deportation of Babylon until the
χριστοῦ γενεαὶ δεκατέσσαρες.
Christ generations fourteen.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως
Of the but Jesus Christ the origin thus
ἦν. Μνηστευθείσης τῆς
was. Having been promised in marriage of the
μητρός αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν
mother of him Mary to the Joseph, before
ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν
or to come together them she was found in
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
belly having out of spirit holy.
19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
Joseph but the husband of her, righteous
ὢν καὶ μὴ θέλων αὐτήν
being and not willing her

δειγματίσαι, ἐβουλήθη λάθρα
to make a public spectacle of, intended secretly
ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
to release her. These (things) but of him
ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ'
having thought look! angel of Lord according to
ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς
dream appeared to him saying Joseph son
Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν
of David, not you should be afraid to take along
Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
Mary the wife of you, the (thing) for in
αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου
her generated out of spirit is holy;

21 τέξεται δὲ υἱὸν καὶ καλέσεις
she will give birth to but son and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει
the name of him Jesus, he for will save
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
the people of him from the sins of them.
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
This but whole has happened in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος 23 Ἰδοὺ
through the prophet saying Look!

20^a יְהוֹשֻׁעַ (Je-ho'vah's, or, Yah'weh's), J^{3,7-14,16-18}; Κυρίου (Lord's), NB. See Foreword, pages 10 (under "The Divine Name") to 25. See Appendix under Matthew 1:20. 21^b יֵשׁוּעַ (Jesh'u-a; meaning "Jehovah is salvation"), J^{1-14,16-18}; Ἰησοῦς (Jesus), NB. 22^c Jehovah (Yahweh), J^{1-3,7-9,11-14,16-18}; the Lord, NB.

Babylon fourteen gen-
erations, and from the
deportation to Babylon
until the Christ four-
teen generations.

18 But the birth of
Jesus Christ was in
this way. During the
time his mother Mary
was promised in mar-
riage to Joseph, she
was found to be preg-
nant by holy spirit be-
fore they were united.

19 However, Joseph her
husband, because he
was righteous and did
not want to make her
a public spectacle, in-
tended to divorce her
secretly. 20 But after
he had thought these
things over, look!
Jehovah's^a angel ap-
peared to him in a
dream, saying: "Jo-
seph, son of David,
do not be afraid to
take Mary your wife
home, for that which
has been begotten in
her is by holy spirit.
21 She will give birth
to a son, and you
must call his name
Jesus,^b for he will save
his people from their
sins." 22 All this ac-
tually came about for
that to be fulfilled
which was spoken
by Jehovah^c through
his prophet, saying:
23 "Look! The virgin

ἡ παρθένος ἐν γαστρὶ ἔξει καὶ
The virgin in belly will have and
τέξεται υἱόν, καὶ καλέσουσιν τὸ
will give birth to son, and they will call the
ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστίν
name of him Immanuel; which is
μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.
being translated With us the God.

24 Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ
Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
the sleep did as directed to him
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
the angel of Lord and he took along the
γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν
woman of him; and not he was knowing
αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
her until when she gave birth to son; and
ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
he called the name of him Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
Of the but Jesus having been generated in
Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
Bethlehem of the Judea in days
Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
of Herod the king, look! magi from
ἀνατολῶν παρεγένοντο εἰς
eastern parts came to be alongside into
Ἱεροσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ
Jerusalem saying Where is the (one)
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ
born king of the Jews? We saw for
αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν
of him the star in the east and we came
προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
to do obeisance to him. Having heard but the
βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα
King Herod was agitated and all
Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ
Jerusalem with him, and
συναγαγὼν πάντας τοὺς ἀρχιερεῖς
having led together all the chief priests
καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
beside them where the Christ is generated.
5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
The (ones) but said to him In Bethlehem

will become pregnant
and will give birth to
a son, and they will
call his name Im-
man'u-el," which
means, when translat-
ed, "With Us Is God."

24 Then Joseph woke
up from his sleep and
did as the angel of
Jehovah^a had directed
him, and he took his
wife home. 25 But he
had no intercourse
with her until she
gave birth to a son;
and he called his name
Jesus.

2 After Jesus had
been born in Beth'-
le-hem of Ju-de'a in
the days of Herod the
king, look! astrologers
from eastern parts
came to Jerusalem,
2 saying: "Where is
the one born king of
the Jews? For we saw
his star when [we
were] in the east, and
we have come to do
him obeisance." 3 At
hearing this King
Herod was agitated,
and all Jerusalem
along with him; 4 and
on gathering together
all the chief priests
and scribes of the
people he began to
inquire of them where
the Christ^b was to be
born. 5 They said to
him: "In Beth'le-hem

τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet And you, Bethlehem
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
will shepherd the people of me the Israel.

7 Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said
Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search you carefully about
τοῦ παιδίου· ἐπὶ δὲ εὗρητε
the young child; whenever but you might find
ἀπαγγεῖλατέ μοι, ὅπως κἀγὼ ἔλθων
report back to me, so that also I having come
προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east
προῆγεν αὐτούς, ἕως ἔλθων ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen
δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great
σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Ju-de'a; for this
is how it has been
written through the
prophet, 6 "And you, O
Beth'le-hem of the
land of Judah, are by
no means the most
insignificant [city]
among the governors
of Judah; for out of
you will come forth a
governing one, who
will shepherd my peo-
ple, Israel."

7 Then Herod se-
cretly summoned the
astrologers and care-
fully ascertained from
them the time of
the star's appearing;
8 and, when sending
them to Beth'le-hem,
he said: "Go make a
careful search for the
young child, and when
you have found it
report back to me,
that I too may go
and do it obeisance."
9 When they had
heard the king, they
went their way; and,
look! the star they
had seen when [they
were] in the east
went ahead of them,
until it came to a
stop above where the
young child was. 10 On
seeing the star they
rejoiced very much
indeed. 11 And when
they went into the
house they saw the
young child with Mary
its mother, and, falling
down, they did obei-
sance to it. They also
opened their treasures
and presented it with
gifts, gold and frank-
incense and myrrh.

24^a Jehovah, J^{2-4,7-14,10-18}; the Lord, KB. 4^b Ὁ Χριστός (the Christ), KB; מָשִׁיחַ (the Messiah; meaning "the Anointed One"), J^{1-14,10-18}.

12 καὶ ἔχοντες χρηματισθέντες
And having been given divine warning
κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην
according to dream not to return toward Herod
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
through another way they withdrew into the
χώραν αὐτῶν.
country of them.

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
Having withdrawn but of them look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε
to the Joseph saying Having got up take along
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the young child and the mother of it and
φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
be fleeing into Egypt, and be there until
ᾧ εἴπω σοι· μέλλει γὰρ Ἡρώδης
likely I might speak to you; is about for Herod
ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
to seek the young child of the to destroy it.

14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
young child and the mother of it of night and
ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
withdrew into Egypt, and was there
ἕως τῆς τελευτῆς Ἡρώδου· ἵνα
until the decease of Herod; in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
through the prophet saying Out of Egypt
ἐκάλεσα τὸν υἱόν μου.
I called the son of me.

16 Τότε Ἡρώδης ἰδὼν ὅτι
Then Herod having seen that
ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
he was outwitted by the magi was enraged
λίαν, καὶ ἀποστείλας ἀνείλεν πάντας
greatly, and having sent off he took up all
τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
the boys the (ones) in Bethlehem and in
πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς
all the districts of it from two years
καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
and down more, according to the time which

12 However, because they were given divine warning in a dream not to return to Herod, they withdrew to their country by another way.

13 After they had withdrawn, look! Jehovah's^a angel appeared in a dream to Joseph, saying: "Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to search for the young child to destroy it."

14 So he got up and took along the young child and its mother by night and withdrew into Egypt, 15 and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah^b through his prophet, saying: "Out of Egypt I called my son."

16 Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Beth-le-hem and in all its districts done away with, from two years of age and under, according to the time that he had

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.
17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through
Ἰερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice
ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Ramah was heard, weeping and wailing
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,
καὶ οὐκ ᾔθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not
εἰσίν.
they are.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ
Having deceased but of the Herod look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
Having got up take along the young child and
τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into
γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)
ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.

21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered
εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that
Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of
τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there
ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but
κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts
τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατώκησεν
of the Galilee, and having come he settled
εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that
πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

carefully ascertained from the astrologers. 17 Then that was fulfilled which was spoken through Jeremiah the prophet, saying: 18 "A voice was heard in Ra'mah, weeping and much wailing; it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."

19 When Herod had deceased, look! Jehovah's^a angel appeared in a dream to Joseph in Egypt 20 and said: "Get up, take the young child and its mother and be on your way into the land of Israel, for those who were seeking the soul^b of the young child are dead." 21 So he got up and took the young child and its mother and entered into the land of Israel. 22 But hearing that Ar-che-la'us ruled as king of Ju-de'a instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Gal'i-lee, 23 and came and dwelt in a city named Naz'a-reth, that there might be fulfilled what was spoken through the prophets:

13^a Jehovah's, J^{2,3,6-14,16-18}; the Lord's, KB. 15^b Jehovah, J^{7-14,16-18}; the Lord, KB.

19^a Jehovah's, J^{2,4,6-14,16-18}; the Lord's, KB. 20^b Or, "life." See Appendix under Matthew 2:20.

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ
ignorance having overlooked the God the (things)
νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
now he is reporting to the men all (them)
πανταχοῦ μετανοεῖν, 31 καθότι
everywhere to be repenting, according to which
ἔστησεν ἡμέραν ἐν ᾗ μέλλει
he made stand day in which he is about
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
to be judging the inhabited [earth] in righteousness
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
in male person to whom he defined, faith
παρασχὼν πᾶσιν ἀναστήσας
having furnished to all having made stand up
αὐτὸν ἐκ νεκρῶν.
him out of dead (ones).

32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
Having heard but resurrection of dead (ones)
οἱ μὲν ἐχλεύαζον οἱ δὲ
the (ones) indeed were mocking the (ones) but
εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ
said We shall hear of you about this also
πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
again. Thus the Paul made exit out of
μέσου αὐτῶν· τινὲς δὲ ἄνδρες
middle of them; some but male persons
κολληθέντες αὐτῷ ἐπίστευσαν, 34 ἐν
having been glued to him they believed, in
οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
whom also Dionysius the Areopagite and
γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
woman to name Damaris and different (ones)
σὺν αὐτοῖς.
together with them.

18 Μετὰ ταῦτα χωρισθεὶς
After these (things) having been separated
ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
out of the Athens he came into Corinth.

2 καὶ εὕρων τινα Ἰουδαῖον ὀνόματι
And having found some Jew to name
Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως
Aquila, Pontian to the race, recently
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
having come from the Italy and Priscilla
γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
woman of him through the to have ordered
Κλαύδιον χωρίζεσθαι πάντας τοὺς
Claudius to be separating themselves all the
Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
Jews from the Rome, he came toward

the times of such
ignorance, yet now he
is telling mankind
that they should all
everywhere repent.
31 Because he has set
a day in which he
purposes to judge the
inhabited earth in
righteousness by a
man whom he has
appointed, and he has
furnished a guarantee
to all men in that
he has resurrected
him from the dead."

32 Well, when they
heard of a resurrec-
tion of the dead, some
began to mock, while
others said: "We will
hear you about this
even another time."
33 Thus Paul went
out from their midst,
but some men joined
themselves to him
and became believers,
34 among whom also
were Di-o-nys'i-us, a
judge of the court
of the Ar-e-op'a-gus,
and a woman named
Dam'a-ris, and others
besides them.

18 After these things
he departed from
Athens and came to
Corinth. 2 And he
found a certain Jew
named Aqu'i-la, a na-
tive of Pontus who
had recently come
from Italy, and Pris-
cil'la his wife, because
of the fact that Clau-
dius had ordered all the
Jews to depart from
Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμότεχνον εἶναι
them, and through the similar trade to be
ἔμενεν παρ' αὐτοῖς καὶ
he was remaining beside them and
ἡργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
they were working, they were for tentmakers
τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
to the trade. He was reasoning but in the
συναγωγῇ κατὰ πᾶν σάββατον,
synagogue down every sabbath,
ἔπειθεν τε Ἰουδαίους καὶ Ἕλληνας.
he was persuading and Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς
As but they went down from the
Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος,
Macedonia the and Silas and the Timothy,
συνείχετο τῷ λόγῳ ὁ
was holding himself together to the word the
Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις
Paul, thoroughly witnessing to the Jews
εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων
to be the Christ Jesus, Of (ones) opposing
δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
but of them and blaspheming having shaken out
τὰ ἱμάτια εἶπεν πρὸς αὐτούς· Τὸ
the outer garments he said toward them The
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
blood of you upon the head of you;
καθαρὸς ἐγὼ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
clean I; from the now into the nations
πορεύσομαι. 7 καὶ μεταβὰς
I shall go. And having stepped across

ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
from there he came into house of someone
ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν,
to name Titius Justus venerating the God,
οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
whose the house was having joint boundary to the
συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος
synagogue. Crispus but the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
believed to the Lord together with whole
τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
the house (hold) of him, and many of the
Κορινθίων ἀκούοντες ἐπίστευον καὶ
Corinthians hearing were believing and
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος
they were being baptized. Said but the Lord
ἐν νυκτὶ δι' ὁράματος τῷ Παύλῳ· Μὴ
in night through vision to the Paul Not

them 3 and on ac-
count of being of the
same trade he stayed
at their home, and
they worked, for they
were tentmakers by
trade. 4 However, he
would give a talk in
the synagogue every
sabbath and would
persuade Jews and
Greeks.

5 When, now, both
Silas and Timothy
came down from Mac-
e-do'ni-a, Paul began
to be intensely occu-
pied with the word,
witnessing to the Jews
to prove that Jesus is
the Christ. 6 But after
they kept on opposing
and speaking abusive-
ly, he shook out his
garments and said to
them: "Let your blood
be upon your own
heads. I am clean.
From now on I will go
to people of the na-
tions." 7 Accordingly
he transferred from
there and went into
the house of a man
named Titius Justus,
a worshiper of God,
whose house was ad-
joining the synagogue.
8 But Crispus the pre-
siding officer of the
synagogue became a
believer in the Lord,
and so did all his
household. And many
of the Corinthians
that heard began to
believe and be bap-
tized. 9 Moreover, by
night the Lord said
to Paul through a
vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not
σιωπῆσης, 10 διότι ἐγὼ εἰμι
you should be silent, through which I am
μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ
with you and no one will set upon you of the
κακῶσαί σε, διότι λαὸς ἐστὶ
to treat badly you, through which people is
μοι πολὺς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.
11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ
He sat down but year and months six
διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.
12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the
Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews
ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him
ἐπὶ τὸ βῆμα, 13 λέγοντες ὅτι
upon the step, saying that
Παρὰ τὸν νόμον ἀναπείθει οὗτος
Alongside the law is persuading up this (one)
τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.
14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul
ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio
πρὸς τοὺς Ἰουδαίους· Εἰ μὲν ἦν
toward the Jews If indeed it was
ἀδίκημά τι ἢ ῥαδιούργημα
unrighteous thing some or readily done work
πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely
ἀνεσχόμεν· 15 εἰ δὲ
I was putting up with you; if but
ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names
καὶ νόμου τοῦ καθ' ὑμᾶς, ὁψεσθε
and law of the according to you, you will see
αὐτοὶ κριτῆς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not
βούλομαι εἶναι. 16 καὶ ἀπήλασεν αὐτοὺς
I am wishing to be. And he drove off them
ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of
δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον
but all (they) Sosthenes the synagogue ruler

fear, but keep on speaking and do not keep silent, 10 because I am with you and no man will assault you so as to do you injury; for I have many people in this city." 11 So he stayed set there a year and six months, teaching among them the word of God.

12 Now while Gal'li-o was proconsul of A·cha'ia, the Jews rose up with one accord against Paul and led him to the judgment seat, 13 saying: "Contrary to the law this person leads men to another persuasion in worshiping God." 14 But as Paul was going to open his mouth, Gal'li-o said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. 15 But if it is controversies over speech and names and the law among you, you yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'thenes the presiding officer of the synagogue

ἔτυπτον ἔμπροσθεν τοῦ βήματος
they were beating in front of the step;
καὶ οὐδὲν τούτων τῷ Γαλλίῳ
and nothing of these (things) to the Gallio
ἔμελεν.
was of concern.

18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμεῖνας ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the
ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ
Cenchreae the head, he was having for
εὐχὴν. 19 κατήντησαν δὲ εἰς Ἐφεσον,
vow. They attained down but into Ephesus,
κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but
εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ αὐτῶν
to the Jews. Requesting but of them
ἐπὶ πλείονα χρόνον μέναι οὐκ
upon more time to remain not
ἔπενευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off
καὶ εἰπὼν Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθῃ ἀπὸ
you of the God willing he was led up from
τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καισαρίαν, ἀναβάς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted
τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,
διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων
Galatian country and Phrygia, confirming
πάντας τοὺς μαθητάς.
all the disciples.

and went to beating him in front of the judgment seat. But Gal'li-o would not concern himself at all with these things.

18 However, after staying quite some days longer, Paul said good-by to the brothers and proceeded to sail away for Syria, and with him Pris·cil'la and Aq'ui·la, as he had the hair of his head clipped short in Cen'chre·ae, for he had a vow. 19 So they arrived at Eph'e·sus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews. 20 Although they kept requesting him to remain for a longer time, he would not consent 21 but said good-by and told them: "I will return to you again, if Jehovah^a is willing." And he put out to sea from Eph'e·sus 22 and came down to Caes·a·re'a. And he went up and greeted the congregation, and went down to Antioch. 23 And when he had passed some time there he departed and went from place to place through the country of Ga·la·ti·a and Phryg'i·a, strengthening all the disciples.

21^a Jehovah, J¹⁷; God, N·B·A·V·g·S·y·p·.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὄνοματι, Jew but some Apollos to name, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, Alexandrian to the race, male person eloquent, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν he attained down into Ephesus, powerful being ἐν ταῖς γραφαῖς. 25 οὗτος ἦν in the Scriptures. This (one) was κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει Lord, and boiling to the spirit he was speaking καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ and he was teaching accurately the (things) about τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ the Jesus, being acquainted with alone the βάπτισμα Ἰωάννου. 26 οὗτός τε and baptism of John. This (one) and ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ started to be speaking boldly in the synagogue; ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας having heard but of him Priscilla and Aquila προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ took along him and more accurately to him ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. they expounded the way of the God. 27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Wishing but of him to go through into the Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ Achaia having turned forward the brothers ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν wrote to the disciples to receive off him; ὃς παραγενόμενος συνεβάλετο πολὺ who having come to be alongside he helped much τοῖς πεπιστευκόσιν διὰ τῆς the to the (ones) having believed through the χάριτος. 28 εὐτόνως γὰρ τοῖς undeserved kindness; intensely for to the Ἰουδαίοις διακατηλέγχετο Jews he was thoroughly proving δημοσίᾳ ἐπιδεικνύς διὰ τῶν the to public [place] showing forth through the γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν. Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν It occurred but in the the Apollos to be in Κορίνθῳ Παῦλον διελθόντα τὰ Corinth Paul having gone through the

25^a Jehovah, J^{7,8,12,15,16}; the Lord, KBA.

24 Now a certain Jew named A-pol'los, a native of Alexandria, an eloquent man, arrived in Eph'e-sus; and he was well versed in the Scriptures. 25 This [man] had been orally instructed in the way of Jehovah^a and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the baptism of John. 26 And this [man] started to speak boldly in the synagogue. When Pris-cil'la and Aq'ui-la heard him, they took him into their company and expounded the way of God more correctly to him. 27 Further, because he was desiring to go across into A-cha'ia, the brothers wrote the disciples, exhorting them to receive him kindly. So when he got there, he greatly helped those who had believed on account of God's undeserved kindness; 28 for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ.

19 In the course of events, while A-pol'los was in Corinth, Paul went through the inland

ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἐφεσον καὶ upper parts to come into Ephesus and εὑρεῖν τινὰς μαθητάς, 2 εἶπέν τε πρὸς to find some disciples, he said and toward αὐτούς Εἰ πνεῦμα ἅγιον ἐλάβετε them If spirit holy you received πιστεύσαντες; οἱ δὲ πρὸς αὐτόν having believed? The (ones) but toward him Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. But not if spirit holy is we heard. 3 εἶπέν τε Εἰς τί οὖν He said and Into what therefore ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ were you baptized? The (ones) but said Into the Ἰωάννου βάπτισμα. 4 εἶπεν δὲ Παῦλος of John baptism. Said but Paul Ἰωάννης ἐβάπτισεν βάπτισμα μετανοίας, John baptized baptism of repentance, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον to the people saying into the (one) coming μετ' αὐτόν ἵνα πιστεύσωσιν, τοῦτ' after him in order that they should believe, this ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ is into the Jesus. Having heard but ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου they were baptized into the name of the Lord Ἰησοῦ. 6 καὶ ἐπιθέντος αὐτοῖς τοῦ Jesus; and having imposed to them of the Παύλου χειρὰς ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' Paul hands came the spirit the holy upon αὐτούς, ἐλάλουν τε γλώσσαις καὶ them, they were speaking and to tongues and ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες they were prophesying. Were but the all ἄνδρες ὥσεὶ δώδεκα. male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν Having entered but into the synagogue ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς he was speaking boldly upon months three διαλεγόμενος καὶ πείθων περὶ τῆς reasoning and persuading about the βασιλείας τοῦ θεοῦ. 9 ὥς δὲ τινες kingdom of the God. As but some ἐσκληρύνοντο καὶ they were hardening themselves and ἠπειθουν κακολογοῦντες τὴν ὁδὸν they were disobeying saying bad the way ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' in sight of the multitude, having stood off from

parts and came down to Eph'e-sus, and found some disciples; 2 and he said to them: "Did you receive holy spirit when you became believers?" They said to him: "Why, we have never heard whether there is a holy spirit." 3 And he said: "In what, then, were you baptized?" They said: "In John's baptism." 4 Paul said: "John baptized with the baptism [in symbol] of repentance, telling the people to believe in the one coming after him, that is, in Jesus." 5 On hearing this, they got baptized in the name of the Lord Jesus. 6 And when Paul laid his hands upon them, the holy spirit came upon them, and they began speaking with tongues and prophesying. 7 All together, there were about twelve men.

8 Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. 9 But when some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude, he withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
them he limited off the disciples, down day
διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
reasoning in the school of Tyrannus.
10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
This but occurred upon years two, as-and
πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
all the inhabiting the Asia to hear
τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
the word of the Lord, Jews and and
Ἕλληνας.
Greeks.

11 Δυνάμεις τε οὐ τὰς τυχούσας ὁ
Powers and not the having happened the
θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
God was doing through the hands of Paul,

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
as-and also upon the (ones) being sick
ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
to be borne off from the skin of him sweat cloths
ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
or aprons and to be changing place from them
τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ
the diseases, the and spirits the wicked
ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
to be coming out. Took in hand but some

καὶ τῶν περιερχομένων Ἰουδαίων
also of the (ones) going about Jews
ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
exorcists to be naming upon the (ones) having

τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits the wicked the name of the
κυρίου Ἰησοῦ λέγοντες Ὁρκίζω
Lord Jesus saying I am putting under oath

ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
you the Jesus whom Paul is preaching.

14 ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου
Were but of some Sceva Jewish

ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
high priest seven sons this doing.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
Having answered but the spirit the wicked
εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
said to them The indeed Jesus I am knowing

καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
and the Paul I am acquainted with, you but
τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
who are you? And having leaped upon the

ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
man upon them in whom was the spirit

them and separated
the disciples from
them, daily giving
talks in the school
[auditorium] of Ty-
ran'us. 10 This took
place for two years,
so that all those in-
habiting the [district
of] Asia heard the
word of the Lord,
both Jews and Greeks.

11 And God kept
performing extraor-
dinary works of pow-
er through the hands
of Paul, 12 so that
even cloths and
aprons were borne
from his body to the
ailing people, and the
diseases left them,
and the wicked spirits
came out. 13 But cer-
tain ones of the
roving Jews who
practiced the cast-
ing out of demons
also undertook to
name the name of
the Lord Jesus over
those having the
wicked spirits, say-
ing: "I solemnly
charge you by Jesus
whom Paul preaches."

14 Now there were
seven sons of a cer-
tain Sce'va, a Jewish
chief priest, doing this.
15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted
with Paul; but who
are you?" 16 With
that the man in whom
the wicked spirit
was leaped upon them,

15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted
with Paul; but who
are you?" 16 With
that the man in whom
the wicked spirit
was leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμοοτέρων
the wicked having got the mastery of both
ἰσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς
exerted strength down on them, as-and naked
καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the
οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known

πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
to all Jews and and Greeks the (ones)
κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear
ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the
ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοὶ τε
name of the Lord Jesus. Many and

τῶν πεπιστευκότων ἤρχοντο
of the (ones) having believed were coming
ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up the
πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the

περίεργα πραξάντων συνενέγκαντες
curiosities having practiced having brought together
τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight

πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them
καὶ εὗρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word
ἤϋξανεν καὶ ἰσχυεν.
was growing and it was exerting strength.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put

ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through
τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into
Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι
Jerusalem, having said that After the to come to be

με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessary me also Rome to see.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two
τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

got the mastery of
one after the other,
and prevailed against
them, so that they
fled naked and wound-
ed out of that house.
17 This became known
to all, both the Jews
and the Greeks that
dwelt in Eph'e-sus;
and a fear fell upon
them all, and the
name of the Lord
Jesus went on being
magnified. 18 And
many of those who
had become believers
would come and con-
fess and report their
practices openly.
19 Indeed, quite a
number of those who
practiced magical arts
brought their books
together and burned
them up before every-
body. And they cal-
culated together the
prices of them and
found them worth
fifty thousand pieces
of silver. 20 Thus in
a mighty way the
word of Jehovah^a
kept growing and pre-
vailing.

21 Now when these
things had been com-
pleted, Paul purposed
in his spirit that, af-
ter going through
Mac·e·do·ni·a and
A·cha·ia, he would
journey to Jerusalem,
saying: "After I get
there I must also see
Rome." 22 So he dis-
patched to Mac·e·do·
ni·a two of those
who ministered to
him, Timothy and

20^a Jehovah, J7,8,13,15-18; the Lord, NBA; God, VgSy^p.

Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.
Erastus, he delayed time into the Asia.

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχὸς οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
It occurred but down the appointed time that agitation not little about the way.

24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

23^a The Way, NBA; Jehovah's way, J^{17,18}; the way of the Lord, Vg^(Sixtine, Clementine); the way of God, Syr.

E-ras'tus, but he himself delayed for some time in the [district of] Asia.

23 At that particular time there arose no little disturbance concerning The Way.

24 For a certain man named De-me'tri-us, a silversmith, by making silver shrines of Ar-te-mis furnished the craftsmen no little gain; 25 and he gathered them and those who worked at such things and said:

"Men, you well know that from this business we have our prosperity. 26 Also, you behold and hear how not only in Eph'e-sus but in nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this [occupation] of ours will come into disrepute but also that the temple of the great goddess Ar-te-mis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες Μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων.
Having heard but and having become full of anger they were crying out saying Great the Artemis of Ephesians.

29 καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. 30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ ἡ ἐκκλησία συνεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν. 33 ἔκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ Ἀλέξανδρος κατασεύσας τὴν χεῖρα ἠθέλεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὥσει ἐπὶ ὥρας δύο κρᾶζόντων

28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Ar-te-mis of the E-phe'sians!"

29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Ga'ius and Ar-is-tar'chus, Mac-e-do-ni-ans, traveling companions of Paul. 30 For his part, Paul was willing to go inside to the people, but the disciples would not permit him. 31 Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. 32 The fact is, some were crying out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together. 33 So together they brought Alexander out of the crowd, the Jews thrusting him up front; and Alexander motioned with his hand and was wanting to make his defense to the people. 34 But when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours:

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Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.

35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the
γραμματεὺς φησιν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,
τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing
τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being
τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)
διοπετοῦς; 36 ἀναντιρῆτων οὖν
fallen from Zeus? Uncontradictable therefore
ὄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is you
κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing
προπετὲς πράσσειν. 37 ἡγάγετε γὰρ τοὺς
rash to be performing. You led for the
ἄνδρας τούτους οὔτε ἱεροσύλους
male persons these (ones) neither temple plunderers
οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If
μέν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)
σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς
together with him artisans are having toward
τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and
ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
proconsuls are, let them bring charges against
ἀλλήλοις. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond
ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
you are seeking upon, in the lawful ecclesia
ἐπιλυθήσεται. 40 καὶ γὰρ
it will be loosened upon. And for
κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with
στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one
αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not
δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the
συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)
εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar'te-mis of the E-phe'sians!"

35 When, finally, the city recorder had quieted the crowd, he said: "Men of Eph'e-sus, who really is there of mankind that does not know that the city of the E-phe'sians is the temple keeper of the great Ar'te-mis and of the image that fell from heaven?"

36 Therefore since these things are indisputable, it is becoming for you to keep calm and not act rashly. 37 For you have brought these men who are neither robbers of temples nor blasphemers of our goddess. 38 Therefore if De-me'tri-us and the craftsmen with him do have a case against someone, court days are held and there are proconsuls; let them bring charges against one another.

39 If, though, you are searching for anything beyond that, it must be decided in a regular assembly. 40 For we are really in danger of being charged with sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob." 41 And when he had said these things, he dismissed the assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar

μεταπεμψάμενος ὁ Παῦλος τοὺς
having sent after (to him) the Paul the
μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted
ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.

2 Διελθὼν δὲ τὰ μέρη ἐκείνα καὶ
Having gone through but the parts those and

παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much
ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, having done and

μήνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him
ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up

εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the
ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.

4 Συνεΐπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater
Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ
of Pyrrhus Berean, of Thessalonians but

Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Gaius
Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus

καὶ Τρόφιμος· 5 οὗτοι δὲ προσελθόντες
and Trophimus; these but having come toward
ἔμενον ἡμᾶς ἐν Τρωάδι· 6 ἡμεῖς δὲ
were remaining for us in Troas; we but

ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the
ἄζύμων ἀπὸ Φιλίππων, καὶ ἦλθομεν
unfermented [cakes] from Philippi, and we came

πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν
toward them into the Troas until days
πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.
five, where we spent through days seven.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths
συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ
having been led together of us to break bread the

Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about
ἐξιέναι τῇ ἐπαύριον,
to be going out to the morrow,

20 Now after the uproar had subsided, Paul sent for the disciples, and when he had encouraged them and bidden them farewell, he went forth to journey into Mac'e-do-ni'a. 2 After going through those parts and encouraging the ones there with many a word, he came into Greece. 3 And when he had spent three months there, because a plot was hatched against him by the Jews as he was about to set sail for Syria, he made up his mind to return through Mac'e-do-ni'a. 4 There were accompanying him Sop'a-ter the son of Pyr'rhus of Be-ro'e'a, Ar-is-tar'chus and Se-cun'dus of the Thes-sa-lo'ni-ans, and Ga'ius of Der'be, and Timothy, and from the [district of] Asia Tych'i-cus and Troph'i-mus. 5 These went on and were waiting for us in Tro'-as; 6 but we put out to sea from Phi-lip'pi after the days of the unfermented cakes, and we came to them in Tro'as within five days; and there we spent seven days.

7 On the first day of the week, when we were gathered together to have a meal, Paul began discoursing to them, as he was going to depart the next day;

παρέτεινέν τε τὸν λόγον μέχρι
he extended alongside and the word until
μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
midnight. Were but lamps sufficient
ἐν τῷ ὑπερώῳ οὐ ἦμεν
in the upper chamber where we were
συνηγμένοι. 9 καθεζόμενος δὲ
having been led together; sitting but
τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς
some young man to name Eutychus upon the
θυρίδος, καταφερόμενος ὕπνω βαθεῖ
window, being borne down to sleep deep
διαλεγομένου τοῦ Παύλου ἐπὶ πλείον,
discoursing of the Paul upon more [time],
κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
having been borne down from the sleep he fell
ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
from the third story downward and he was lifted up
νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
dead. Having stepped down but the Paul
ἐπέπεσεν αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ
fell upon him and having embraced he said Not
θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
be you being troubled, the for soul of him in
αὐτῷ ἐστίν. 11 ἀναβὰς δὲ καὶ
him is. Having stepped up but and
κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
having broken the bread and having tasted upon
ἱκανόν τε ὁμιλήσας ἄχρι
sufficient [time] and having conversed until
αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
daybreak thus he went out. They led
δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
but the boy living, and they were comforted
οὐ μετρίως.
not measurably.
13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
We but having gone before upon the
πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἀσσον,
boat we were led up upon the Assos,
ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
from there being about to be taking up the
Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
Paul, thus for having been ordered he was
μέλλων αὐτὸς πεζεύειν. 14 ὥς
being about he to be going on foot. As
δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον,
but he threw together to us into the Assos,
ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην,
having taken up him we came into Mitylene,

and he prolonged his
speech until midnight.
8 So there were quite
a few lamps in the
upper chamber where
we were gathered
together. 9 Seated at
the window, a certain
young man named
Eu'ty-chus fell into a
deep sleep while Paul
kept talking on, and,
collapsing in sleep,
he fell down from
the third story and
was picked up dead.
10 But Paul went
downstairs, threw
himself upon him
and embraced him
and said: "Stop rais-
ing a clamor, for
his soul is in him."
11 He now went up-
stairs and began the
meal and took food,
and after conversing
for quite a while,
until daybreak, he at
length departed. 12 So
they took the boy
away alive and were
comforted beyond
measure.
13 We now went
ahead to the boat
and set sail to As-
sos, where we were
intending to take
Paul aboard, for,
after giving instruc-
tions to this effect, he
himself was intending
to go on foot. 14 So
when he caught up
with us in As'sos, we
took him aboard and
went to Mit-y-le'ne;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
and from there having sailed off to the
ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου,
succeeding [day] we met down opposite of Chios,
τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
to the but different (day) we threw alongside into
Σάμον, τῇ δὲ ἐχομένη ἤλθομεν εἰς
Samos, to the but being next [day] we came into
Μίλητον. 16 κεκρίκει γὰρ ὁ Παῦλος
Miletus; had judged for the Paul
παραπλεῦσαι τὴν Ἐφεσον, ὅπως μὴ
to sail past the Ephesus, so that not
γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
it might occur to him to spend time in the
Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατόν
Asia, he was hastening for if possible
εἰη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
it might be to him the day of the Pentecost
γενέσθαι εἰς Ἱεροσόλυμα.
to come to be into Jerusalem.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
From but the Miletus having sent into
Ἐφεσον μετεκαλέσατο τοὺς
Ephesus he called after (to him) the
πρεσβυτέρους τῆς ἐκκλησίας. 18 ὥς δὲ
older men of the ecclesia. As but
παρεγένοντο πρὸς αὐτὸν εἶπεν
they came to be alongside toward him he said
αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
to them You well know from first day
ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
from which I stepped upon into the Asia how
μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην
with you the all time I came to be
19 δουλεύων τῷ κυρίῳ μετὰ πάσης
slaving to the Lord with all
ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
lowliness of mind and tears and trials
τῶν συμβάντων μοι ἐν ταῖς
the (ones) having stepped together to me in the
ἐπιβουλαῖς τῶν Ἰουδαίων. 20 ὥς οὐδὲν
plots of the Jews; as nothing
ὑπεστειλάμην τῶν συμφερόντων
I drew back of the (things) bearing together
τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
of the not to recount to you and to teach you
δημοσίᾳ καὶ κατ' οἴκους,
to public [place] and according to houses,

15 and, sailing away
from there the suc-
ceeding day, we ar-
rived opposite Chi'os,
but the next day we
touched at Sa'mos,
and on the follow-
ing day we arrived
at Mi-le'tus. 16 For
Paul had decided to
sail past Eph'e-sus, in
order that he might
not spend any time
in the [district of]
Asia; for he was has-
tening to get to Je-
rusalem on the day
of the [festival of]
Pentecost if he pos-
sibly could.
17 However, from
Mi-le'tus he sent to
Eph'e-sus and called
for the older men
of the congregation.
18 When they got to
him he said to them:
"You well know how
from the first day
that I stepped into
the [district of] Asia
I was with you the
whole time, 19 slaving
for the Lord with
the greatest lowli-
ness of mind and
tears and trials that
befell me by the
plots of the Jews;
20 while I did not
hold back from tell-
ing you any of the
things that were prof-
itable nor from teach-
ing you publicly and
from house to house.

21 διαμαρτυρόμενος ἰουδαίοις τε καὶ ἑλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν· 24 ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ ὥς τελειώσω τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. 25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν· 26 διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων, 27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν.

21 But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. 22 And now, look! I am journeying to Jerusalem, although not knowing the things that will happen to me in it, 23 except that from city to city the holy spirit repeatedly bears witness to me as it says that bonds and tribulations are waiting for me. 24 Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God. 25 "And now, look! I know that all of you among whom I went preaching the kingdom^a will see my face no more. 26 Hence I call you to witness this very day that I am clean from the blood of all men, 27 for I have not held back from telling you all the counsel of God.

25^a Kingdom, NBA; kingdom of God, VgSy^pJ^{8,13,14,16,18}; kingdom of Jehovah, J¹⁷.

28 προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· 31 διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. 32 καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· 34 αὐτοῖς γινώσκετε ὅτι ταῖς χρεαίαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται. 35 πάντα

28 Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own [Son].^a 29 I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, 30 and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. 31 "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. 32 And now I commit you to God^b and to the word of his undeserved kindness, which [word] can build you up and give you the inheritance among all the sanctified ones. 33 I have coveted no man's silver or gold or apparel. 34 You yourselves know that these hands have attended to the needs of me and of those with me. 35 I have

28^a See Appendix under Acts 20:28. 32^b God, NADSy^pVgJ^{8,17,18}; the Lord, B, Gigas Latin MS.

ὕπεδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
I exhibited to you that thus laboring
δεῖ ἀντιλαμβάνεσθαι τῶν
it is necessary to be assisting of the (ones)
ἀσθενούντων, μνημονεύειν τε τῶν
being weak, to be remembering and of the
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
words of the Lord Jesus that he said
Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
Happy it is rather to be giving than
λαμβάνειν.
to be receiving.

36 καὶ ταῦτα εἰπὼν θεὶς
And these (things) having said having put
τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
the knees of him together with all them
προσηύξατο. 37 ἱκανὸς δὲ κλαυθμὸς
he prayed. Sufficient but weeping
ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
occurred of all, and having fallen upon the
τράχηλον τοῦ Παύλου
neck of the Paul
κατεφίλου
they were kissing down
38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
being pained the rather upon the word
ὧς εἰρήκει ὅτι οὐκέτι
to which he had spoken that not yet
μέλλουσιν τὸ πρόσωπον αὐτοῦ
they are about the face of him
θεωρεῖν. προέπεμπον δὲ
to be beholding. They were sending before but
αὐτὸν εἰς τὸ πλοῖον.
him into the boat.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
As but it occurred to be led up us
ἀποσπασθέντας ἀπ' αὐτῶν,
having been drawn away from them,
εὐθυδρομήσαντες ἦλθομεν εἰς τὴν Κῶ,
having run straight course we came into the Cos,
τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον,
to the [day] but of succession into the Rhodes,
κακεῖθεν εἰς Πάταρα· 2 καὶ
and from there into Patara; and
εὐρόντες πλοῖον διαπερῶν εἰς
having found boat passing through into
Φοινίκην ἐπιβάντες ἀνήχθημεν.
Phoenicia having stepped upon we were led up.

3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
Having made appear up but the Cyprus and

exhibited to you in
all things that by
thus laboring you
must assist those who
are weak, and must
bear in mind the
words of the Lord
Jesus, when he him-
self said, "There is
more happiness in
giving than there is
in receiving."

36 And when he
had said these things,
he kneeled down
with all of them
and prayed. 37 Indeed,
quite a bit of weep-
ing broke out among
them all, and they
fell upon Paul's neck
and tenderly kissed
him, 38 because they
were especially pained
at the word he had
spoken that they were
going to behold his
face no more. So
they proceeded to con-
duct him to the
boat.

21 Now when we
had torn our-
selves away from
them and put out
to sea, we ran with
a straight course
and came to Cos,
but on the next
[day] to Rhodes, and
from there to Pat'-
a-ra. 2 And when
we had found a boat
that was crossing
to Phoe-ni'cia, we
went aboard and
sailed away. 3 After
coming in sight of
the island of Cy'prus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,
ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself
τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. Having found up but the
μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας
disciples we remained upon in that place days
ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon
εἰς Ἱεροσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. When but it occurred
ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,
ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before
ἡμᾶς πάντων σὺν γυναίξιν καὶ τέκνοις
us of all together with women and children
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the
γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed
6 ἀπῆσπασάμεθα ἀλλήλους,
we exchange parting greetings to one another,
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but
ὕπεστρεψαν εἰς τὰ ἴδια.
returned into their own (things).

7 Ἡμεῖς δὲ τὸν πλοῦν
We but the sailing
διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre
κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ
we attained down into Ptolemais, and
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
having greeted the brothers we remained
ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. To the but
ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς
morrow having gone out we came into
Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelist being out of the
ἑπτὰ ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ
seven we remained beside him. To this (one)

we left it behind on
the left side and
sailed on to Syria,
and landed at Tyre,
for there the boat
was to unload [its]
cargo. 4 By a search
we found the disci-
ples and remained
here seven days. But
through the spirit
they repeatedly told
Paul not to set foot
in Jerusalem. 5 So
when we had com-
pleted the days, we
went forth and started
on our way; but they
all, together with
the women and chil-
dren, conducted us
as far as outside
the city. And kneeling
down on the beach
we had prayer 6 and
said good-by to one
another, and we went
up into the boat
but they returned to
their homes.

7 We then com-
pleted the voyage
from Tyre and ar-
rived at Ptol·e·ma'is,
and we greeted the
brothers and stayed
one day with them.
8 The next day we
set out and arrived
in Caes·a·re'a, and
we entered into the
house of Philip the
evangelizer, who was
one of the seven
men, and we stayed
with him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμενόντων δὲ
prophesying. Of (ones) remaining upon but
ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς
days more came down some from the
Ἰουδαίας προφήτης ὀνόματι Ἀγαβος, 11 καὶ
Judea prophet to name Agabus, and
ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the
ζώνην τοῦ Παύλου δῆσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the
πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom
ἐστὶν ἡ ζώνη αὕτη οὕτως δῆσουσιν ἐν
is the girdle this thus will bind in
Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside
εἰς χεῖρας ἔθνων. 12 ὥς δὲ ἠκούσαμεν
into hands of nations. As but we heard
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and and the
ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up
αὐτὸν εἰς Ἰερουσαλὴμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered
ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are you doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into
Ἰερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the
ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. Not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent
εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will
γινέσθω.
let be occurring.
15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these
ἐπισκευασάμενοι ἀνεβαίνομεν εἰς
having put baggage on selves we were going up into

14^a Jehovah, J7,8,16-18; the Lord, NBA.

had four daughters, virgins, that prophesied. 10 But while we were remaining quite a number of days, a certain prophet named Agabus came down from Judea, 11 and he came to us and took up the girdle of Paul, bound his own feet and hands and said: "Thus says the holy spirit, 'The man to whom this girdle belongs the Jews will bind in this manner in Jerusalem and deliver into the hands of people of the nations.'" 12 Now when we heard this, both we and those of that place began entreating him not to go up to Jerusalem. 13 Then Paul answered: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." 14 When he would not be dissuaded, we acquiesced with the words: "Let the will of Jehovah take place."

15 Now after these days we prepared for the journey and began going up to

Ἰεροσόλυμα. 16 συνῆλθον δὲ καὶ
Jerusalem; they came with but also
τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with
ἡμῖν, ἄγοντες παρ' ᾧ
us, leading beside whom
ξενισθῶμεν Μνάσωνι
we might be received as strangers to Mnason
τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.
17 Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα
Having come to be but of us into Jerusalem
ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.
18 τῇ δὲ ἐπιούσῃ εἰσῆει ὁ
To the but succeeding [day] had gone in the
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,
πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.
19 καὶ ἀσπασάμενος αὐτοὺς
And having greeted them
ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)
ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the
ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.
20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying
τὸν θεόν, εἶπὼν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,
ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the
Ἰουδαίοις τῶν πεπιστευκότων, καὶ
Jews of the (ones) having believed, and
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν.
all zealots of the Law they are;
21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως
that apostasy you are teaching from Moses
τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,
λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children
μηδὲ τοῖς ἔθεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What
οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But some of the disciples from Caesarea also went with us, to bring us to the man at whose home we were to be entertained, a certain Mnason of Cyprus, an early disciple. 17 When we got into Jerusalem, the brothers received us gladly. 18 But on the following [day] Paul went in with us to James; and all the older men were present. 19 And he greeted them and began giving in detail an account of the things God did among the nations through his ministry.

20 After hearing this they began to glorify God, and they said to him: "You behold, brother, how many thousands of believers there are among the Jews; and they are all zealous for the Law. 21 But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the [solemn] customs. 22 What, then, is to be done about it? In any case they are going to hear

ἐλήλυθας. 23 τοῦτο οὖν ποίησον
you have come. This therefore do
ὃ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us
ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from
ἐαυτῶν. 24 τούτους παραλαβὼν
themselves. These having taken along
ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend
ἐπ' αὐτοῖς ἵνα ξυρῇσονται τὴν
upon them in order that they will shave the
κεφαλὴν, καὶ γνώσονται πάντες ὅτι
head, and will know all that
ὧν κατήχηνται
of which (things) they have been taught by echo down
περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
about you nothing it is, but
στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
you are walking orderly also very one guarding the
νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἔθνων
Law. About but of the having believed nations
ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged
φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον
to be guarding selves them the and idol sacrifice
καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
and blood and (thing) strangled and fornication.
26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the
ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with
αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ
them having been purified he had entered into the
ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the
ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ
days of the purification until which
προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἢ
was offered over one each of them the
προσφορά.
offering.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days
συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple
συνέχεον πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you:
We have four men
with a vow upon
themselves. 24 Take
these men along and
cleansed yourself cere-
monially with them
and take care of their
expenses, that they
may have their heads
shaved. And so every-
body will know that
there is nothing to
the rumors they were
told about you, but
that you are walking
orderly, you yourself
also keeping the Law.
25 As for the believers
from among the na-
tions, we have sent
out, rendering our de-
cision that they should
keep themselves from
what is sacrificed to
idols as well as from
blood and what is
strangled and from
fornication."
26 Then Paul took
the men along the
next day and cleansed
himself ceremonially
with them and went
into the temple, to
give notice of the
days to be fulfilled
for the ceremonial
cleansing, until the
offering should be pre-
sented for each one
of them.
27 Now when the
seven days were about
to be concluded, the
Jews from Asia on
beholding him in
the temple began
to throw all the crowd
into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
they imposed upon him the hands,
28 κράζοντες Ἄνδρες Ἰσραηλείται,
crying out Male persons Israelites,
βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
be you helping; this is the man
ὃς κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
the (one) down on the people and the Law and
τοῦ τόπου τούτου πάντας πανταχῇ
the place this all (ones) everywhere
διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
teaching, yet and also Greeks he led in into
τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον
the temple and he has made common the holy
τόπον τούτον. 29 ἦσαν γὰρ
place this. They were for
προεωρακότες Τρόφιμον τὸν Ἐφεσίον ἐν
having previously seen Trophimus the Ephesian in
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
the city together with him, whom they opined
ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.
that into the temple led in the Paul.
30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
Was set in motion and the city whole and
ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
occurred running together of the people, and
ἐπιλαβόμενοι τοῦ Παύλου εἴλκον
having laid hold of the Paul they were dragging
αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
him outside of the temple, and immediately
ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
were closed the doors. Of (ones) seeking and
αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
him to kill stepped up showing to the
χιλιάρχῳ τῆς σπείρης ὅτι ὅλη
chiliarch of the band that whole
συνχύνεται Ἰερουσαλήμ, 32 ὃς
is being confused Jerusalem, who
ἐξαυτῆς παραλαβὼν στρατιώτας
out of very [hour] having taken along soldiers
καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
and centurions he ran down upon them,
οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ
the (ones) but having seen the chiliarch and
τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
the soldiers they ceased beating the
Παῦλον.
Paul.

they laid their hands
upon him, 28 cry-
ing out: "Men of
Israel, help! This is
the man that teaches
everybody everywhere
against the people
and the Law and
this place and, what
is more, he even
brought Greeks into
the temple and has
defiled this holy
place." 29 For they
had previously seen
Troph'i-mus the
E-phes'ian in the
city with him, but
they were imagin-
ing Paul had brought
him into the temple.
30 And the whole
city was set in an
uproar, and a run-
ning together of
the people occurred;
and they laid hold
of Paul and dragged
him outside the tem-
ple. And immediate-
ly the doors were
closed. 31 And while
they were seeking to
kill him, information
came up to the com-
mander of the band
that all Jerusalem
was in confusion;
32 and he at once
took soldiers and
army officers and
ran down to them.
When they caught
sight of the military
commander and the
soldiers, they quit
beating Paul.

33 τότε ἐγγίσας ὁ χιλιάρχος
Then having come near the chiliarch
ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἀλύσει δυσί, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἶη καὶ τί ἐστὶν πεποιηκώς·
he may be and what he is having done;
34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were sounding upon in the crowd; not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon
τοὺς ἀναβαθμούς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,
36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες Αἶρε αὐτόν.
crying out Lift up him.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολήν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ· Εἰ ἐξεστὶν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστί
toward you? The (one) but said In Greek
γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into the
ἔρημον τοὺς τετρακισχιλίους ἄνδρας
desolate [place] the four thousand male persons
τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicarii? Said but the Paul
Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς
I man indeed I am Jew, Tarsian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains; and he proceeded to inquire who he might be and what he had done. 34 But some in the crowd began shouting out one thing, and others another. So, being unable himself to learn anything certain because of the tumult, he commanded him to be brought to the soldiers' quarters. 35 But when he got upon the stairs, the situation became such that he was being carried along by the soldiers because of the violence of the crowd; 36 for the multitude of the people kept following, crying out: "Take him away!" 37 And as he was about to be led into the soldiers' quarters, Paul said to the military commander: "Am I allowed to say something to you?" He said: "Can you speak Greek? 38 Are you not really the Egyptian who before these days stirred up a sedition and led the four thousand dagger men out into the wilderness?" 39 Then Paul said: "I am, in fact, a Jew, of Tarsus in Ci-li'cia, a citizen of no obscure city.

πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
citizen; I supplicate but of you, permit to me
λαλήσαι πρὸς τὸν λαόν.
to speak toward the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having permitted but of him the Paul
ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε
having stood upon the steps up shook down
τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence
γενομένης προσεφώνησεν τῇ Ἑβραϊδί
having occurred he sounded toward to the Hebrew
διαλέκτῳ λέγων·
language saying
22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear you of me of the toward you now
ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the
Ἑβραϊδί διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward
αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καὶ
them rather they furnished quietness. And
φησιν — 3 Ἐγὼ εἰμι ἄνθρωπος
he is saying — I am male person
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
Jew having been generated in Tarsus of the
Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the
πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,
πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness
τοῦ πατρῷου νόμου, ζηλωτῆς ὑπάρχων τοῦ
of the paternal Law, zealot being of the
θεοῦ καθὼς πάντες ὑμεῖς ἐστέ σήμερον,
God according as all you are today,
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until
θανάτου, δεσμεύων καὶ παραδιδούς εἰς
death, binding and giving beside into
φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5 ὥς
prisons male persons and also women, as
καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and
πάν τὸ πρεσβυτέριον παρ' ὧν καὶ
all the body of older men; beside of whom also
ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
letters having received toward the brothers

So I beg you, permit me to speak to the people." 40 After he gave permission, Paul, standing on the stairs, motioned with his hand to the people. When a great silence fell, he addressed them in the Hebrew language, saying:

22 "Men, brothers and fathers, hear my defense to you now." 2 (Well, when they heard he was addressing them in the Hebrew language, they kept all the more silent, and he said:) 3 "I am a Jew, born in Tarsus of Ci-li'cia, but educated in this city at the feet of Ga·ma'li·el, instructed according to the strictness of the ancestral Law, being zealous for God just as all of you are this day. 4 And I persecuted this Way to the death, binding and handing over to prisons both men and women, 5 as both the high priest and all the assembly of older men can bear me witness. From them I also procured letters to the brothers

εἰς Δαμασκὸν ἐπορευόμενῃ
into Damascus I was going my way
ἄξων καὶ τοὺς ἐκεῖσε ὄντας
being about to lead also the (ones) thither being
δεδεμένους εἰς Ἱερουσαλὴμ ἵνα
having been bound into Jerusalem in order that
τιμωρηθῶσιν.
they might be punished.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ
It occurred but to me going my way and
ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
coming near to the Damascus about midday
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς
suddenly out of the heaven to flash around light
ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
sufficient around me, I fell and into the

ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
ground and I heard of voice saying to me
Σαούλ Σαούλ, τί με διώκεις;
Saul Saul, why me are you persecuting?

8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
I but I answered Who are you, Lord?

εἶπέν τε πρὸς ἐμέ Ἐγὼ εἰμι Ἰησοῦς ὁ
He said and toward me I am Jesus the
Ναζωραῖος ὃν σὺ διώκεις.
Nazarene whom you are persecuting.

9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
The (ones) but together with me being the
μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
indeed light they viewed the but voice not
ἤκουσαν τοῦ λαλοῦντός μοι.
they heard of the (one) speaking to me.

10 εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ
I said but What shall I do, Lord? The but

κύριος εἶπεν πρὸς με Ἀναστὰς πορεύου
Lord said toward me Having stood up be going

εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται
into Damascus, and there to you it will be spoken
περὶ πάντων ὧν τέτακται σοι
about all (things) which it has been arranged to you

ποιῆσαι. 11 ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ
to do. As but not I was looking on from

τῆς δόξης τοῦ φωτός ἐκείνου,
the glory of the light that,

χειραγωγούμενος ὑπὸ τῶν συνόντων
being led by the hand by the (ones) being with

μοι ἦλθον εἰς Δαμασκόν.
me I came into Damascus.

in Damascus, and I was on my way to bring also those who were there bound to Jerusalem to be punished.

6 "But as I was journeying and drawing close to Damascus, about midday, suddenly out of heaven a great light flashed all around me, 7 and I fell to the ground and heard a voice say to me,

'Saul, Saul, why are you persecuting me?' 8 I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Naz-

a-rene', whom you are persecuting.' 9 Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. 10 At that I said, 'What shall I do, Lord?' The Lord said to me, 'Rise,

go your way into Damascus, and there you will be told about everything it is appointed for you to do.' 11 But as I could not see any-

thing for the glory of that light, I arrived in Damascus, being led by the hand of those who were with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πάντων τῶν κατοικούντων Ἰουδαίων,
all the inhabiting Jews,

13 ἔλθων πρὸς ἐμέ καὶ ἐπιστάς
having come toward me and having stood upon
εἶπέν μοι Σαούλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.

14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers
ἡμῶν προεχειρίσατό σε γινῶναι
of us he took in advance into his hand you to know
τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)

καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward
πάντας ἀνθρώπους ὧν
all men of which (things)

ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why
μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized
καὶ ἀπόλυσαι τὰς ἁμαρτίας σου
and wash away the sins of you
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into
Ἱερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ
Jerusalem and praying of me in the
ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and
ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and
ἐξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ,
come you out in quickness out of Jerusalem,
διότι οὐ παραδέξονται
through which not they will receive alongside
σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An·a·ni'as, a certain man reverent according to the Law, well reported on by all the Jews dwelling there, 13 came to me and, standing by me, he said to me, 'Saul, brother, have your sight again!' And I looked up at him that very hour. 14 He said, 'The God of our forefathers has chosen you to come to know his will and to see the righteous One and to hear the voice of his mouth, 15 because you are to be a witness for him to all men of things you have seen and heard. 16 And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name.'

17 "But when I had returned to Jerusalem and was praying in the temple, I fell into a trance" 18 and saw him saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not agree to your witness concerning me.'

19 And I said, 'Lord, they themselves well know that I used to

17^a I fell into a trance, NBA; Jehovah's hand was upon me, J¹⁷; Jehovah's spirit clothed me, J¹⁸; in the name of Jehovah, J^{12,13,15,16}.

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φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
imprisoning and flaying down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ
the (ones) believing upon you; and
ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην
the witness of you, also very I was
ἐφειστώς καὶ συνευδοκῶν καὶ
having stood upon and thinking well along with and
φυλάσσω τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρούντων αὐτόν. 21 καὶ εἶπεν πρὸς με
taking up him. And he said toward me
Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.
22 Ἦκούον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice
αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιούτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.
such one, not for it was fitting him to be living.
23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into
τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλιάρχος
the air commanded the chiliarch
εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,
εἰπας μάλιστα ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτὸν ἵνα ἐπιγνῶ δι'
him in order that he might know fully through
ἣν αἰτίαν οὕτως ἐπεφώνουν
which cause thus they were sounding upon
αὐτῷ. 25 ὥς δὲ προέτειναν αὐτὸν
to him. As but they stretched forth him
τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν ἐστῶτα
to the straps he said toward the having stood
ἐκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον
centurion the Paul If man
Ῥωμαῖον καὶ ἀκατάκριτον ἐξεστὶν ὑμῖν
Roman and uncondemned it is lawful to you
μαστιῖζειν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog in
one synagogue after
another those believ-
ing upon you; 20 and
when the blood of Ste-
phen your witness was
being spilled, I myself
was also standing by
and approving and
guarding the outer
garments of those do-
ing away with him. 21 And yet he said to
me, 'Get on your way,
because I shall send
you out to nations far
off.' 22 Now they kept
listening to him down
to this word, and they
raised their voices,
saying: "Take such a
[man] away from the
earth, for he was not
fit to live!" 23 And
because they were
crying out and throw-
ing their outer gar-
ments about and
tossing dust into the
air, 24 the military
commander ordered
him to be brought
into the soldiers'
quarters and said he
should be examined
under scourging, that
he might know ful-
ly for what cause
they were shouting
against him this way.
25 But when they had
stretched him out for
the whipping, Paul
said to the army offi-
cer standing there: "Is
it lawful for you men
to scourge a man that
is a Roman and un-
condemned?" 26 Well,
when the army
officer heard this,

ἐκατοντάρχης προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch
ἀπήγγειλεν λέγων Τί μέλλεις
he reported back saying What are you about
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman
ἐστίν. 27 προσελθὼν δὲ ὁ
is. Having come toward but the
χιλιάρχος εἶπεν αὐτῷ Λέγε μοι, σὺ
chiliarch said to him Be saying to me, you
Ῥωμαῖός εἰ; ὁ δὲ ἔφη Ναί.
Roman are you? The (one) but said Yes.
28 ἀπεκρίθη δὲ ὁ χιλιάρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much
κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also
γεγέννημαι.
I have been generated.
29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off
ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about
αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος
him to be closely examining; and the chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι
but became afraid having known fully that
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν
Roman he is and that him he was
δεδεκώς.
having bound.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι
To the but morrow wishing to know
τὸ ἀσφαλές τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused
ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests
καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the
Παῦλον ἕστησεν εἰς αὐτούς.
Paul he made stand into them.
23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the
συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάση
Sanhedrin said Male persons brothers, I to all
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the mili-
tary commander and
made report, saying:
"What are you in-
tending to do? Why,
this man is a Ro-
man." 27 So the mil-
itary commander
approached and said
to him: "Tell me,
Are you a Roman?"
He said: "Yes." 28 The
military commander
responded: "I pur-
chased these rights
as a citizen for a
large sum [of mon-
ey]." Paul said: "But
I was even born in
them." 29 Immediately,
therefore, the men
that were about to
examine him with
torture withdrew from
him; and the military
commander became
afraid on ascertaining
that he was a Roman
and that he had
bound him. 30 So, the next day,
as he desired to know
for sure just why he
was being accused by
the Jews, he let him
loose and commanded
the chief priests and
all the San'he-drin to
assemble. And he
brought Paul down
and stood him among
them. 23 Looking intently
at the San'he-
drin Paul said: "Men,
brothers, I have be-
haved before God
with a perfect-
ly clear conscience

θεῶ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
 God until this the day. The but
 ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς
 chief priest Ananias ordered to the (ones)
 παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
 having stood beside him to be striking of him the
 στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
 mouth. Then the Paul toward him
 εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
 said To be striking you is about the God, wall
 κεκοινιαμένε· καὶ σὺ κάθη κρίνων
 having been whitened; and you are sitting judging
 με κατὰ τὸν νόμον, καὶ
 me according to the Law, and
 παρὰ νόμον· κελεύεις με
 acting contrary to Law you are commanding me
 τύπτεσθαι; 4 οἱ δὲ
 to be being struck? The (ones) but
 παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
 having stood beside said The chief priest of the
 θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
 God you are reviling? Said and the Paul
 Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς·
 Not I had known, brothers, that he is chief priest;
 γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
 it has been written for that ruler of the people
 σου οὐκ ἐρεῖς κακῶς.
 of you not you will say badly.
 6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν
 Having known but the Paul that the one
 μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
 part is of Sadducees the but different
 Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ
 of Pharisees he was crying out in the Sanhedrin
 Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
 Male persons brothers, I Pharisee I am, son
 Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως
 of Pharisees; about hope and resurrection
 νεκρῶν κρίνομαι. 7 τοῦτο δὲ
 of dead (ones) I am being judged. This but
 αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
 of him speaking there occurred standing of the
 Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
 Pharisees and Sadducees, and was split the
 πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
 multitude. Sadducees for are saying not
 εἶναι ἀνάστασιν μὴτε ἄγγελον μὴτε πνεῦμα,
 to be resurrection nor angel nor spirit,
 Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
 Pharisees but are confessing the both (things).

down to this day."
 2 At this the high
 priest An·a·ni·as or-
 dered those standing
 by him to strike him
 on the mouth. 3 Then
 Paul said to him:
 "God is going to strike
 you, you whitewashed
 wall. Do you at one
 and the same time
 sit to judge me in
 accord with the Law
 and, transgressing the
 Law, command me to
 be struck?" 4 Those
 standing by said: "Are
 you reviling the high
 priest of God?" 5 And
 Paul said: "Brothers,
 I did not know he
 was high priest. For
 it is written, 'You
 must not speak in-
 juriously of a ruler of
 your people.'"
 6 Now when Paul
 took note that the
 one part was of Sad-
 ducees but the other
 of Pharisees, he pro-
 ceeded to cry out
 in the San·he·drin:
 "Men, brothers, I am
 a Pharisee, a son of
 Pharisees. Over the
 hope of resurrection of
 the dead I am being
 judged." 7 Because he
 said this, a dissension
 arose between the
 Pharisees and Saddu-
 cees, and the multi-
 tude was split. 8 For
 Sadducees say there
 is neither resurrection
 nor angel nor spirit,
 but the Pharisees pub-
 licly declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
 Occurred but outcry great, and
 ἀναστάντες τινὲς τῶν γραμματέων τοῦ
 having stood up some of the scribes of the
 μέρους τῶν Φαρισαίων διεμάχοντο
 part of the Pharisees were fighting through
 λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ
 saying Nothing bad we are finding in the
 ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
 man this; if but spirit spoke to him
 ἢ ἄγγελος—. 10 Πολλῆς δὲ γινομένης
 or angel —. Of much but occurring
 στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ
 of standing having feared the chiliarch not
 διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν
 should be drawn in two the Paul by them
 ἐκέλευσεν τὸ στράτευμα καταβὰν
 he commanded the soldier band having come down
 ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
 to snatch him out of middle of them,
 ἵνα αἴσῃ εἰς τὴν παρεμβολήν.
 to be leading into the encampment.
 11 Τῇ δὲ ἐπιούσῃ νυκτὶ
 To the but succeeding night
 ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
 having stood upon him the Lord said
 Θάρσει, ὥς γὰρ διεμαρτύρω
 Take courage, as for you gave thorough witness to
 τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω
 the (things) about me into Jerusalem thus
 σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
 you it is necessary also into Rome to bear witness.
 12 Γενομένης δὲ ἡμέρας ποιήσαντες
 Having occurred but of day having made
 συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
 turning together the Jews bound under curse
 ἑαυτοὺς λέγοντες μὴτε φαγεῖν μὴτε πεῖν
 themselves saying neither to eat nor to drink
 ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
 until which they should kill the Paul.
 13 ἦσαν δὲ πλείους τεσσαράκοντα
 Were but more (ones) forty
 οἱ ταύτην τὴν συνωμοσίαν
 the (ones) this the swearing together
 ποιησάμενοι· 14 οἵτινες προσελθόντες
 having made; who having come toward
 τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
 the chief priests and to the older men
 εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς
 they said To curse we cursed selves
 with a curse

9 So there broke out
 a loud screaming, and
 some of the scribes
 of the party of the
 Pharisees rose and be-
 gan contending fiercel-
 ly, saying: "We find
 nothing wrong in this
 man; but if a spirit
 or an angel spoke to
 him,—." 10 Now when
 the dissension grew
 great, the military
 commander became
 afraid that Paul
 would be pulled to
 pieces by them, and
 he commanded the
 force of soldiers to
 go down and snatch
 him from their midst
 and bring him into
 the soldiers' quarters.
 11 But the following
 night the Lord stood
 by him and said:
 "Be of good courage!
 For as you have been
 giving a thorough
 witness on the things
 about me in Jerusa-
 lem, so you must al-
 so bear witness in
 Rome."
 12 Now when it be-
 came day, the Jews
 formed a conspiracy
 and bound themselves
 with a curse, saying
 they would neither
 eat nor drink un-
 til they had killed
 Paul. 13 There were
 more than forty men
 that formed this
 oathbound conspiracy;
 14 and they went
 to the chief priests
 and the older men
 and said: "We have
 solemnly bound our-
 selves with a curse

μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
of nothing to taste until which we may kill
τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
the Paul. Now therefore you
ἐμφανίσαιτε τῷ χιλιάρχῳ σὺν
make you apparent to the chiliarch together with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
the Sanhedrin so that he should lead down him
εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
into you as being about to be knowing thoroughly
ἀκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς
more accurately the (things) about him; we
δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοί
but before of the to have come near him ready
ἐσμεν τοῦ ἀνελεῖν αὐτόν.
we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Having heard but the son of the sister
Παύλου τὴν ἐνέδραν παραγενόμενος
of Paul the sitting in having come to be alongside
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
and having entered into the encampment

ἀπήγγειλεν τῷ Παύλῳ.
he reported back to the Paul.

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα
Having called toward self but the Paul one

τῶν ἑκατονταρχῶν ἔφη τὸν νεανίαν
of the centurions he said The young man

τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον,
this be leading off toward the chiliarch,

ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ.
he is having for to report back something to him.

18 ὁ μὲν οὖν παραλαβὼν
The (one) indeed therefore having taken along

αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ
him he led toward the chiliarch and

φησιν Ὁ δέσμιος Παῦλος
he is saying The bound one Paul

προσκαλεσάμενός με ἠρώτησεν τοῦτον
having called toward self me he requested this

τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
the young man to lead toward you, having

τι λαλήσαι σοι. 19 ἐπιλαβόμενος
something to speak to you. Having taken upon

δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ
but of the hand of him the chiliarch and

ἀναχωρήσας κατ' ἰδίαν
having withdrawn according to own [place]

ἐπυνθάνετο τί ἐστίν ὃ ἔχεις
he was inquiring What is it which you are having

not to take a bite of food until we have killed Paul. 15 Now, therefore, you together with the Sanhedrin make it clear to the military commander why he should bring him down to you as though you intended to determine more accurately the matters involving him. But before he gets near we will be ready to do away with him."

16 However, the son of Paul's sister heard of their lying in wait, and he came and entered into the soldiers' quarters and reported it to Paul. 17 So Paul called one of the army officers to him and said: "Lead this young man off to the military commander, for he has something to report to him." 18 Therefore this man took him and led him to the military commander and said: "The prisoner Paul called me to him and requested me to lead this young man to you, as he has something to tell you." 19 The military commander took him by the hand and withdrew and began inquiring privately: "What is it you have

ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι Οἱ
to report back to me? He said but that The

Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε
Jews put selves together of the to request you

ὅπως αὔριον τὸν Παῦλον καταγάγῃς
so that tomorrow the Paul you should lead down

εἰς τὸ συνέδριον ὡς μέλλων τι
into the Sanhedrin as being about something

ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.
more accurately to be inquiring about him;

21 σὺ οὖν μὴ πεισθῇς
you therefore not you should be persuaded

αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him

ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)

τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse

ἑαυτοὺς μήτε φαγεῖν μήτε πίνειν ἕως
themselves neither to eat nor to drink until

οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
which they should take up him, and now they are

ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you

ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore

χιλιάρχος ἀπέλυσεν τὸν νεανίσκον παραγγεῖλας
chiliarch released the young man having charged

μηδενὶ ἐκλαλήσαι ὅτι ταῦτα
to no one to speak out that these (things)

ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τινας δύο
And having called toward self some two

τῶν ἑκατονταρχῶν εἶπεν Ἐτοιμάσατε
of the centurions he said Make you ready

στρατιώτας διακοσίους ὅπως πορευθῶσιν
soldiers two hundred so that they should go

ἕως Καισαρίας, καὶ ἵππεις ἑβδομήκοντα
until Caesarea, also horsemen seventy

καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας
and spearmen two hundred, from third hour

τῆς νυκτός, 24 κτήνη τε
of the night, acquired animals and

παραστήσαι ἵνα
to make stand alongside in order that

ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul

διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?" 20 He said: "The Jews have agreed to request you to bring Paul down to the Sanhedrin tomorrow as though intending to learn something more accurate about him. 21 Above all things, do not let them persuade you, for more than forty men of theirs are lying in wait for him, and they have bound themselves with a curse neither to eat nor to drink until they have done away with him; and they are now ready, waiting for the promise from you." 22 Therefore the military commander let the young man go after ordering him: "Do not blab to anyone that you have made these things clear to me."

23 And he summoned a certain two of the army officers and said: "Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. 24 Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the

ἡγεμόνα, 25 γράψας ἐπιστολὴν
governor, having written letter
ἔχουσιν τὸν τύπον τοῦτον·
having the type this;
26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty
ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The
ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
male person this having been seized by the
Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπὸ
Jews and being about to be taken up by
αὐτῶν ἐπιστάς σὺν τῷ
them having stood upon together with the
στρατεύματι ἐξελάμην, μαθὼν ὅτι
soldier band I took out, having learned that
Ῥωμαῖός ἐστιν, 28 βουλόμενός τε
Roman he is, wishing and
ἐπιγνῶναι τὴν αἰτίαν δι' ἣν
to know fully the cause through which
ἐνεκάλουν αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into
τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον
the Sanhedrin of them; whom I found
ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law
αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds
ἔχοντα ἔγκλημα. 30 μνηυθείσης δὲ
having charge. Having been disclosed but
μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person
ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward
σέ, παραγγείλας καὶ τοῖς κατηγόροις
you, having charged also to the accusers
λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.
31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers
κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered
αὐτοῖς ἀναλαμβάνοντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led
διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·
through night into the Antipatris;
32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς
to the but morrow having permitted the
ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he wrote a letter having this form:
26 "Claudius Lysias as to his excellency, Governor Felix: Greetings! 27 This man was seized by the Jews and was about to be done away with by them, but I came suddenly with a force of soldiers and rescued him, because I learned he was a Roman. 28 And wishing to ascertain the cause for which they were accusing him, I brought him down into their Sanhedrin. 29 I found him to be accused about questions of their Law, but not charged with a single thing deserving of death or bonds. 30 But because a plot that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you."
31 Therefore these soldiers took Paul according to their orders and brought him by night to An-tip'a-tris. 32 The next day they permitted the horsemen to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who
εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor
παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.
34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ
Having read but and having inquired upon out of
ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired
ὅτι ἀπὸ Κιλικίας 35 Διακούσομαι
that from Cilicia I shall hear thoroughly
σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
of you, he said, whenever also the accusers
σου παραγένωνται·
of you should come to be alongside;
κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the
Ἡρώδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.
24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the
ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some
καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus some, who
ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor
κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but
αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus
λέγων
saying
Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and
διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this
διὰ τῆς σῆς προνοίας 3 πάντη
through the your forethought to every [way]
τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest
Φήλιξ, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.
4 ἵνα δὲ μὴ ἐπὶ πλεῖόν σε
In order that but not upon more you
ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned to the soldiers' quarters. 33 The [horsemen] entered into Caesarea and delivered the letter to the governor and also presented Paul to him. 34 So he read it and inquired from what province he was, and ascertained that he was from Cilicia. 35 "I shall give you a thorough hearing," he said, "when your accusers arrive also." And he commanded that he be kept under guard in the praetorian palace of Herod.
24 Five days later the high priest An-anias came down with some older men and a public speaker, a certain Ter-tul-lus, and they gave information to the governor against Paul. 2 When he was called, Ter-tul-lus started accusing him, saying: "Seeing that we enjoy great peace through you and that reforms are taking place in this nation through your forethought, 3 at all times and also in all places we receive it, Your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further, I beseech you to hear us

συντόμως τῇ σῇ ἐπιεικίᾳ. 5 εὐρόντες
briefly to the your yieldingness. Having found
γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
for the male person this pestilence and
κινουῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις
moving standings to all the Jews
τοῖς κατὰ τὴν οἰκουμένην
the (ones) down the being inhabited (earth)
πρωτοστάτην τε τῆς τῶν Ναζωραίων
one standing first and of the of the Nazarenes
αἱρέσεως, 6 ὃς καὶ τὸ ἱερόν ἐπείρασεν
of sect, who also the temple tried
βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,
to profane, whom also we took hold of,
8 παρ' οὗ δυνήσῃ αὐτὸς
beside of whom you will be able very
ἀνακρίνας περὶ πάντων τούτων
having examined about all these (things)
ἐπιγνῶναι ὧν ἡμεῖς
to know fully of which (things) we
κατηγοροῦμεν αὐτοῦ.
are accusing of him.

9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
Joined in attack but also the Jews
φάσκοντες ταῦτα οὕτως ἔχειν.
asserting these (things) thus to be having.
10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
Answered and the Paul having nodded
αὐτῷ τοῦ ἡγεμόνος λέγειν
to him of the governor to be speaking

Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
Out of many years being you judge to the
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ
nation this knowing well readily the (things)
περὶ ἐμαυτοῦ ἀπολογοῦμαι,
about myself I am speaking in defense.
11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
being able of you to know fully, that not
πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ'
more (ones) are to me days twelve from
ἧς ἀνέβην προσκυνήσων εἰς
which [day] I went up intending to worship into
Ἱερουσαλὴμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem, and neither in the temple
εὐρόν με πρὸς τινὰ διαλεγόμενον ἢ
they found me toward anyone arguing or
ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
standing upon making of crowd neither in the

briefly in your kind-
liness. 5 For we have
found this man a
pestilent fellow and
stirring up seditions
among all the Jews
throughout the in-
habited earth and
a spearhead of the
sect of the Naz-a-
renes, 6 one who al-
so tried to profane
the temple and whom
we seized. 7 —
8 From him you your-
self can by exam-
ination find out about
all these things of
which we are accus-
ing him."

9 With that the
Jews also joined in
the attack, assert-
ing that these things
were so. 10 And Paul,
when the governor
nodded to him to
speak, answered:

"Knowing well that
this nation has had
you as judge for
many years, I read-
ily speak in my
defense the things
about myself, 11 as
you are in a po-
sition to find out
that for me it has
not been more than
twelve days since I
went up to worship
in Jerusalem; 12 and
they found me nei-
ther in the temple
arguing with anyone
nor causing a mob to
rush together, either in

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, 13 οὔδὲ
synagogues nor down the city, nor
παραστήσαι δύνανταί σοι περὶ
to set beside they are able to you about
ὧν νυνὶ κατηγοροῦσίν μου.
which (things) now they are accusing of me.
14 ὁμολογῶ δὲ τοῦτό σοι ὅτι
I am confessing but this to you that
κατὰ τὴν ὁδὸν ἣν λέγουσιν
according to the way which they are saying
αἵρεσιν οὕτως λατρεύω τῷ
sect thus I am rendering sacred service to the
πατρὶ ὁ Θεὸς, πιστεύων πᾶσι τοῖς
paternal God, believing to all the (things)
κατὰ τὸν νόμον καὶ τοῖς
according to the Law and to the (things)
ἐν τοῖς προφήταις γεγραμμένοις,
in the Prophets having been written,
15 ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ
hope having into the God, which also
αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
they these are receiving toward, resurrection
μέλλειν ἔσεσθαι δικαίων τε καὶ
to be about to be in future of just (ones) and also
ἀδίκων. 16 ἐν τούτῳ καὶ αὐτὸς
unjust (ones); in this also very
ἄσκῶ ἀπρόσκοπον συνείδησιν
I am taking exercise inoffensive conscience
ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς
to be having toward the God and the
ἄνθρώπους διὰ παντός. 17 δι' ἐτῶν
men through all [time]. Through years
δὲ πλείονων ἐλεημοσύνας ποιήσων
but more gifts of mercy intending to make
εἰς τὸ ἔθνος μου παρεγενόμην καὶ
into the nation of me I came to be alongside and
προσφοράς, 18 ἐν αἷς εὐρόν με
offerings, in which they found me
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
having been cleansed in the temple, not with
ὄχλου οὔδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
crowd nor with tumult, some ones but from
τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
the Asia Jews, whom it was necessary
ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἰ
upon you to be alongside and to be accusing if
τι ἔχοιεν πρὸς ἐμέ, —
anything they may be having toward me, —
20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὕρον
or they these let them say what they found

the synagogues or
throughout the city.
13 Nor can they prove
to you the things of
which they are ac-
cusing me right now.
14 But I do admit this
to you, that, according
to the way that they
call a 'sect,' in this
manner I am render-
ing sacred service to
the God of my fore-
fathers, as I believe
all the things set
forth in the Law and
written in the Proph-
ets; 15 and I have
hope toward God,
which hope these
[men] themselves also
entertain, that there
is going to be a resur-
rection of both the
righteous and the un-
righteous. 16 In this
respect, indeed, I am
exercising myself con-
tinually to have a
consciousness of com-
mitting no offense
against God and men.
17 So after quite a
number of years I ar-
rived to bring gifts of
mercy to my nation,
and offerings. 18 While
I was at these matters
they found me cere-
monially cleansed in
the temple, but not
with a crowd or with
a tumult. But there
were certain Jews from
the [district of] Asia,
19 who ought to be
present before you and
to accuse me if they
might have anything
against me. 20 Or, let
the [men] here say
wrong they found

7^a This verse is omitted in the Westcott and Hort Greek text.

ἀδίκημα στάντος μου ἐπὶ τοῦ
unrighteous thing having stood of me upon the
συνεδρίου 21 ἢ περὶ μίας ταύτης φωνῆς
Sanhedrin than about one this voice
ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς
of which I cried out in them having stood
ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ
that About resurrection of dead (ones) I
κρίνομαι σήμερον ἐφ' ὑμῶν.
am being judged today upon you.

22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
Thrust up but them the Felix,
ἀκριβέστερον εἰδὼς τὰ περὶ
more accurately having known the (things) about
τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ
the way, having said Whenever Lysias the
χιλίαρχος καταβῇ
chiliarch should step down

διαγνώσομαι τὰ καθ' ὑμᾶς·
I shall know thoroughly the (things) down you;

23 διαταξάμενος τῷ ἐκατοντάρχη
having ordered to the centurion
τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ
to observe him to be having and relaxation and
μηδένα κωλύειν τῶν ἰδίων αὐτοῦ
no one to be forbidding of the own (ones) of his
ὑπηρετεῖν αὐτῷ.
to be ministering to him.

24 Μετὰ δὲ ἡμέρας τινὰς
After but days some
παραγενόμενος ὁ Φῆλιξ
having come to be alongside the Felix

σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ
together with Drusilla the own woman being
Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
Jewess he sent after the Paul and
ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
he heard of him about the into Christ Jesus
πίστεως. 25 διαλεγόμενος δὲ αὐτοῦ περὶ
faith. Reasoning but of him about

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
righteousness and self-control and the judgment
τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ
the being about in fear having become the
Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου,
Felix answered The now having be going you,

καιρὸν δὲ μεταλαβὼν
appointed time but having taken share in
μετακαλέσομαι σε· 26 ἅμα καὶ
I shall call after you; at the same time also

as I stood before the
San'he-drin, 21 except
with respect to this
one utterance which
I cried out while
standing among them,
'Over the resurrection
of the dead I am
today being judged
before you!'"

22 However, Felix,
knowing quite accu-
rately the matters
concerning this Way,
began to put the
[men] off and said:
"Whenever Lys'i-as
the military com-
mander comes down,
I shall decide upon
these matters in-
volving you." 23 And
he ordered the army
officer that the man
be kept and have
some relaxation [of
custody], and that he
forbid no one of his
people to wait upon
him.

24 Some days later
Felix arrived with
Dru-sil'la his wife,
who was a Jewess,
and he sent for Paul
and listened to him
on the belief in
Christ Jesus. 25 But
as he talked about
righteousness and
self-control and the
judgment to come,
Felix became fright-
ened and answered:
"For the present go
your way, but when
I get an opportune
time I shall send for
you again." 26 At the
same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by
τοῦ Παύλου· διὸ καὶ πυκνότερον
the Paul; through which also more often
αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.
him sending after he was conversing to him.

27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled
ἐλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;
θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews
ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
the Felix left down the Paul

δεδεμένον.
having been bound.

25 Φῆστος οὖν ἐπιβὰς τῇ
Festus therefore having stepped upon the
ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into
Ἱεροσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,

2 ἐνεφάνισάν τε αὐτῷ οἱ
made (things) apparent and to him the
ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews

κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him

3 αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
requesting favor down on him so that

μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ,
he should send after him into Jerusalem,

ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the
ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered

τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,

ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;

5 Οἱ οὖν ἐν ὑμῖν, φησίν,
the (ones) therefore in you, he says,

δυνατοὶ συνκαταβάντες εἰ
powerful (ones) having stepped down together if

τί ἐστίν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place

κατηγορεῖτωσαν αὐτοῦ.
let them accuse him.

he was hoping for
money to be given
him by Paul. On that
account he sent for
him even more fre-
quently and would
converse with him.
27 But, when two
years had elapsed,
Felix was succeeded
by Porcius Festus;
and because Felix
desired to gain favor
with the Jews, he
left Paul bound.

25 Therefore Festus,
after entering
upon the [government
of] the province, went
up three days later
to Jerusalem from
Caes-a-re'a; 2 and the
chief priests and the
principal men of the
Jews gave him infor-
mation against Paul.
So they began to
entreat him, 3 asking
for themselves as a
favor against the
[man] that he would
send for him to come
to Jerusalem, as they
were laying an am-
bush to do away with
him along the road.
4 However, Festus an-
swered that Paul was
to be kept in Caes-
a-re'a and that he
himself was about to
depart shortly for
there. 5 "Hence let
those who are in
power among you,"
he said, "come down
with me and accuse
him, if there is any-
thing out of the way
about the man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
Having spent through but in them days
οὐ πλείους ὀκτὼ ἢ δέκα, καταβάς
not more eight or ten, having stepped down
εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
into Caesarea, to the morrow having sat down
ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
upon the step he commanded the
Παῦλον ἀχθῆναι. 7 παραγενομένου
Paul to be led. Having come to be alongside
δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ
but of him stood around him the from
Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
Jerusalem having stepped down Jews,
πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
many and heavy causes of blame bringing against
ἃ οὐκ ἴσχυον ἀποδείξαι,
which not they were strong enough to show forth,
8 τοῦ Παύλου ἀπολογουμένου
of the Paul saying in defense
ὅτι Οὔτε εἰς τὸν νόμον
that Neither into the Law
τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν
of the Jews nor into the temple
οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 ὁ
nor into Caesar anything I sinned. The
Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
Festus but willing to the Jews favor
καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
to lay down having answered to the Paul
εἶπεν Θέλεις εἰς Ἱεροσόλυμα
he said Are you willing into Jerusalem
ἀναβὰς ἐκεῖ περὶ τούτων
having stepped up there about these (things)
κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
to be judged upon me? Said but the
Παῦλος Ἔστως ἐπὶ τοῦ βήματος
Paul Having stood upon the step
Καίσαρός εἰμι, οὐ με δεῖ
of Caesar I am, where me it is necessary
κρίνεσθαι. Ἰουδαίους οὐδὲν
to be being judged. Jews nothing
ἡδίκηκα, ὥς καὶ σὺ κάλλιον
I have treated unrighteously, as also you finer
ἐπιγινώσκεις. 11 εἰ μὲν οὖν
are knowing fully. If indeed therefore
ἀδικῶ καὶ ἄξιον θανάτου
I am doing unrighteously and worthy of death
πέπραχά τι, οὐ παραιτούμαι τὸ
I have done anything, not I am begging off the

6 So when he had spent not more than eight or ten days among them, he went down to Caesarea, and the next day he sat down on the judgment seat and commanded Paul to be brought in. 7 When he arrived, the Jews that had come down from Jerusalem stood round about him, leveling against him many and serious charges for which they were unable to show evidence. 8 But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any sin." 9 Festus, desiring to gain favor with the Jews, said in reply to Paul: "Do you wish to go up to Jerusalem and be judged there before me concerning these things?" 10 But Paul said: "I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. 11 If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from

ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν
to die; if but nothing is of which (things)
οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται
these are accusing me, no one me is able
αὐτοῖς χαρίσασθαι· Καίσαρα
to them to hand over as favor; Caesar
ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
I am calling upon. Then the Festus
συνλαλήσας μετὰ τοῦ συμβουλίου
having spoken together with the council
ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
he answered Caesar you have called upon, upon
Καίσαρα πορεύσῃ.
Caesar you will go.
13 Ἡμερῶν δὲ διαγενομένων
Of days but having occurred through
τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
of some Agrippa the king and Bernice
κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
attained down into Caesarea having greeted
τὸν Φῆστον. 14 ὥς δὲ πλείους ἡμέρας
the Festus. As but more days
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
they were spending through there, the Festus to the
βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
king put up the (things) according to the
Παῦλον λέγων
Paul saying
Ἄνθρωπος τις ἔστιν
Male person some is
καταλελιμμένος ὑπὸ Φήλικος δέσμιος,
having been left down by Felix bound one,
15 περὶ οὗ γενομένου μου εἰς
about whom having come to be of me into
Ἱεροσόλυμα ἐνεφάνισαν οἱ
Jerusalem made (things) apparent the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
chief priests and the older men of the
Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
Jews, asking down on him
καταδίκην. 16 πρὸς οὓς ἀπεκρίθην
adverse judgment; toward whom I answered
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
that not is custom to Romans
χαρίζεσθαί τινι ἄνθρωπον πρὶν ἢ
to hand over as favor any man prior than
ὁ κατηγορούμενος κατὰ πρόσωπον
the (one) being accused according to face
ἔχει τοὺς κατηγοροὺς τόπον τε
may be having the accusers place and

dying; if, on the other hand, none of those things exists of which these [men] accuse me, no man can hand me over to them as a favor. I appeal to Caesar!" 12 Then Festus, after speaking with the assembly of counselors, replied: "To Caesar you have appealed; to Caesar you shall go." 13 Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea for a visit of courtesy to Festus. 14 So, as they were spending a number of days there, Festus laid before the king the matters respecting Paul, saying: "There is a certain man left prisoner by Felix, 15 and when I was in Jerusalem the chief priests and the older men of the Jews brought information about him, asking a judgment of condemnation against him. 16 But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak

ἀπολογίας of defense λάβοι he might receive περί about τοῦ the

ἐγκλήματος. 17 charge. συνελθόντων Of (ones) having come together

οὖν therefore ἐνθάδε in here ἀναβολὴν delay μηδεμίαν none

ποιησάμενος having made τῇ to the [day] ἐξῆς of succession καθίσας having sat

ἐπὶ τοῦ upon the βήματος step ἐκέλευσα I commanded ἀχθῆναι to be led

τὸν the ἄνδρα· the male person; 18 περί about οὗ whom σταθέντες having stood

οἱ the κατήγοροι accusers οὐδεμίαν not any αἰτίαν cause ἔφερον were bringing

ᾧν of which (things) ἐγὼ I ὑπενόουν was supposing

πονηρῶν, wicked (things), 19 ζητήματα things sought δέ but τινὰ some

περί about τῆς the ἰδίας own δεισιδαιμονίας dread of demon (s)

εἶχον they were having πρὸς toward αὐτὸν him καὶ and περί about τινος some

Ἰησοῦ Jesus τεθνηκότος, having died, ὃν whom ἔφασκεν was asserting ὃ the

Παῦλος Paul ζῆν. to be living. 20 ἀπορούμενος Being perplexed δέ but ἐγὼ I

τὴν the περὶ about τούτων these (things) ζήτησιν seeking ἔλεγον I was saying εἰ if

βούλοιτο he would be wishing πορεύεσθαι to be going εἰς into

Ἱεροσόλυμα Jerusalem κάκεῖ and there κρίνεσθαι to be being judged περὶ about

τούτων. these (things). 21 τοῦ Of the δέ but Παύλου Paul

ἐπικαλεσαμένου having called upon τηρηθῆναι to be observed αὐτὸν him εἰς into τὴν the

τοῦ of the Σεβαστοῦ August One διάγνωσιν, thorough knowledge,

ἐκέλευσα I commanded τηρεῖσθαι to be observed αὐτὸν him ἕως until οὗ which

ἀναπέμψω I may send up αὐτὸν him πρὸς toward Καίσαρα. Caesar.

22 Ἀγρίππας Agrippa δέ but πρὸς toward τὸν the Φῆστον Festus

Ἐβουλόμην I was wishing καὶ also αὐτὸς very τοῦ of the ἀνθρώπου man

ἀκοῦσαι. to hear. Αὔριον, Tomorrow, φησίν, he says, ἀκούσῃ you will hear αὐτοῦ. of him.

in his defense concerning the complaint. 17 Therefore when they got together here, I made no delay, but the next day I sat down on the judgment seat and commanded the man to be brought in. 18 Taking the stand, the accusers produced no charge of the wicked things I had supposed concerning him. 19 They simply had certain disputes with him concerning their own worship of the deity and concerning a certain Jesus who was dead but who Paul kept asserting was alive. 20 So, being perplexed as to the dispute over these matters, I proceeded to ask if he would like to go to Jerusalem and there be judged concerning these matters. 21 But when Paul appealed to be kept for the decision by the August One, I commanded him to be kept until I should send him on up to Caesar."

22 Here A·grip'pa [said] to Festus: "I myself would also like to hear the man." "Tomorrow," he said, "you shall hear him."

23 Τῇ οὖν ἐπαύριον ἔλθόντος
To the therefore morrow having come
τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
of the Agrippa and of the Bernice with
πολλῆς φαντασίας καὶ εἰσελθόντων
much appearance and of (ones) having entered
εἰς τὸ ἀκροατήριον σὺν τε
into the audience chamber together with and
χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν
chiliarchs and male persons the down eminence
τῆς πόλεως καὶ κελεύσαντος τοῦ
of the city and having commanded of the
φῆστου ἦχθη ὁ Παῦλος. 24 καὶ φησιν ὁ
Festus was led the Paul. And says the
φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
Festus Agrippa king and all the
συνπαρόντες ἡμῖν ἄνδρες,
being alongside with us male persons,
θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ
you are beholding this (one) about whom all the
πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν
multitude of the Jews happened on to me in
τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
and Jerusalem and in here, shouting not
δεῖν αὐτὸν ζῆν μηκέτι.
to be necessary him to be living not yet.
25 ἐγὼ δὲ κατελάβομην μηδὲν ἄξιον αὐτὸν
I but took down nothing worthy him
θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
of death to have done, of him but of this (one)
ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα
having called upon the August One I judged
πέμπειν. 26 περὶ οὗ ἀσφαλές τι
to be sending. About whom steady anything
γράψαι τῷ κυρίῳ οὐκ ἔχω·
to write to the lord not I am having;
διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ
through which I led forth him upon you and
μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
most of all upon you, King Agrippa,
ὅπως τῆς ἀνακρίσεως γενομένης
so that of the examination having occurred
σχῶ τί γράψω·
I should have what I shall write;
27 ἄλογον γάρ μοι δοκεῖ πέμποντα
unreasonable for to me it seems sending
δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας
bound one not also the down on him causes
σημᾶναι.
to signify.

23 Therefore, on the next day, A·grip'pa and Ber·ni'ce came with much pompous show and entered into the audience chamber together with military commanders as well as men of eminence in the city, and when Festus gave the command, Paul was brought in. 24 And Festus said: "King A·grip'pa and all you men who are present with us, you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here, shouting that he ought not to live any longer. 25 But I perceived he had committed nothing deserving of death. So when this [man] himself appealed to the August One, I decided to send him. 26 But concerning him I have nothing certain to write to [my] Lord. Therefore I brought him forth before you, and especially before you, King A·grip'pa, in order that, after the judicial examination has taken place, I might get something to write. 27 For it seems unreasonable to me to send a prisoner and not also to signify the charges against him."

19^a *Sua superstitione*, Vg; service of their God, J^{17,18}; δεισιδαιμονίας (*dei-si-dai-mo-ni'as*), KBA. See Acts 17:22, footnote^a.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
 Agrippa but toward the Paul said
 Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
 It is being permitted to you over yourself
 λέγειν. τότε ὁ Παῦλος
 to be saying. Then the Paul
 ἐκτείνας τὴν χεῖρα
 having stretched out the hand
 ἀπελογεῖτο
 he was making defense
2 Περὶ πάντων ὧν
 About all (things) of which
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
 I am being charged by Jews, King
 Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον
 Agrippa, I have considered myself happy
 ἐπὶ σοῦ μέλλων σήμερον
 upon you being about today
 ἀπολογεῖσθαι, **3** μάλιστα γνώστην ὄντα
 to be making defense, most of all knower being
 σε πάντων τῶν κατὰ Ἰουδαίους ἔθων
 you of all the according to Jews customs
 τε καὶ ζητημάτων διὸ
 and and things sought; through which
 δέομαι μακροθύμως ἀκοῦσαί μου.
 I am supplicating long-spiritedly to hear of me.
4 Τὴν μὲν οὖν βίωσίν μου
 The indeed therefore manner of life of me
 ἐκ νεότητος τὴν ἀπ' ἀρχῆς
 out of youth the from beginning
 γενομένην ἐν τῷ ἔθνει μου ἐν τε
 having occurred in the nation of me in and
 Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
 Jerusalem have known all Jews,
5 προγινώσκοντές με ἄνωθεν, ἐάν
 previously knowing me from above, if ever
 θέλωσι μαρτυρεῖν, ὅτι
 they may will to be bearing witness, that
 κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
 according to the strictest sect of the
 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
 our form of worship I lived Pharisee.
6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
 And now upon hope of the into the
 πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
 fathers of us promise having occurred by
 τοῦ θεοῦ ἔστηκα κρινόμενος, **7** εἰς ἣν
 the God I have stood being judged, into which
 τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα
 the twelve tribeship of us in earnestness night

26 A·grip'pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:

2 "Concerning all the things of which I am accused by Jews, King A·grip'pa, I count myself happy that it is before you I am to make my defense this day, **3** especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.

4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews **5** that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee. **6** And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; **7** whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῖον ἐλπίζει
 and day rendering sacred service is hoping
 καταντῆσαι· περὶ ἧς ἐλπίδος
 to attain down; about which hope
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
 I am being charged by Jews, king.

8 τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
 Why unbelievable is it being judged beside you if the God dead (ones) is raising up?

9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
 I indeed therefore thought to myself toward the name of Jesus the Nazarene to be necessary

πολλὰ ἐναντία πράξαι· **10** ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις,
 many (things) contrary to perform; which (thing) also I did in Jerusalem,

καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
 and many and of the holy (ones) I in prisons locked down the beside of the

ἀρχιερέων ἐξουσίαν λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα
 chief priests authority having received, being taken up and of them I brought down

ψῆφον, **11** καὶ κατὰ πάσας τὰς συναγωγὰς πολλὰκις τιμῶν αὐτοὺς ἠνάγκαζον
 vote, and down all the synagogues many times punishing them I was compelling

βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
 to be blaspheming, abundantly and being mad to them I was persecuting until also into the

ἔξω πόλεις.
 outside cities.

12 Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
 In which (things) going (my) way into the Damascus with authority and permission of the

τῶν ἀρχιερέων **13** ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
 of the chief priests of day middle down the way I saw, king, from heaven over the

λαμπρότητα τοῦ ἡλίου περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ
 brightness of the sun having gleamed around me light and the (ones) together with me

rendering him^a sacred service night and day. Concerning this hope I am accused by Jews, O king.

8 "Why is it judged unbelievable among you men that God raises up the dead? **9** I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene; **10** which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. **11** And by punishing them many times in all the synagogues I tried to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.

12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, **13** I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

πορευομένους· 14 πάντων τε
going their way; of all (ones) and
καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard
φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδί
voice saying toward me to the Hebrew
διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me
διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward
κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who
εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ
are you, Lord? The but Lord said I
εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting;
16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet
σου· εἰς τοῦτο γὰρ ὥφθην σοι,
of you; into this for I became seen to you,
προχειρίσασθαί σε ὑπηρέτην καὶ
to take in advance into hand you subordinate and
μάρτυρα ὧν τε εἶδες με
witness of which (things) and you saw me
ὧν τε ὁφθήσομαί σοι,
of which (things) and I shall become seen to you,
17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of
τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you
18 ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ
to open up eyes of them, of the
ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the
ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the
λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and
κλῆρον ἐν τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified
πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not
ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ,
I became disobedient to the heavenly sight,
20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον
but to the (ones) in Damascus first

journeying with me.
14 And when we had
all fallen to the
ground I heard a
voice say to me in
the Hebrew language,
'Saul, Saul, why are
you persecuting me?
To keep kicking
against the goads
makes it hard for you.'
15 But I said, 'Who
are you, Lord?' And
the Lord said, 'I am
Jesus, whom you are
persecuting. 16 Nev-
ertheless, rise and
stand on your feet.
For to this end I have
made myself visible to
you, in order to choose
you as an attendant
and a witness both
of things you have
seen and things I
shall make you see re-
specting me; 17 while
I deliver you from
[this] people and
from the nations, to
whom I am sending
you, 18 to open their
eyes, to turn them
from darkness to light
and from the author-
ity of Satan to God,
in order for them to
receive forgiveness of
sins and an inheri-
tance among those
sanctified by [their]
faith in me.'

19 "Wherefore, King
A·grip'pa, I did not
become disobedient to
the heavenly sight,
20 but both to those
in Damascus first

τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country
τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν
of the Judea, and to the nations
ἀπήγγελλον μετάνοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning
ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works
πράσσοντας. 21 ἕνεκα τούτων με
performing. On account of these (things) me
Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple
ἐπειρῶντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.
22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the
ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this
ἔστηκα μαρτυρόμενος μικρῷ τε
I have stood bearing witness to small (one) and
καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
and great (one), nothing outside saying
ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke
μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, if
παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of
ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about
καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the
ἔθνεσιν.
nations.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense
ὁ Φῆστος μεγάλη τῇ φωνῇ φησὶν Μαίνῃ,
the Festus to great the voice says You are mad,
Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν
Paul; the many you writings into madness
περιτρέπει. 25 ὁ δὲ Παῦλος Οὐ
is turning about. The but Paul Not
μαίνομαι, φησὶν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but
ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings
ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Je-
rusalem, and over all
the country of Ju·de'a,
and to the nations I
went bringing the
message that they
should repent and
turn to God by do-
ing works that be-
fit repentance. 21 On
account of these
things Jews seized me
in the temple and
attempted to slay me.
22 However, because I
have obtained the help
that is from God I
continue to this day
bearing witness to
both small and great,
but saying nothing
except things the
Prophets as well as
Moses stated were go-
ing to take place,
23 that the Christ was
to suffer and, as the
first to be resurrected
from the dead, he
was going to publish
light both to this
people and to the na-
tions."

24 Now as he was
saying these things in
his defense, Festus
said in a loud voice:
"You are going mad,
Paul! Great learning
is driving you into
madness!" 25 But
Paul said: "I am not
going mad, Your
Excellency Festus,
but I am uttering
sayings of truth and
of soundness of
mind. 26 In reality,

τούτων ὁ βασιλεὺς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ·
being outspoken I am speaking;

λανθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθομαι οὐθέν, οὐ γὰρ ἐστὶν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο·
in corner having been performed this.

27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφήταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.

28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul

ἔν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian

ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐξαίμην
to make. The but Paul I might long for

ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great

οὐ μόνον σέ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)

ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
hearing of me today to become such (ones)

ὁποῖος καὶ ἐγὼ εἰμι παρεκτὸς τῶν
of what sort also I am with exception of the

δεσμῶν τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the

ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)

συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn

ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying

ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον
that Nothing of death or of bonds worthy

πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said

Ἀπολελῦσθαι ἐδύνατο ὁ ἄνθρωπος
To have been released was able the man

οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom I am speaking with
freeness of speech well knows about
these things; for I am persuaded that
not one of these things escapes his
notice, for this thing has not been done in
a corner. 27 Do you, King A-grip'pa, be-
lieve the Prophets? I know you believe."

28 But A-grip'pa said to Paul: "In a short
time you would per-
suade me to become
a Christian." 29 At
this Paul said: "I
could wish to God
that whether in a
short time or in a
long time not only
you but also all those
who hear me today
would become men
such as I also am,
with the exception of
these bonds."

30 And the king
rose and so did the
governor and Ber-
nice and the men
seated with them.

31 But as they with-
drew they began talk-
ing with one another,
saying: "This man
practices nothing de-
serving death or
bonds." 32 Moreover,
A-grip'pa said to Fes-
tus: "This man could
have been released if
he had not appealed
to Caesar."

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
As but it was judged of the to be sailing away

ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν
us into the Italy, they were giving over the

τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας
and Paul also some different bound ones

ἐκατοντάρχη ὀνόματι Ἰουλίῳ σπειρῆς
to centurion to name Julius of band

Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ
of August One. Having stepped upon but to boat

Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς
from Adramyttium being about to be sailing into

τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν,
the down the Asia places we were led up,

ὄντος σὺν ἡμῖν Ἀριστάρχου
being together with us of Aristarchus

Μακεδόνης Θεσσαλονικέως. 3 τῇ τε
Macedonian of Thessalonica; to the and

ἐτέρῃ κατήχθημεν εἰς Σιδῶνα,
different [day] we were led down into Sidon,

φιλανθρώπως τε ὁ Ἰούλιος τῷ
with human affection and the Julius to the

Παύλῳ χρησάμενος ἐπέτρεπεν πρὸς τοὺς
Paul having used he permitted toward the

φίλους πορευθέντι ἐπιμελείας τυχεῖν.
friends having gone of care to obtain.

4 κάκειθεν ἀναχθέντες
And from there having been led up

ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
we sailed under the Cyprus through the the

ἀνέμους εἶναι ἐναντίους, 5 τό τε
winds to be contrary (ones), the and

πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
open sea the down the Cilicia and Pamphylia

διαπλεύσαντες κατήλθαμεν εἰς Μύρρα
having sailed through we came down into Myra

τῆς Λυκίας. 6 Κάκει εὐρὼν ὁ
of the Lycia. And there having found the

ἐκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον εἰς
centurion boat Alexandrian sailing into

τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
the Italy he made go in us into it.

7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
In sufficient but days sailing slowly

καὶ μόλις γέγονε κατὰ τὴν
and with difficulty having come to be down the

Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing toward us of the wind,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed under the Crete down Salmone,

27 Now as it was
decided for us
to sail away to Italy,
they proceeded to
hand both Paul and
certain other prisoners
over to an army offi-
cer named Julius of
the band of Augus-
tus. 2 Going aboard
a boat from Ad-ra-
myt'ti-um that was
about to sail to places
along the coast of
the [district of] Asia,
we set sail, there be-
ing with us Ar-is-tar-
chus a Mac-e-do-ni-an
from Thes-sa-lo-ni-ca.
3 And the next day
we landed at Si'don,
and Julius treated
Paul with human
kindness and permit-
ted him to go to his
friends and enjoy
[their] care.

4 And putting out
to sea from there
we sailed under the
[shelter of] Cyprus,
because the winds
were contrary; 5 and
we navigated through
the open sea along
Ci-li'cia and Pam-
phyl'i-a and put into
port at My'ra in Ly-
ci-a. 6 But there the
army officer found a
boat from Alexandria
that was sailing for
Italy, and he made
us board it. 7 Then,
after sailing on slow-
ly quite a number
of days and coming
to Cni'dus with dif-
ficulty, because the
wind did not let us
get on, we sailed un-
der the [shelter of]
Crete at Sal-mo'ne,

8 μόλις τε παραλεγόμενοι
with difficulty and laying themselves beside
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις
Fine Harbors, to which near was city
Λασεά.
Lasea.

9 Ἰκανοῦ δὲ χρόνου
Of sufficient but time
διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already
ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the
νηστεῖαν ἤδη παρεληλυθέναι,
fast already to have come alongside,
παρῆναι ὁ Παῦλος 10 λέγων
was recommending the Paul saying
αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with
ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ
damage and much loss not only of the
φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
souls of us to be about to be in future the
πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
pilot and to the shipowner rather
ἐπείθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by
Παύλου λεγομένοις. 12 ἀνευθέτου δὲ
Paul being said. Of inconvenient but
τοῦ λιμένος ὑπάρχοντος πρὸς
of the harbor being toward
παραχειμασίαν οἱ πλείονες ἔθεντο βουλήν
wintering the more (ones) put counsel
ἀναχθῆναι ἐκεῖθεν, εἴ πως
to be led up from there, if somehow
δύναιτο καταντήσαντες εἰς
they would be able having attained down into
Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης
Phoenix to winter, harbor of the Crete
βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.
looking down northeast and down southeast.

13 Ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind
δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8 and coasting along
it with difficulty we
came to a certain
place called Fair
Havens, near which
was the city La-
se'a.

9 As considerable
time had passed and
by now it was haz-
ardous to navigate
because even the
fast [of atonement
day] had already
passed by, Paul
made a recommen-
dation, 10 saying to
them: "Men, I per-
ceive that naviga-
tion is going to be
with damage and
great loss not only
of the cargo and
the boat but also
of our souls." 11 How-
ever, the army of-
ficer went heeding
the pilot and the
ship owner rather
than the things said
by Paul. 12 Now
as the harbor was
inconvenient for
wintering, the ma-
jority advised set-
ting sail from there,
to see if we could
somehow make it to
Phoenix to winter,
a harbor of Crete
that opens toward
the northeast and
toward the south-
east.

13 Moreover, when
the south wind blew
softly, they thought
they had as good as
realized their purpose,

κεκρατηκέναι ἄραντες ἄσσον
to have laid hold having lifted close by
παρελέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.

14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
After not much but thrust down on it
ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων
wind typhonic the being called Euroaquilo;

15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the
πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
boat and not being able to be eyeing against
τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon
ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some
ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda
ἰσχύσαμεν μόλις
we had strength enough with difficulty
περικρατεῖς γενέσθαι τῆς
(ones) having full might over to become of the
σκάφης, 17 ἣν ἄραντες βοηθείαις
skiff, which having lifted up helps
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον
they were using undergirding the boat;
φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
fearing and not into the Syrtis
ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,
οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but
χειμαζομένων ἡμῶν τῇ ἐξῆς
being tempest-tossed of us to the [day] of succession
ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the
τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling
τοῦ πλοίου ἔριψαν.
of the boat they threw.

20 μήτε δὲ ἡλίου μήτε ἄστρων
Neither but of sun nor of stars
ἐπιφαίνοντων ἐπὶ πλείονας ἡμέρας, χειμῶνός
appearing upon more days, of winter
τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)
περιηρεῖτο ἐλπίς πᾶσα τοῦ
was being lifted around from hope all of the
σώζεσθαι ἡμᾶς. 21 Πολλῆς τε
to be being saved us. Of much and

and they lifted anchor
and began coasting
inshore along Crete.
14 After no great
while, however, a tem-
pestuous wind called
Eu-ro-aq'u-i-lo rushed
down upon it. 15 As
the boat was violently
seized and was not
able to keep its head
against the wind, we
gave way and were
borne along. 16 Now
we ran under [the
shelter of] a certain
small island called
Cau'da, and yet we
were hardly able to
get possession of the
skiff at the stern.
17 But after hoisting
it aboard they began
using helps to under-
gird the boat; and be-
ing in fear of running
aground on the Syr'tis,
they lowered the gear
and thus were driven
along. 18 Yet because
we were being violent-
ly tossed with the tem-
pest, the following
[day] they began to
lighten the ship;
19 and the third [day],
with their own hands,
they threw away the
tackling of the boat.

20 When, now, nei-
ther sun nor stars
appeared for many
days, and no little
tempest was lying up-
on us, all hope of
our being saved fi-
nally began to be cut
off. 21 And when
there had been a long

ἀσιτίας ὑπαρχούσης τότε
abstinence from grain existing then
σταθείς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
having stood the Paul in midst of them said
Ἔδει μὲν, ὦ ἄνδρες,
It was necessary indeed, O male persons,
πειθαρχήσαντάς μοι μὴ
having obeyed (as to ruler) to me not
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί
to be being led up from the Crete to gain
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
and the damage this and the loss. And
τὰ νῦν παραινῶ ὑμᾶς
the (things) now I recommend you
εὐθυμεῖν, ἀποβολὴ γὰρ
to be being well spirited, throwing off for
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
of soul not one will be out of you besides of the
πλοίου. 23 παρέστη γὰρ μοι ταύτῃ τῇ
boat; stood beside for to me to this the
νυκτὶ τοῦ θεοῦ οὗ εἰμί, ὃ καὶ
night of the God of whom I am, to whom also
λατρεύω, ἄγγελος 24 λέγων
I am rendering sacred service, angel saying
Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
Not fear, Paul; to Caesar you it is necessary
παραστῆναι, καὶ ἰδοὺ κεχάρισται
to stand beside, and look! has handed over as favor
σοι ὁ θεὸς πάντας τοὺς πλέοντας
to you the God all the (ones) sailing
μετὰ σοῦ. 25 διὸ
with you. Through which
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
be being well spirited, male persons; I believe for
τῷ θεῷ ὅτι οὕτως ἔσται καθ'
to the God that thus it will be according to
ὃν τρόπον λελάληταί μοι. 26 εἰς
which manner it had been spoken to me. Into
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
island but some it is necessary us to fall out.
27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ
As but fourteenth night
ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
occurred being borne through of us in the Adria,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
down middle of the night were supposing the
ναῦται προσάγειν τινὰ αὐτοῖς χώραν.
sailors to be leading toward some to them country.
28 καὶ βολίσαντες εὗρον
And having taken soundings they found

abstinence from food,
then Paul stood up
in the midst of them
and said: "Men, you
certainly ought to
have taken my ad-
vice and not have
put out to sea from
Crete and have sus-
tained this damage
and loss. 22 Still, now
I recommend to you
to be of good cheer,
for not a soul of
you will be lost,
only the boat will.
23 For this night
there stood near me
an angel of the
God to whom I be-
long and to whom
I render sacred ser-
vice, 24 saying, 'Have
no fear, Paul. You
must stand before
Caesar, and, look!
God has freely given
you all those sailing
with you.' 25 There-
fore be of good cheer,
men; for I believe
God that it will
be exactly as it has
been told me. 26 How-
ever, we must be cast
ashore on a certain
island."
27 Now as the four-
teenth night fell and
we were being tossed
to and fro on the
[sea of] A'dri-a, at
midnight the sailors
began to suspect they
were drawing near
to some land. 28 And
they sounded the
depth and found it

ὀργυιάς εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through
καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found
ὀργυιάς δεκαπέντε· 29 φοβούμενοί τε μὴ
fathoms fifteen; fearing and not
που κατὰ τραχεῖς τόπους
somewhere down rough places
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown
ἀγκύρας τέσσαρας ἠύχοντο ἡμέραν
anchors four they were longing for day
γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
to occur. Of the but sailors seeking
φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the
σκάφην εἰς τὴν θάλασσαν προφάσει ὥς
skiff into the sea to pretense as
ἐκ πρῶρης ἀγκύρας μελλόντων
out of prow anchors being about
ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, said the Paul to the
ἐκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν
centurion and to the soldiers If ever
μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, you
σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not you are able. Then cut off
οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the ropes of the skiff and
εἶασαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.
33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν
Until but which day was being about
γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul
ἅπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying
Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν
Fourteenth today day
προσδοκῶντες ἄσιτοι
expecting without grain
διατελεῖτε, μηθὲν
you are finishing through, nothing
προσλαβόμενοι· 34 διὸ
having taken toward selves; through which
παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging you to partake of nourishment,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the your salvation

twenty fathoms; so
they proceeded a short
distance and again
made a sounding and
found it fifteen fath-
oms. 29 And because
of fearing we might
be cast somewhere
upon the rocks, they
cast out four an-
chors from the stern
and began wishing
for it to become day.
30 But when the sail-
ors began seeking to
escape from the boat
and lowered the skiff
into the sea under
the pretense of in-
tending to let down
anchors from the
prow, 31 Paul said to
the army officer and
the soldiers: "Unless
these men remain in
the boat, you cannot
be saved." 32 Then
the soldiers cut away
the ropes of the skiff
and let it fall off.
33 Now close to the
approach of day Paul
began to encourage
one and all to take
some food, saying:
"Today is the four-
teenth day you have
been on the watch
and you are contin-
uing without food,
having taken noth-
ing for yourselves.
34 Therefore I en-
courage you to
take some food, for
this is in the in-
terest of your safety;

ὕπάρχει· οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς
is; of no one for of you hair from the
κεφαλῆς ἀπολείται. 35 εἶπας δὲ
head will destroy self. Having said but
ταῦτα καὶ λαβὼν ἄρτον
these (things) and having taken bread
εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks to the God in sight of all (ones)
καὶ κλάσας ἤρξατο ἐσθίειν.
and having broken he started to be eating.
36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ
Cheerful but having become all also they
προσελάβοντο τροφῆς. 37 ἡμεθα δὲ
took to selves of nourishment. We were but
αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὥς
the all souls in the boat about
ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
seventy-six. Having been satisfied but
τροφῆς ἐκούφιζον τὸ πλοῖον
of nourishment they were lightening the boat
ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.
throwing out the grain into the sea.
39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
When but day occurred, the earth not
ἐπεγίνωσκον, κόλπον δὲ τινὰ
they were recognizing, bay but some
κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
they were perceiving having beach into which
ἐβουλεύοντο εἰ δύναιτο ἐξῶσαι
they were wishing if they would be able to push out
τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
the boat. And the anchors
περιελόντες εἶων
having lifted away around they were permitting
εἰς τὴν θάλασσαν, ἅμα
into the sea, at the same time
ἀνέντες τὰς ζευκτηρίας τῶν
having loosened up the lashings of the
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
rudders, and having lifted upon the foresail

for not a hair of
the head of one of
you will perish." 35 After he said this,
he also took a loaf,
gave thanks to God
before them all and
broke it and start-
ed eating. 36 So they
all became cheerful
and themselves be-
gan taking some food.
37 Now, all together,
we souls in the boat
were about two hun-
dred and seventy-six.
38 When they had
been satisfied with
food, they proceeded
to lighten the boat
by throwing the wheat
overboard into the
sea.

39 Finally when it
became day, they
could not recognize
the land but they
were observing a cer-
tain bay with a beach,
and on this they
were determined, if
they could, to beach
the boat. 40 So, cut-
ting away the an-
chors, they let them
fall into the sea, at
the same time loosing
the lashings of the
rudder oars and, after
hoisting the foresail

37^a Two hundred and seventy-six, ^aNDVgSy^b; two hundred and seventy-five, A; about seventy-six, B and Sahidic Version. In the Westcott and Hort Greek text the Greek word (*hōs*) for "about" is marked by superior half-brackets, and in the footnote appears the Greek word (*diskósiai*) for "two hundred." The copyist for the B manuscript evidently made a mistake by combining the final omega (ō) of the preceding Greek word with the next letter sigma (s) standing for 200, to form the Greek word *hōs* meaning "about."

τῇ πνεύσῃ κατεῖχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν
the indeed prow having stuck firmly remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened
ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers
βουλή ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds
ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
they should kill, not anyone having swum out
διαφύγῃ. 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion
βουλόμενος διασωσάιν τὸν Παῦλον
wishing to save through the Paul
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,
ἐκέλευσεν τε τοὺς δυναμένους
he commanded and the (ones) being able
κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off
πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ
first upon the earth to be going out, and
τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν
the leftover (ones) whom indeed upon planks
οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the
πλοίου· καὶ οὕτως ἐγένετο πάντας
boat; and thus it occurred all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then
ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος
we recognized that Melita the island
καλεῖται. 2 οἱ τε βάρβαροι
is being called. The and barbarians

παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened
φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ
affection for mankind to us, having touched off for
πυρὰν προσελάβοντο πάντας ἡμᾶς
fire they received alongside all us
διὰ τὸν ὑετὸν τὸν ἐφeskώτα καὶ
through the rain the having stood upon and

to the wind, they
made for the beach.
41 When they lighted
upon a shoal washed
on each side by the
sea, they ran the ship
aground and the prow
got stuck and stayed
immovable, but the
stern began to be
violently broken to
pieces. 42 At this it
became the determi-
nation of the soldiers
to kill the prisoners,
that no one might
swim away and escape.
43 But the army offi-
cer desired to bring
Paul safely through
and restrained them
from their purpose.
And he commanded
those able to swim
to cast themselves
into the sea and
make it to land
first, 44 and the rest
to do so, some upon
planks and some upon
certain things from
the boat. And thus
it came about that all
were brought safely to
land.

28 And when we
had made it to
safety, then we learned
that the island was
called Malta. 2 And
the foreign-speaking
people showed us ex-
traordinary human
kindness, for they kin-
dled a fire and received
all of us helpfully
because of the rain
that was falling and

διὰ τὸ ψυχρός. 3 συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the
Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and
ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ
having imposed upon the fire, viper from
τῆς θερμῆς ἐξελθοῦσα καθῆψε
the heat having come out fastened self down
τῆς χειρὸς αὐτοῦ. 4 ὥς δὲ εἶδαν οἱ
of the hand of him. As but saw the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying
Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος
By all means murderer is the man
οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the
θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν.
sea the justice to be living not permitted.
5 ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the
θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;
6 οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him
μέλλειν πίμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down
ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them
προσδοκῶντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing
ἄτοπον εἰς αὐτὸν γινόμενον,
out of place into him occurring,
μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him
εἶναι θεόν.
to be god.
7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that
ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the
νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received up
ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly
ἐξένισεν. 8 ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the
πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold. 3 But when Paul col-
lected a certain bun-
dle of sticks and laid
it upon the fire, a
viper came out due
to the heat and
fastened itself on his
hand. 4 When the for-
eign-speaking people
caught sight of the
venomous creature
hanging from his
hand, they began say-
ing to one another:
"Surely this man is a
murderer, and al-
though he made it
to safety from the
sea, vindictive justice
did not permit him
to keep on living." 5 However, he shook
the venomous crea-
ture off into the fire
and suffered no harm.
6 But they were ex-
pecting he was going
to swell up with in-
flammation or sudden-
ly drop dead. After
they waited for a
long while and beheld
nothing hurtful hap-
pen to him, they
changed their mind
and began saying he
was a god.

7 Now in the neigh-
borhood of that place
the principal man of
the island, named
Pub'li-us, had lands;
and he received us
hospitably and enter-
tained us benevolently
three days. 8 But it
happened that the
father of Pub'li-us
was lying down dis-
tressed with fever and

δυσεντερίῳ συνεχόμενον κατακεῖσθαι,
to dysentery being held together to be lying down,
πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul having gone in and
προσευξάμενος ἐπιθεῖς τὰς χεῖρας
having prayed having put upon the hands
αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but
γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in
τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses
προσῆρχοντο καὶ ἐθεραπεύοντο,
they were coming toward and they were being healed,
10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us
καὶ ἀναγομένοις ἐπέθεντο
and to (ones) being led up they put upon
τὰ πρὸς τὰς χρείας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in
πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ
boat (it) having wintered in the island
'Αλεξανδρινῷ, παρασήμῳ Διοσκουρίοις.
Alexandrian, to ensign Dioscuri.
12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse
ἐπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which
περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into
'Ρήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day
ἐπιγενομένου νότου
having occurred upon of south (wind)
δευτεραῖοι ἦλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,
14 οὗ εὐρόντες ἀδελφοὺς
where having found brothers
παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them
ἐπιμείναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς
to remain upon days seven; and thus into
τὴν Ῥώμην ἦλθαμεν. 15 κακεῖθεν οἱ
the Rome we came. And from there the
ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul
went in to him and
prayed, laid his hands
upon him and healed
him. 9 After this oc-
curred, the rest of
the people on the
island who had sick-
nesses also began to
come to him and
be cured. 10 And
they also honored
us with many gifts
and, when we were
setting sail, they
loaded us with things
for our needs.

11 Three months
later we set sail
in a boat from Al-
exandria that had
wintered in the is-
land and with the
figurehead "Sons of
Zeus." 12 And putting
into port at Syra-
cuse we remained
three days, 13 from
which place we went
around and arrived
at Rhe'gi-um. And
a day later a south
wind sprang up and
we made it into Pu-
te'o-li on the second
day. 14 Here we found
brothers and were en-
treated to remain
with them seven
days; and in this
way we came toward
Rome. 15 And from
there the brothers,
when they heard
the news about us,
came to meet us as
far as the Market
Place of Ap'pi-us

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
Forum and of Three Taverns, whom having seen
ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
the Paul having given thanks to the God
ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσῆλθαμεν εἰς
he took courage. 16 When but we entered into
Ῥώμην, ἐπετράπη τῷ Παύλῳ
Rome, it was permitted to the Paul
μένειν καθ' ἑαυτὸν σὺν
to be remaining according to himself together with
τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
It occurred but after days three
συνκαλέσασθαι αὐτὸν τοὺς ὄντας
to be calling together him the (ones) being
τῶν Ἰουδαίων πρώτους· συνελθόντων
of the Jews first (ones); having come together
δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
but of them he was saying toward them I,
ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
male persons brothers, nothing contrary
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
having done to the people or to the customs the
πατρώοις δέσμιος ἐξ Ἱεροσολύμων
paternal bound one out of Jerusalem
παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
I was given beside into the hands of the Romans,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο
who having examined me were wishing
ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release through the not one cause of death
ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
to be existing in me; saying against but
τῶν Ἰουδαίων ἠναγκάσθην
of the Jews I was put under necessity
ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ
to call upon Caesar, not as of the
ἔθνους μου ἔχων τι κατηγορεῖν.
nation of me having anything to be accusing.
20 διὰ ταύτην οὖν τὴν αἰτίαν
Through this therefore the cause
παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι,
I entreated you to see and to speak toward,
εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
on account for of the hope of the Israel
τὴν ἄλυσιν ταύτην περικείμεαι.
the chain this I am having lie around.
21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς
The (ones) but toward him said We

and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. 16 When, finally, we entered into Rome, Paul was permitted to stay by himself with the soldier guarding him.

17 However, three days later he called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: "Brothers, although I had done nothing contrary to the people or the customs of our forefathers, I was delivered over as a prisoner from Jerusalem into the hands of the Romans. 18 And these, after making an examination, were desirous of releasing me, as there was no cause for death in me. 19 But when the Jews kept speaking against it, I was compelled to appeal to Caesar, but not as though I had anything of which to accuse my nation. 20 Really on this account I entreated to see and speak to you, for because of the hope of Israel this chain I have around me." 21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from
τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or
ἐλάλησέν τι περὶ σοῦ πονηρόν.
he spoke anything about you wicked.
22 ἀξιούμεν δὲ παρὰ σοῦ
We are considering worthy but beside of you
ἀκοῦσαι ἃ φρονεῖς, περὶ
to hear what (things) you are minding, about
μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν
indeed for of the sect this known
ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere
ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day
ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)
πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God
πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from
τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets
ἀπὸ πρωὶ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)
μὲν ἐπείθοντο τοῖς
indeed were being persuaded to the (things)
λεγομένοις οἱ δὲ ἠπίστουν,
being said the (ones) but were disbelieving,
25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another
ἀπελύοντο, εἰπόντος τοῦ
they were loosing selves off, having said of the
Παύλου ῥῆμα ἐν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy
ἐλάλησεν διὰ Ἡσαίου τοῦ
spoke through Isaiah the
προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of you saying
Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we received letters concerning you from Ju-de'a, nor has anyone of the brothers that has arrived reported or spoken anything wicked about you. 22 But we think it proper to hear from you what your thoughts are, for truly as regards this sect it is known to us that everywhere it is spoken against."

23 They now arranged for a day with him, and they came in greater numbers to him in his lodging place. And he explained the matter to them by bearing thorough witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening. 24 And some began to believe the things said; others would not believe. 25 So, because they were at disagreement with one another, they began to depart, while Paul made this one comment:

"The holy spirit aptly spoke through Isaiah the prophet to your forefathers, 26 saying, 'Go to this people and

εἰπόν· Ἄκοῦ· ἀκούσετε· καὶ οὐ
say To hearing you will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not you should put together, and looking
βλέψετε· καὶ οὐ μὴ ἴδητε·
you will be looking and not not you should see;
27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them
ἐκάμμυσαν· μὴ ποτε ἴδωσιν
they shut down; not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
to the eyes and to the ears they should hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.
28 γνωστὸν οὖν ὑμῖν· ἔστω ὅτι τοῖς
Known therefore to you let it be that to the
ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον
nations was sent off this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.
30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God
καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness
ἀκωλύτως.
unhinderedly.

say: "By hearing, you will hear but by no means understand; and, looking, you will look but by no means see. 27 For the heart of this people has grown un-receptive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them." 28 Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations; they will certainly listen to it." 29 — 30 So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, 31 preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.

29^a This verse is omitted in the Westcott and Hort Greek text.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
TOWARD ROMANS

1 Παῦλος δούλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
ἀπόστολος, ἀφωρισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἀγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
χάριν καὶ ἀποστολήν εἰς
undeserved kindness and apostleship into
ὑπακοὴν πίστεως ἐν πάσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστὲ καὶ
the name of him, in which ones you are also
ὁμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πάσιν
you called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις
to (ones) called holy;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of you,

1 Paul, a slave of Jesus Christ and called to be an apostle, separated to God's good news, 2 which he promised aforetime through his prophets in the holy Scriptures, 3 concerning his Son, who sprang from the seed of David according to the flesh, 4 but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord, 5 through whom we received undeserved kindness and an apostleship in order that among all the nations they might be obedient by faith respecting his name, 6 among which [nations] you also are those called to belong to Jesus Christ—7 to all those who are in Rome as God's beloved ones, called to be holy ones:

May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of you is being announced down
ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γάρ μου ἐστίν
in whole the world. Witness for of me is

ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the
υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
Son of him, as unceasingly remembrance
ὑμῶν ποιῶμαι πάντοτε ἐπὶ τῶν
of you I am making always upon the
προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already
ποτέ εὐδοθήσομαι ἐν τῷ
at sometime I shall be given good way in the
θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
will of the God to come toward you.

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see you, in order that
τι μεταδῶ χάρισμα ὑμῖν πνευματικόν
any I may impart gracious gift to you spiritual
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
into the to be firmly fixed you, this but
ἐστίν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in you through
τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of you and and of me.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but you to be not knowing,
ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
brothers, that many times I purposed to come
πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ
toward you, and I was hindered until the
δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in you according as also in the leftover
ἔθνεσιν. 14 Ἑλληνσὶν τε καὶ βαρβάροις,
nations. To Greeks and and to barbarians,

σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)
ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager (ness) also to you the (ones) in Rome
εὐαγγελίσασθαι. 16 οὐ γὰρ
to declare good news. Not for

ἐπαισχύνομαι τὸ εὐαγγέλιον, δύνάμεις
I am being ashamed of the good news, power

because your faith is
talked about through-
out the whole world.
9 For God, to whom
I render sacred service
with my spirit in con-
nection with the good
news about his Son,
is my witness of how
without ceasing I al-
ways make mention of
you in my prayers;
10 begging that if at
all possible I may now
at last be prospered in
the will of God so as
to come to you. 11 For
I am longing to
see you, that I
may impart some
spiritual gift to you
in order for you to
be made firm; 12 or,
rather, that there may
be an interchange of
encouragement among
you, by each one
through the other's
faith, both yours and
mine.

13 But I do not
want you to fail to
know, brothers, that
I many times pur-
posed to come to you,
but I have been hin-
dered until now, in
order that I might
acquire some fruitage
also among you even
as among the rest of
the nations. 14 Both
to Greeks and to Bar-
barians, both to wise
and to senseless ones
I am a debtor: 15 so
there is eagerness on
my part to declare the
good news also to you
there in Rome. 16 For
I am not ashamed
of the good news;

γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first
καὶ Ἑλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into
πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but
δίκαιος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and
ἀδικίαν ἀνθρώπων τῶν τὴν
unrighteousness of men the (ones) the
ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,
19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God

φανερὸν ἐστὶν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them
ἐφανερώσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him
ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made
νοούμενα καθοράται, ἥ τε αἰδῖος
being perceived is seen down, the and eternal
αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι
of him power and godship, into the to be
αὐτοὺς ἀναπολογήτους, 21 διότι
them defenseless, through which

γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God
ἐδόξασαν ἢ ἡὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in the reasonings of them
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them
καρδία· 22 φάσκοντες εἶναι σοφοὶ
heart; asserting to be wise (ones)

ἐμωράνθησαν, 23 καὶ ἥλλαξαν τὴν
they were made foolish, and they changed the
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
glory of the incorruptible God in likeness

it is, in fact, God's
power for salvation to
everyone having faith,
to the Jew first and
also to the Greek;
17 for in it God's
righteousness is being
revealed by reason
of faith and toward
faith, just as it is writ-
ten: "But the righ-
teous one—by means
of faith he will live."

18 For God's wrath
is being revealed from
heaven against all un-
godliness and unright-
eousness of men who
are suppressing the
truth in an unright-
eous way, 19 because
what may be known
about God is manifest
among them, for God
made it manifest to
them. 20 For his in-
visible [qualities] are
clearly seen from the
world's^a creation on-
ward, because they
are perceived by the
things made, even his
eternal power and
Godship, so that they
are inexcusable; 21 be-
cause, although they
knew God, they did
not glorify him as God
nor did they thank
him, but they became
empty-headed in their
reasonings and their
unintelligent heart
became darkened.
22 Although asserting
they were wise, they
became foolish 23 and
turned the glory of
the incorruptible God
into something like

^{20a} World's=κόσμου (kos'mou), NBA; ^{21a} ^{22a} ^{23a} ^{24a} ^{25a} ^{26a} ^{27a} ^{28a} ^{29a} ^{30a} ^{31a} ^{32a} ^{33a} ^{34a} ^{35a} ^{36a} ^{37a} ^{38a} ^{39a} ^{40a} ^{41a} ^{42a} ^{43a} ^{44a} ^{45a} ^{46a} ^{47a} ^{48a} ^{49a} ^{50a} ^{51a} ^{52a} ^{53a} ^{54a} ^{55a} ^{56a} ^{57a} ^{58a} ^{59a} ^{60a} ^{61a} ^{62a} ^{63a} ^{64a} ^{65a} ^{66a} ^{67a} ^{68a} ^{69a} ^{70a} ^{71a} ^{72a} ^{73a} ^{74a} ^{75a} ^{76a} ^{77a} ^{78a} ^{79a} ^{80a} ^{81a} ^{82a} ^{83a} ^{84a} ^{85a} ^{86a} ^{87a} ^{88a} ^{89a} ^{90a} ^{91a} ^{92a} ^{93a} ^{94a} ^{95a} ^{96a} ^{97a} ^{98a} ^{99a} ^{100a} ^{101a} ^{102a} ^{103a} ^{104a} ^{105a} ^{106a} ^{107a} ^{108a} ^{109a} ^{110a} ^{111a} ^{112a} ^{113a} ^{114a} ^{115a} ^{116a} ^{117a} ^{118a} ^{119a} ^{120a} ^{121a} ^{122a} ^{123a} ^{124a} ^{125a} ^{126a} ^{127a} ^{128a} ^{129a} ^{130a} ^{131a} ^{132a} ^{133a} ^{134a} ^{135a} ^{136a} ^{137a} ^{138a} ^{139a} ^{140a} ^{141a} ^{142a} ^{143a} ^{144a} ^{145a} ^{146a} ^{147a} ^{148a} ^{149a} ^{150a} ^{151a} ^{152a} ^{153a} ^{154a} ^{155a} ^{156a} ^{157a} ^{158a} ^{159a} ^{160a} ^{161a} ^{162a} ^{163a} ^{164a} ^{165a} ^{166a} ^{167a} ^{168a} ^{169a} ^{170a} ^{171a} ^{172a} ^{173a} ^{174a} ^{175a} ^{176a} ^{177a} ^{178a} ^{179a} ^{180a} ^{181a} ^{182a} ^{183a} ^{184a} ^{185a} ^{186a} ^{187a} ^{188a} ^{189a} ^{190a} ^{191a} ^{192a} ^{193a} ^{194a} ^{195a} ^{196a} ^{197a} ^{198a} ^{199a} ^{200a} ^{201a} ^{202a} ^{203a} ^{204a} ^{205a} ^{206a} ^{207a} ^{208a} ^{209a} ^{210a} ^{211a} ^{212a} ^{213a} ^{214a} ^{215a} ^{216a} ^{217a} ^{218a} ^{219a} ^{220a} ^{221a} ^{222a} ^{223a} ^{224a} ^{225a} ^{226a} ^{227a} ^{228a} ^{229a} ^{230a} ^{231a} ^{232a} ^{233a} ^{234a} ^{235a} ^{236a} ^{237a} ^{238a} ^{239a} ^{240a} ^{241a} ^{242a} ^{243a} ^{244a} ^{245a} ^{246a} ^{247a} ^{248a} ^{249a} ^{250a} ^{251a} ^{252a} ^{253a} ^{254a} ^{255a} ^{256a} ^{257a} ^{258a} ^{259a} ^{260a} ^{261a} ^{262a} ^{263a} ^{264a} ^{265a} ^{266a} ^{267a} ^{268a} ^{269a} ^{270a} ^{271a} ^{272a} ^{273a} ^{274a} ^{275a} ^{276a} ^{277a} ^{278a} ^{279a} ^{280a} ^{281a} ^{282a} ^{283a} ^{284a} ^{285a} ^{286a} ^{287a} ^{288a} ^{289a} ^{290a} ^{291a} ^{292a} ^{293a} ^{294a} ^{295a} ^{296a} ^{297a} ^{298a} ^{299a} ^{300a} ^{301a} ^{302a} ^{303a} ^{304a} ^{305a} ^{306a} ^{307a} ^{308a} ^{309a} ^{310a} ^{311a} ^{312a} ^{313a} ^{314a} ^{315a} ^{316a} ^{317a} ^{318a} ^{319a} ^{320a} ^{321a} ^{322a} ^{323a} ^{324a} ^{325a} ^{326a} ^{327a} ^{328a} ^{329a} ^{330a} ^{331a} ^{332a} ^{333a} ^{334a} ^{335a} ^{336a} ^{337a} ^{338a} ^{339a} ^{340a} ^{341a} ^{342a} ^{343a} ^{344a} ^{345a} ^{346a} ^{347a} ^{348a} ^{349a} ^{350a} ^{351a} ^{352a} ^{353a} ^{354a} ^{355a} ^{356a} ^{357a} ^{358a} ^{359a} ^{360a} ^{361a} ^{362a} ^{363a} ^{364a} ^{365a} ^{366a} ^{367a} ^{368a} ^{369a} ^{370a} ^{371a} ^{372a} ^{373a} ^{374a} ^{375a} ^{376a} ^{377a} ^{378a} ^{379a} ^{380a} ^{381a} ^{382a} ^{383a} ^{384a} ^{385a} ^{386a} ^{387a} ^{388a} ^{389a} ^{390a} ^{391a} ^{392a} ^{393a} ^{394a} ^{395a} ^{396a} ^{397a} ^{398a} ^{399a} ^{400a} 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^{901a} ^{902a} ^{903a} ^{904a} ^{905a} ^{906a} ^{907a} ^{908a} ^{909a} ^{910a} ^{911a} ^{912a} ^{913a} ^{914a} ^{915a} ^{916a} ^{917a} ^{918a} ^{919a} ^{920a} ^{921a} ^{922a} ^{923a} ^{924a} ^{925a} ^{926a} ^{927a} ^{928a} ^{929a} ^{930a} ^{931a}

εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of image of corruptible man and of fliers
καὶ τετραπόδων καὶ ἑρπετῶν.
and of four-footed (ones) and of creeping things.

24 Διὸ παρέδωκεν αὐτοὺς ὁ
Through which gave beside them the
θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
God in the desires of the hearts of them
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
into uncleanness of the to be being dishonored the
σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
bodies of them in them, who
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
exchanged the truth of the God in the
ψεῦδει, καὶ ἐσεβάσθησαν καὶ
lie, and they venerated and
ἐλάτρευσαν τῇ κτίσει παρὰ
they rendered sacred service to the creation beside
τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς
the One having created, who is blessed (one)
εἰς τοὺς αἰῶνας ἀμήν. 26 Διὰ τοῦτο
into the ages; amen. Through this
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
gave beside them the God into passions
ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
of dishonor; the and for females of them
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
exchanged the natural use into the (one)
παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
beside nature, likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
having let go off the natural use of the
θηλείας ἐξεκαύθησαν ἐν τῇ ὁρέξει αὐτῶν
female were burned out in the lust of them
εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
into one another males in males, the
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
indecency working down and the
ἀντιμισθίαν ἣν ἔδει τῆς
return reward which it was necessary of the
πλάνης αὐτῶν ἐν αὐτοῖς
error of them in them
ἀπολαμβάνοντες.
receiving (back) from.

28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν
And according as not they approved the
θεὸν ἔχειν ἐν ἐπιγνώσει,
God to be having in accurate knowledge,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
gave beside them the God into disapproved

the image of cor-
ruptible man and of
birds and four-footed
creatures and creeping
things.

24 Therefore God,
in keeping with the
desires of their hearts,
gave them up to un-
cleanness, that their
bodies might be dis-
honored among them;
25 even those who
exchanged the truth
of God for the lie
and venerated and
rendered sacred ser-
vice to the creation
rather than the One
who created, who is
blessed forever. Amen.
26 That is why God
gave them up to dis-
graceful sexual appe-
tites, for both their
females changed the
natural use of them-
selves into one con-
trary to nature; 27 and
likewise even the
males left the natural
use of the female and
became violently in-
flamed in their lust
toward one another,
males with males,
working what is ob-
scene and receiving in
themselves the full
recompense, which
was due for their
error.

28 And just as they
did not approve of
holding God in ac-
curate knowledge,
God gave them up
to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not being fitting,
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness

πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοῦς
wickedness covetousness badness, (ones) full
φθόνου, φόνου, ἔριδος, δόλου
of envy of murder of strife of deceit
κακοηθείας, ψιθυριστᾶς,
of bad-mannered state, whisperers,
30 καταλάλους, θεοστυγεῖς, ὕβριστᾶς,
speakers down, God abhorers, insolent,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετᾶς
superior appearing, vagrants, inventors
κακῶν, γονεῦσιν
of bad (things), to parents

ἀπειθεῖς, 31 ἀσυνέτους,
(ones) disobedient, (ones) without comprehension,
ἀσυνθέτους,
engagement breakers,

ἀστόργους, ἀνελεήμονας·
(ones) without natural affection, merciless;

32 οἵτινες τὸ δικάσιμα τοῦ θεοῦ
who the righteous decree of the God

ἐπιγνόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the

τοιαῦτα πράσσοντες ἄξιοι θανάτου
such (things) performing worthy of death

εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but

καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)

πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἶ, ὦ
Through which defenseless you are, O

ἄνθρωπε, πᾶς ὁ κρίνων ἐν ᾧ
man everyone the (one) judging; in what

γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself

κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)

πράσσεις ὁ κρίνων
you are performing the (one) judging;

2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the

θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς
God is according to truth upon the (ones)

τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

mental state, to do
the things not fitting,
29 filled as they were
with all unrighteous-
ness, wickedness,
covetousness, injuri-
ousness, being full of
envy, murder, strife,
deceit, malicious dis-
position, being whis-
perers, 30 backbiters,
haters of God, insol-
ent, haughty, self-
assuming, inventors of
injurious things, dis-
obedient to parents,
31 without under-
standing, false to
agreements, having no
natural affection,
merciless. 32 Although
these know full well
the righteous decree
of God, that those
practicing such things
are deserving of
death, they not only
keep on doing them
but also consent
with those practicing
them.

2 Therefore you are
inexcusable, O
man, whoever you are,
if you judge; for in
the thing in which
you judge another,
you condemn yourself,
inasmuch as you that
judge practice the
same things. 2 Now
we know that the
judgment of God is,
in accord with truth,
against those who
practice such things.

3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
You are reckoning but this, O man
ὁ κρίνων τοὺς τὰ τοιαῦτα
the (one) judging the (ones) the such (things)
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ
performing and (one) doing them, that you
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
Or of the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and of the forbearance and of the longness of spirit
καταφρονεῖς, ἀγνοῶν ὅτι τὸ
you are despising, not knowing that the
χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε
kind [quality] of the God into repentance you
ἄγει; 5 κατὰ δὲ τὴν σκληρότητά
is leading? According to but the hardness
σου καὶ ἀμετανόητον καρδίαν
of you and unrepentant heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
you are treasuring up to yourself wrath in day
ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
of wrath and of revelation of righteous judgment
τοῦ θεοῦ, 6 ὃς ἀποδώσει ἐκάστῳ
of the God, who will pay back to each (one)
κατὰ τὰ ἔργα αὐτοῦ. 7 τοῖς
according to the works of him; to the (ones)
μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
indeed according to endurance of work good
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
glory and honor and incorruptibleness seeking
ζωὴν αἰώνιον. 8 τοῖς δὲ ἐξ
life everlasting; to the (ones) but out of
ἐριθείας καὶ ἀπειθοῦσι τῇ
contentiousness and (ones) disobeying to the
ἀληθείᾳ πείθομένοις δὲ τῇ ἀδικίᾳ
truth obeying but to the unrighteousness
ὀργὴ καὶ θυμός, 9 θλίψις καὶ στενοχωρία,
wrath and anger, tribulation and distress,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
upon every soul of man of the (one)
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
working down the bad (thing), of Jew and
πρώτου καὶ Ἑλλήνος. 10 δόξα δὲ καὶ τιμὴ
first and of Greek; glory but and honor
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
and peace to everyone the (one) working
τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτῳ καὶ
the good (thing), to Jew and first and

3 But do you have
this idea, O man,
while you judge those
who practice such
things and yet you do
them, that you will
escape the judgment
of God? 4 Or do you
despise the riches of
his kindness and for-
bearance and long-
suffering, because you
do not know that the
kindly [quality] of
God is trying to lead
you to repentance? 5 But according to
your hardness and
unrepentant heart you
are storing up wrath
for yourself on the
day of wrath and of
the revealing of God's
righteous judgment. 6 And he will render
to each one according
to his works: 7 ever-
lasting life to those
who are seeking glory
and honor and in-
corruptibleness by en-
durance in work that
is good; 8 however, for
those who are con-
tentious and who dis-
obey the truth but
obey unrighteousness
there will be wrath
and anger, 9 tribula-
tion and distress, upon
the soul of every man
who works what is
injurious, of the Jew
first and also of the
Greek; 10 but glory
and honor and peace
for everyone who
works what is good, for
the Jew first and also

Ἑλληνι. 11 οὐ γὰρ ἐστὶν προσωποληψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται. 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers
νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιηταὶ νόμου δικαιοθήσονται.
the doers of law will be justified.

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law
ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἑαυτοῖς εἰσὶν νόμος. 15 οἵτινες
to selves they are law; who
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the law
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,
συνμαρτυροῦσης αὐτῶν τῆς
bearing witness together of them of the
συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν
conscience and between one another of the
λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ᾗ ἡμέρᾳ κρίνει
defending selves, in which day is judging
ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through
Χριστοῦ Ἰησοῦ.
Christ Jesus.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ
If but you Jew are being named and
ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting
ἐν θεῷ. 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excellent

for the Greek. 11 For
there is no partiality
with God.

12 For instance, all
those who sinned
without law will also
perish without law;
but all those who
sinned under law will
be judged by law.

13 For the hearers of
law are not the ones
righteous before God,
but the doers of law
will be declared righ-
teous. 14 For whenever
people of the nations
that do not have law
do by nature the
things of the law,
these people, although
not having law, are a
law to themselves.

15 They are the very
ones who demonstrate
the matter of the law
to be written in their
hearts, while their
conscience is bearing
witness with them
and, between their
own thoughts, they
are being accused or
even excused. 16 This
will be in the day
when God through
Christ Jesus judges
the secret things of
mankind, according to
the good news I de-
clare.

17 If, now, you are
a Jew in name and
are resting upon law
and taking pride in
God, 18 and you
know his will and
approve of things
that are excellent

κατηχούμενος ἐκ τοῦ νόμου, being orally instructed out of the Law,
19 πέποιθάς τε σεαυτὸν ὁδηγὸν you have persuaded and yourself guide
εἶναι τυφλῶν, φῶς τῶν ἐν to be of blind (ones), light of the (ones) in
σκοτει, **20** παιδευτὴν ἀφρόνων, darkness, educator of unreasonable (ones),
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν teacher of babes, having the form
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ of the knowledge and of the truth in the
νόμῳ, — **21** ὁ οὖν διδάσκων Law, — the (one) therefore teaching
ἕτερον σεαυτὸν οὐ διδάσκεις; different (one) yourself not are you teaching?
ὁ κηρύσσων μὴ κλέπτειν The (one) preaching not to be stealing
κλέπτεις; **22** ὁ λέγων are you stealing? The (one) saying
μὴ μοιχεύειν, Not to be committing adultery,
μοιχεύεις; ὁ are you committing adultery? The (one)
βδελυσσόμενος τὰ εἰδωλα having disgust for the idols
ἱεροσυλεῖς; **23** ὃς ἐν νόμῳ are you robbing temples? Who in law
καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ you are boasting, through the transgression of the
νόμου τὸν θεὸν ἀτιμάζεις; **24** τὸ γὰρ Law the God are you dishonoring? The for
ὄνομα τοῦ θεοῦ δι' ὑμᾶς name of the God through you
βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς is being blasphemed in the nations, according as
γέγραπται. it has been written.
25 περιτομὴ μὲν γὰρ ὠφελεῖ Circumcision indeed for is benefiting
ἐὰν νόμον πράσσης; ἐὰν δὲ if ever law you may be performing; if ever but
παραβάτης νόμου ᾖς, ἢ περιτομὴ transgressor of law you may be, the circumcision
σου ἀκροβυστία γέγονεν. **26** ἐὰν of you uncircumcision has become. If ever
οὖν ἢ ἀκροβυστία τὰ therefore the uncircumcision the
δικαιώματα τοῦ νόμου righteous requirements of the Law

because you are orally instructed out of the Law; **19** and you are persuaded that you are a guide of the blind, a light for those in darkness, **20** a corrector of the unreasonable ones, a teacher of babes, and having the framework of the knowledge and of the truth in the Law—**21** do you, however, the one teaching someone else, not teach yourself? You, the one preaching “Do not steal,” do you steal? **22** You, the one saying “Do not commit adultery,” do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples? **23** You, who take pride in law, do you by your transgressing of the Law dishonor God? **24** For “the name of God is being blasphemed on account of you people among the nations”; just as it is written.

25 Circumcision is, in fact, of benefit only if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision. **26** If, therefore, an uncircumcised person keeps the righteous requirements of the Law,

φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ it may be guarding, not the uncircumcision of him
εἰς περιτομὴν λογισθήσεται; **27** καὶ into circumcision will be reckoned? And
κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν will judge the out of nature uncircumcision the
νόμον τελούσα σὲ τὸν διὰ law completing you the (one) through
γράμματος καὶ περιτομῆς παραβάτην writing and of circumcision transgressor
νόμου. **28** οὐ γὰρ ὁ ἐν τῷ of law. Not for the (one) in the
φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἢ ἐν manifest [state] Jew is, neither the in
τῷ φανερῷ ἐν σαρκὶ περιτομῇ the manifest [state] in flesh circumcision;
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος, but the (one) in the hidden Jew,
καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ and circumcision of heart in spirit not
γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ to writing, of whom the praise not out of
ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ. men but out of the God.
3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, What therefore the abundant of the Jew,
ἢ τίς ἡ ὠφελία τῆς περιτομῆς; or what the benefit of the circumcision?
2 πολὺ κατὰ πάντα τρόπον. πρῶτον Much according to every manner. First
μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ indeed for because they were entrusted with the
λόγια τοῦ θεοῦ. **3** τί γάρ; εἰ little words of the God. What for? If
ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν disbelieved some, not the disbelief of them the
πίστιν τοῦ θεοῦ faith (fulness) of the God
καταργήσεται; **4** μὴ γένοιτο· it will make without effect? Not may it occur;
γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ let come to be but the God true, every but
ἄνθρωπος ψεύστης, καθάπερ man liar, according to which (things) even
γέγραπται Ὅπως ὄν it has been written So that likely
δικαιωθῇς ἐν τοῖς λόγοις σου καὶ you should be justified in the words of you and
νικήσεις ἐν τῷ κρίνεσθαί you should gain victory in the to be being judged

his uncircumcision will be counted as circumcision, will it not? **27** And the uncircumcised [person] that is such by nature will, by carrying out the Law, judge you who with its written code and circumcision are a transgressor of law. **28** For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. **29** But he is a Jew who is one on the inside, and [his] circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God.

3 What, then, is the superiority of the Jew, or what is the benefit of the circumcision? **2** A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God. **3** What, then, [is the case]? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? **4** Never may that happen! But let God be found true, though every man be found a liar, even as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
you. If but the unrighteousness of us of God
δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
righteousness is putting together, what shall we say?

μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
Not unrighteous the God the (one) bearing upon
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
the wrath? According to man I am saying.

6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς
Not may it occur; since how will judge the God
τὸν κόσμον;
the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
If but the truth of the God in the
ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
my lie it abounded into the glory

αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς
of him, why yet also I as sinner

κρίνομαι, 8 καὶ μὴ καθὼς
am being judged, and not according as

βλασφημούμεθα καὶ καθὼς φασὶν
we are being blasphemed and according as assert

τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ
some us to be saying that Let us do the

κακὰ ἵνα ἔλθῃ τὰ
bad (things) in order that should come the

ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν
good (things)? Of whom the judgment just

ἐστίν.
is.

9 Τί οὖν; προεχόμεθα;
What therefore? Are we having selves before?

οὐ πάντως, προητιασάμεθα γὰρ
Not at all, we previously accused for

Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ'
Jews and and Greeks all under

ἁμαρτίαν εἶναι, 10 καθὼς
sin to be, according as

γέγραπται ὅτι Οὐκ ἔστιν δίκαιος
it has been written that Not is righteous

οὐδὲ εἷς, 11 οὐκ ἔστιν συνίων,
not-but one, not is (one) comprehending,

οὐκ ἔστιν ἐκζητῶν τὸν θεόν· 12 πάντες
not is seeking out the God; all

ἐξέκλιναν, ἅμα ἡχρεώθησαν·
they inclined out, together they became useless;

οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
not is (one) doing kindness, not is

ἕως ἐνός. 13 τάφος ἀνεωγμένος
until one. Grave having been opened up

5 However, if our un-
righteousness brings
God's righteousness to
the fore, what shall we
say? God is not unjust
when he vents his
wrath, is he? (I am
speaking as a man
does.) 6 Never may
that happen! How,
otherwise, will God
judge the world?

7 Yet if by reason of
my lie the truth of
God has been made
more prominent to his
glory, why am I also
yet being judged as a
sinner? 8 And [why]
not [say], just as it
is falsely charged to
us and just as some
men state that we say:
"Let us do the bad
things that the good
things may come"?
The judgment against
those [men] is in
harmony with justice.

9 What then? Are
we in a better posi-
tion? Not at all! For
above we have made
the charge that Jews
as well as Greeks
are all under sin;
10 just as it is writ-
ten: "There is not a
righteous [man], not
even one; 11 there is
no one that has any
insight, there is no
one that seeks for God.
12 All [men] have de-
flected, all of them
together have become
worthless; there is no
one that does kindness,
there is not so much as
one." 13 "Their throat
is an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them

ἐδολιούσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη
they deceived, poison of asps under the lips

αὐτῶν, 14 ὧν τὸ στόμα ἀρᾶς καὶ
of them, of whom the mouth of cursing and

πικρίας γέμει· 15 ὀξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them

ἐκχέαι αἷμα, 16 σύντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery

ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not

ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God

ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.

19 Οἶδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as

ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law

λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth

φραγῇ καὶ ὑπόδικος
might be fenced up and subject to punishment

γένηται πᾶς ὁ κόσμος τῷ θεῷ·
should become all the world to the God;

20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not

δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,

διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness

θεοῦ πεφανέρωται,
of God has been made manifest,

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the

προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through

πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the

πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.
(ones) believing, not for it is distinction.

23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and

ὕστερόνται τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit
with their tongues."

"Poison of asps is
behind their lips."

14 "And their mouth
is full of cursing
and bitter expression."

15 "Their feet are
speedy to shed blood."

16 "Ruin and misery
are in their ways,
17 and they have not
known the way of
peace." 18 "There is no
fear of God before
their eyes."

19 Now we know
that all the things
the Law says it ad-
dresses to those un-
der the Law, so that
every mouth may be
stopped and all the
world may become
liable to God for
punishment. 20 There-
fore by works of
law no flesh will be
declared righteous be-
fore him, for by law
is the accurate knowl-
edge of sin.

21 But now apart
from law God's righ-
teousness has been
made manifest, as it
is borne witness to
by the Law and the
Prophets; 22 yes, God's
righteousness through
the faith in Jesus
Christ, for all those
having faith. For
there is no distinc-
tion. 23 For all have
sinned and fall short
of the glory of God,

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Prophets; 22 yes, God's
righteousness through
the faith in Jesus
Christ, for all those
having faith. For
there is no distinc-
tion. 23 For all have
sinned and fall short
of the glory of God,

24 δικαιοῦμενοι δωρεάν τῇ αὐτοῦ
being justified (as) free gift to the of him
χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom
τῆς ἐν Χριστῷ Ἰησοῦ. 25 ὃν προέθετο
of the in Christ Jesus; whom set forth
ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the
αὐτοῦ αἵματι εἰς ἐνδειξιν τῆς
of him blood into showing within of the
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting go beside
τῶν προγεγονότων ἁμαρτημάτων
of the having previously occurred sins
26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the
ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him
δίκαιον καὶ δικαιοῦντα τὸν ἐκ
righteous and justifying the (one) out of
πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?
ἐξεκλείσθη. διὰ ποίου νόμου;
It was shut out. Through what sort of law?
τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law
πίστεως. 28 λογιζόμεθα γὰρ
of faith. We are reckoning for
δικαιοῦσθαι πίστει ἄνθρωπον
to be being justified to faith man
χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or
Ἰουδαίων ὁ θεὸς μόνον; οὐχί
of Jews the God only? Not
καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἴπερ
also of nations? Yes also of nations, if even
εἰς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ
one the God, who will justify circumcision out of
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργοῦμεν
Law therefore we are making ineffective
διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but
νόμον ἱστάνομεν.
law we are establishing.

24 and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom [paid] by Christ Jesus. 25 God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; 26 so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus.

27 Where, then, is the boasting? It is shut out. Through what law? That of works? No indeed, but through the law of faith. 28 For we reckon that a man is declared righteous by faith apart from works of law. 29 Or is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, 30 if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith. 31 Do we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραάμ τὸν
What therefore shall we say Abraham the
προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
forefather of us according to flesh? If
γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη,
for Abraham out of works was justified,
ἔχει καύχημα· ἀλλ' οὐ πρὸς
he is having cause for boasting; but not toward
θεόν, 3 τί γὰρ ἡ γραφή λέγει;
God, what for the scripture is saying?
Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ
Believed but Abraham to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
To the (one) but working the reward not
λογίζεται κατὰ χάριν
is being reckoned according to undeserved kindness
ἀλλὰ κατὰ ὀφείλημα. 5 τῷ
but according to debt; to the (one)
δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
but not working, believing but upon
τὸν δικαιοῦντα τὸν ἄσεβῃ,
the (one) justifying the irreverential,
λογίζεται ἡ πίστις αὐτοῦ εἰς
is being reckoned the faith of him into
δικαιοσύνην, 6 καθάπερ
righteousness, according to which (things) even
καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
also David is saying the happiness of the
ἀνθρώπου ᾧ ὁ θεὸς λογίζεται
man to whom the God is counting
δικαιοσύνην χωρὶς ἔργων. 7 Μακάριοι
righteousness apart from works Happy (ones)
ὧν ἀφέθησαν αἱ ἀνομίαι καὶ
of whom were let go off the lawlessnesses and
ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,
of whom were covered upon the sins,
8 μακάριος ἄνθρωπος οὗ οὐ μὴ
happy male person of whom not not
λογίσηται Κύριος ἁμαρτίαν.
should reckon Lord sin.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
The happiness therefore this upon the
περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
circumcision or also upon the uncircumcision?

4 That being so, what shall we say about Abraham our forefather according to the flesh? 2 If, for instance, Abraham were declared righteous as a result of works, he would have ground for boasting; but not with God. 3 For what does the scripture say? "Abraham exercised faith in Jehovah," and it was counted to him as righteousness." 4 Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. 5 On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 "Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah^b will by no means take into account."

9 Does this happiness, then, come upon circumcised people or also upon uncircumcised people?

3^a Jehovah, J7, 8, 17, 20; God, NBA. 8^b Jehovah, J7, 8, 12-18, 20; the Lord, NBA.

λέγομεν γάρ 'Ελογίσθη τῷ
We are saying for It was reckoned to the
'Αβραάμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.
10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In
περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
circumcision to [him] being or in uncircumcision?
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ.
Not in circumcision but in uncircumcision;
11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,
σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith
τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him
πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through
ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them
τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision
τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but
καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the
ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
footsteps of the in uncircumcision of faith of the
πατρὸς ἡμῶν 'Αβραάμ.
father of us Abraham.
13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
Not for through law the promise
τῷ 'Αβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the
κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through
δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)
ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty
ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the
ἐπαγγελία. 15 ὁ γὰρ νόμος ὀργὴν
promise; the for Law wrath
κατεργάζεται, οὐ δὲ οὐκ ἔστιν νόμος,
is working down, where but not is law,
οὐδὲ παράβασις.
neither transgression.

For we say: "His faith was counted to Abraham as righteousness." 10 Under what circumstances, then, was it counted? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received a sign, namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all those having faith while in uncircumcision, in order for righteousness to be counted to them; 12 and a father of circumcised offspring, not only to those who adhere to circumcision, but also to those who walk orderly in the footsteps of that faith while in the uncircumcised state which our father Abraham had. 13 For it was not through law that Abraham or his seed had the promise that he should be heir of a world, but it was through the righteousness by faith. 14 For if those who adhere to law are heirs, faith has been made useless and the promise has been abolished. 15 In reality the Law produces wrath, but where there is no law, neither is there any transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
Through this out of faith, in order that
κατὰ χάριν, εἰς τὸ εἶναι
according to undeserved kindness, into the to be
βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
stable the promise to all the seed,
οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
not to the (one) out of the law only but
καὶ τῷ ἐκ πίστεως 'Αβραάμ,
also to the (one) out of faith of Abraham,
ὃς ἐστὶν πατὴρ πάντων ἡμῶν,
who is father of all of us,
17 καθὼς γέγραπται ὅτι Πατέρα
according as it has been written that Father
πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
of many nations I have placed you, down in front
οὗ ἐπίστευσεν θεοῦ τοῦ
of whom he believed of God the (one)
ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος
making alive the dead (ones) and calling
τὰ μὴ ὄντα ὡς ὄντα. 18 ὃς παρ'
the (things) not being as being; who beside
ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
hope upon hope he believed into the
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
to become him father of many nations
κατὰ τὸ εἰρημένον Οὕτως
according to the (thing) having been said Thus
ἔσται τὸ σπέρμα σου. 19 καὶ μὴ
will be the seed of you; and not
ἀσθενήσας τῇ πίστει κατενόησεν τὸ
having weakened to the faith he minded down the
ἑαυτοῦ σῶμα ἤδη νεκρωμένον,
of himself body already having been deadened,
ἐκατονταετῆς που ὑπάρχων, καὶ τὴν
of hundred years somewhere existing, and the
νέκρωσιν τῆς μήτρας Σάρρας, 20 εἰς δὲ
deadness of the womb of Sarah, into but
τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
the promise of the God not
διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
he was made undecisive in the unbelief but
ἐνεδυναμώθη τῇ πίστει, δοὺς
he was empowered to the faith, having given
δόξαν τῷ θεῷ. 21 καὶ πληροφορηθεὶς
glory to the God and having been fully borne
ὅτι ὃ ἐπηγγέλται δυνατὸς ἐστὶν καὶ
that what he has promised powerful he is also

16 On this account it was as a result of faith, that it might be according to undeserved kindness, in order for the promise to be sure to all his seed, not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father of us all, 17 just as it is written: "I have appointed you a father of many nations.") This was in the sight of the One in whom he had faith, even of God, who makes the dead alive and calls the things that are not as though they were. 18 Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: "So your seed will be." 19 And, although he he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. 20 But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory 21 and being fully convinced that what he had promised he was also

ποιῆσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned
αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.
23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but
καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about
λογίζεσθαι, τοῖς πιστεύουσιν
to be being reckoned, to the (ones) believing
ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the
κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us
καὶ ἠγέρθη διὰ τὴν δικαίωσιν
and he was raised up through the justification
ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith
εἰρήνην ἔχωμεν πρὸς τὸν θεόν
peace may we be having toward the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward
ἐσχήκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the
χάριν ταύτην ἐν ᾗ
undeserved kindness this in which
ἐστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon
ἐλπίδι τῆς δόξης τοῦ θεοῦ. 3 οὐ μόνον
hope of the glory of the God; not only
δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
having known that the tribulation endurance
κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμὴν,
is working down, the but endurance testedness,
ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς οὐ
the but testedness hope, the but hope not
καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

able to do. 22 Hence
"it was counted to
him as righteousness."
23 That "it was
counted to him" was
written, however, not
for his sake only,
24 but also for the
sake of us to whom
it is destined to be
counted, because we
believe on him who
raised Jesus our Lord
up from the dead.
25 He was delivered
up for the sake of
our trespasses and
was raised up for the
sake of declaring us
righteous.

5 Therefore, now
that we have been
declared righteous as
a result of faith,
let us enjoy peace
with God through our
Lord Jesus Christ,
2 through whom also
we have gained our
approach by faith
into this undeserved
kindness in which
we now stand; and
let us exult, based
on hope of the glory
of God. 3 And not
only that, but let us
exult while in tribu-
lations, since we know
that tribulation pro-
duces endurance;
4 endurance, in turn,
an approved condition;
the approved condi-
tion, in turn, hope,
5 and the hope does
not lead to disappoint-
ment; because the love
of God has been poured
out into our hearts

διὰ πνεύματος ἁγίου τοῦ
through spirit holy the (thing)
δοθέντος ἡμῖν·
having been given to us;

6 εἰ γὰρ Χριστὸς ὢντων ἡμῶν ἀσθενῶν
if in fact Christ being of us weak
ἔτι κατὰ καιρὸν ὑπὲρ
yet according to appointed time over
ἀσεβῶν ἀπέθανεν. 7 μόλις
irreverential (ones) he died. With difficulty
γὰρ ὑπὲρ δικαίου τις ἀποθάνειται·
for over of righteous (one) anyone will die;
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
over for the good (one) swiftly anyone also
τολμᾷ ἀποθάνειν. 8 συνίστησιν δὲ τὴν
is daring to die; is putting together but the
ἐαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
of himself love into us the God because
ἔτι ἀμαρτωλῶν ὢντων ἡμῶν Χριστὸς ὑπὲρ
yet of sinners being of us Christ over
ἡμῶν ἀπέθανεν. 9 πολλῷ οὖν μᾶλλον
us died. To much therefore rather

δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now in the blood of him
σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we will be saved through him from the wrath.
10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
If for enemies being we were reconciled
τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
to the God through the death of the Son
αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
of him, to much rather having been reconciled
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11 οὐ
we shall be saved in the life of him; not
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
only but, but also (ones) boasting in the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.

12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς
Through this as-even through one
ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον
man the sin into the world
εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
entered and through the sin the
θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
death, and thus into all men
ὁ θάνατος διήλθεν ἐφ' ᾧ πάντες
the death went through upon which all

through the holy
spirit, which was
given us.

6 For, indeed, Christ,
while we were yet
weak, died for ungod-
ly men at the ap-
pointed time. 7 For
hardly will anyone die
for a righteous [man];
indeed, for the good
[man], perhaps, some-
one even dares to
die. 8 But God recom-
mends his own love
to us in that, while
we were yet sinners,
Christ died for us.
9 Much more, there-
fore, since we have
been declared righ-
teous now by his
blood, shall we be
saved through him
from wrath. 10 For
if, when we were
enemies, we became
reconciled to God
through the death of
his Son, much more,
now that we have
become reconciled, we
shall be saved by his
life. 11 And not only
that, but we are
also exulting in God
through our Lord
Jesus Christ, through
whom we have now
received the recon-
ciliation.

12 That is why, just
as through one man
sin entered into the
world and death
through sin, and thus
death spread to all
men because they had

ἡμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not
ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,
14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
having sinned upon the likeness of the
παραβάσεως Ἀδὰμ, ὃς ἐστὶν τύπος
transgression of Adam, who is type
τοῦ μέλλοντος.
of the (one) being about to.

15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς
also the gracious gift; if for to the of the one
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ
to trespass the many died, to much
μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and
ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the
ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the
πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through
ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν
one having sinned the present; the indeed
γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα,
for judgment out of one into condemnation,
τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many
παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If
γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ
for to the of the one to trespass the
θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ
death reigned through the one, to much
μᾶλλον οἱ τὴν περισσεῖαν τῆς
rather the (ones) the abundance of the
χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the
δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

all sinned—. 13 For until the Law sin was in the world, but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come.

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many. 16 Also, it is not with the free gift as it was with the way things worked through the one [man] that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. 17 For if by the trespass of the one [man] death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness

βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.

18 Ἀρα οὖν ὡς δι' ἐνός
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἐνός
condemnation, thus also through one
δικαιώματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς. 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεισῆλθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερεπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσωμεν ἐν αὐτῇ;
sin, how yet should we live in it?
3 ἢ ἄγνοεῖτε ὅτι ὅσοι
Or are you ignorant that as many as

rule as kings in life through the one [person], Jesus Christ.

18 So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. 19 For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one [person] many will be constituted righteous. 20 Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. 21 To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord.

6 Consequently, what shall we say? Shall we continue in sin, that undeserved kindness may abound? 2 Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it? 3 Or do you not know that all of us who

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
we were baptized into Christ Jesus into the
θάνατον αὐτοῦ ἐβαπτίσθημεν;
death of him we were baptized?

4 συνετάφημεν οὖν αὐτῷ
We were buried together therefore to him
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
through the baptism into the death,
ἵνα ὡς περ ἠγέρθη Χριστὸς ἐκ
in order that as-even was raised up Christ out of
νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
dead (ones) through the glory of the Father,
οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
thus also we in newness of life
περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι

we should walk. If for (ones) planted together
γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
we have become to the likeness of the death
αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα
of him, but also of the resurrection we shall be;

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
this knowing that the old of us

ἄνθρωπος συνεσταυρώθη, ἵνα
man was put on stake together, in order that

καταργηθῇ τὸ σῶμα τῆς
might be made ineffective the body of the
ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
sin, of the not yet to be slaving us

τῇ ἁμαρτίᾳ, 7 ὁ γὰρ ἀποθανὼν
to the sin, the (one) for having died

δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
has been justified from the sin.

8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
If but we died together with Christ,

πιστεύομεν ὅτι καὶ συνήσομεν αὐτῷ.
we are believing that also we shall live with him;

9 εἰδότες ὅτι Χριστὸς
having known that Christ

ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
having been raised up out of dead (ones) not yet

ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
he is dying, death of him not yet

κυριεύει. 10 ὁ γὰρ ἀπέθανεν, τῇ
is lording over; which for he died, to the

ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. ὁ δὲ
sin he died once for all time; which but

ζῇ, ζῇ τῷ θεῷ. 11 οὕτως
he is living, he is living to the God. Thus

καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι
also you be reckoning selves to be

were baptized into
Christ Jesus were bap-
tized into his death?

4 Therefore we were
buried with him
through our baptism
into his death, in or-
der that, just as Christ
was raised up from
the dead through the
glory of the Father,
we also should likewise
walk in a newness of
life. 5 For if we have
become united with
him in the likeness of
his death, we shall cer-
tainly also be [united
with him in the like-
ness] of his resurrec-
tion; 6 because we
know that our old per-
sonality was impaled
with [him], that our
sinful body might be
made inactive, that we
should no longer go
on being slaves to sin.

7 For he who has died
has been acquitted
from [his] sin.
8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is mas-
ter over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he
lives, he lives with ref-
erence to God. 11 Like-
wise also you: reck-
on yourselves to be

8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is mas-
ter over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he
lives, he lives with ref-
erence to God. 11 Like-
wise also you: reck-
on yourselves to be

νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας
dead (ones) indeed to the sin (ones) living
δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
but to the God in Christ Jesus.

12 Μὴ οὖν βασιλεύτω ἡ ἁμαρτία
Not therefore let be reigning the sin

ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
in the mortal of you body into the

ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ
to be obeying to the desires of it, neither

παριστάνετε τὰ μέλη ὑμῶν ὅπλα
be you presenting the members of you weapons

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ
of unrighteousness to the sin, but

παραστήσατε ἑαυτοὺς τῷ θεῷ
make you stand alongside selves to the God

ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
as if out of dead (ones) living and the members

ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.
of you weapons of righteousness to the God;

14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
sin for of you not will lord over, not

γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
for you are under law but under

χάριν.
undeserved kindness.

15 Τί οὖν; ἁμαρτήσωμεν ὅτι
What therefore? Should we sin because

οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
not we are under law but under

χάριν; μὴ γένοιτο. 16 οὐκ
undeserved kindness? Not may it occur; not

οἶδατε ὅτι ᾧ παριστάνετε
have you known that to whom you are presenting

ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι
selves slaves into obedience, slaves

ἐστε. ᾧ ὑπακούετε, ἥτοι
you are to whom you are obeying, either

ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
of sin into death or of obedience into

δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
righteousness? Thanks but to the God that

ἦτε δούλοι τῆς ἁμαρτίας ὑπηκούσατε
you were slaves of the sin you obeyed

δὲ ἐκ καρδίας εἰς ὃν
but out of heart into which

παρεδόθητε τύπον διδασχῆς,
you were given beside type of teaching,

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
having been freed but from the sin

dead indeed with ref-
erence to sin but living
with reference to God
by Christ Jesus.

12 Therefore do not
let sin continue to rule
as king in your mor-
tal bodies that you
should obey their de-
sires. 13 Neither go on
presenting your mem-
bers to sin as weapons
of unrighteousness,
but present yourselves
to God as those alive
from the dead, also
your members to God
as weapons of righ-
teousness. 14 For sin
must not be master
over you, seeing that
you are not under
law but under unde-
served kindness.

15 What follows?
Shall we commit a sin
because we are not
under law but under
undeserved kindness?
Never may that hap-
pen! 16 Do you not
know that if you keep
presenting yourselves
to anyone as slaves
to obey him, you are
slaves of him because
you obey him, either
of sin with death in
view or of obedience
with righteousness in
view? 17 But thanks
to God that you were
the slaves of sin but
you became obedient
from the heart to
that form of teach-
ing to which you
were handed over.
18 Yes, since you were
set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
you were enslaved to the righteousness;
19 ἀνθρώπινον· λέγω διὰ
(thing) belonging to man I am saying through
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ
the weakness of the flesh of you; as-even
γὰρ παρεστήσατε τὰ μέλη ὑμῶν
for you made stand alongside the members of you
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
slavish (things) to the uncleanness and to the
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
lawlessness into the lawlessness, thus now
παραστήσατε τὰ μέλη ὑμῶν
make you stand alongside the members of you
δοῦλα τῇ δικαιοσύνῃ εἰς
slavish (things) to the righteousness into
ἀγιασμόν· **20** ὅτε γὰρ δοῦλοι ἦτε τῆς
holiness; when for slaves you were of the
ἀμαρτίας, ἐλεύθεροι ἦτε τῇ
sin, free you were to the
δικαιοσύνῃ.
righteousness.

21 τίνα οὖν καρπὸν εἶχετε
What therefore fruit were you having
τότε ἐφ' οἷς νῦν
then upon which (things) now
ἐπαισχύνεσθε; τὸ γὰρ τέλος
you are being ashamed? The for end
ἐκείνων θάνατος· **22** νυνὶ δέ,
of those (things) death; now but,
ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας
having been freed from the sin
δουλωθέντες δὲ τῷ θεῷ, ἔχετε
having been enslaved but to the God, you are having
τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ
the fruit of you into holiness, the but
τέλος ζωὴν αἰώνιον. **23** τὰ γὰρ ὀψώνια
end life everlasting. The for wages
τῆς ἀμαρτίας θάνατος, τὸ δὲ χάρισμα
of the sin death, the but gracious gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
of the God life everlasting in Christ Jesus
τῷ κυρίῳ ἡμῶν.
the Lord of us.

7 ἢ ἄγνοεῖτε, ἀδελφοί,
Or are you being ignorant, brothers,
γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
to (ones) knowing for law I am speaking, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
the law is lording over of the man upon

you became slaves to
righteousness. **19** I am
speaking in human
terms because of the
weakness of your
flesh: for even as
you presented your
members as slaves
to uncleanness and
lawlessness with law-
lessness in view, so
now present your
members as slaves
to righteousness with
holiness in view.
20 For when you were
slaves of sin, you
were free as to righ-
teousness.

21 What, then, was
the fruit that you
used to have at
that time? Things
of which you are
now ashamed. For
the end of those
things is death.
22 However, now, be-
cause you were set
free from sin but
became slaves to
God, you are having
your fruit in the
way of holiness, and
the end everlasting
life. **23** For the wages
sin pays is death,
but the gift God
gives is everlasting
life by Christ Jesus
our Lord.

7 Can it be that
you do not know,
brothers, (for I am
speaking to those
who know law,) that
the Law is
master over a man

ὅσον χρόνον ζῇ; **2** ἡ γὰρ
as much as time he is living? The for
ὑπανδρὸς γυνὴ τῷ ζῶντι
subject to male person woman to the living
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
male person has been bound to law; if ever but
ἀποθάνῃ ὁ ἀνὴρ, κατήργηται
should die the male person, she has been annulled
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **3** ἄρα
from the law of the male person. Really
οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς
therefore living of the male person adulteress
χρηματίσει ἐὰν
she will get named (divinely) if ever
γένηται ἀνδρὶ ἐτέρῳ· ἐὰν
she should become to male person different; if ever
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
but should die the male person, free she is
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
from the law, of the not to be her
μοιχαλὶδα γενομένην ἀνδρὶ ἐτέρῳ.
adulteress having become to male person different.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
As-and, brothers of me, also you
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
were put to death to the Law through the
σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
body of the Christ, into the to become
ὑμᾶς ἐτέρῳ, τῷ ἐκ
you to different (one), to the (one) out of
νεκρῶν ἐγερθέντι ἵνα
dead (ones) having been raised up in order that
καρποφορήσωμεν τῷ θεῷ. **5** ὅτε γὰρ
we should bear fruit to the God. When for
ἡμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
we were in the flesh, the passions of the
ἀμαρτιῶν τὰ διὰ τοῦ νόμου
sins the (ones) through the Law
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
was at work within in the members of us into
τὸ καρποφορῆσαι τῷ θανάτῳ· **6** νυνὶ δὲ
the to bear fruit to the death; now but
κατηργήθημεν ἀπὸ τοῦ νόμου,
we have been annulled from the Law,
ἀποθανόντες ἐν ᾧ κατειχόμεθα,
having died in which we were being held down,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
as-and to be slaving us in newness

as long as he lives?
2 For instance, a mar-
ried woman is bound
by law to her hus-
band while he is
alive; but if her hus-
band dies, she is
discharged from the
law of her husband.
3 So, then, while her
husband is living,
she would be styled
an adulteress if she
became another man's.
But if her husband
dies, she is free
from his law, so
that she is not an
adulteress if she be-
comes another man's.

4 So, my brothers,
you also were made
dead to the Law
through the body
of the Christ, that
you might become
another's, the one's
who was raised up
from the dead, that
we should bear fruit
to God. **5** For when
we were in accord
with the flesh, the
sinful passions that
were excited by the
Law were at work
in our members that
we should bring forth
fruit to death. **6** But
now we have been
discharged from the
Law, because we
have died to that
by which we were
being held fast, that
we might be slaves^a
in a new sense

^a Be slaves, NBA; be servants to Jehovah, J¹⁸.

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not to oldness of writing.

7 Τί οὖν ἐροῦμεν; ὁ νόμος
What therefore shall we say? The Law
ἀμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἀμαρτίαν
sin? Not may it occur; but the sin

οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ
not I knew if not through Law, the and for
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
desire not I had known if not the Law

ἔλεγεν Οὐκ ἐπιθυμήσεις· 8 ἀφορμὴν
was saying Not you shall desire; onrush off
δὲ λαβοῦσα ἡ ἀμαρτία διὰ τῆς
but having received the sin through the

ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν
commandment worked down in me every
ἐπιθυμίαν, χωρὶς γὰρ νόμου ἀμαρτία
desire, apart from for of law sin

νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου
dead (one). I but was living apart from law

ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
once; having come but of the commandment the
ἀμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 καὶ
sin lived again, I but died, and

εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς
was found to me the commandment the (one) into
ζωὴν αὕτη εἰς θάνατον· 11 ἡ γὰρ ἀμαρτία
life this into death; the for sin

ἀφορμὴν λαβοῦσα διὰ τῆς
onrush off having received through the

ἐντολῆς ἐξηπάτησέν με καὶ δι'
commandment seduced me and through
αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
it it killed. As-and the indeed

νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ
law holy, and the commandment holy and
δικαία καὶ ἀγαθή.
righteous and good.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ
The (thing) therefore good to me
ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ
became death? Not may it occur; but the
ἀμαρτία, ἵνα φανῇ ἀμαρτία
sin, in order that it might appear sin

διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
through the (thing) good to me working down
θάνατον· ἵνα γένηται καθ'
death; in order that might become according to
ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία διὰ τῆς
over-cast sinful the sin through the

by the spirit, and not
in the old sense by
the written code.

7 What, then, shall
we say? Is the Law
sin? Never may that
become so! Really I
would not have come
to know sin if it had
not been for the Law;
and, for example, I
would not have known
covetousness if the
Law had not said:
"You must not covet."

8 But sin, receiving an
inducement through
the commandment,
worked out in me cov-
etousness of every sort,
for apart from law
sin was dead. 9 In fact,
I was once alive apart
from law; but when
the commandment ar-
rived, sin came to
life again, but I
died. 10 And the com-
mandment which was
to life, this I found
to be to death. 11 For sin, receiving an
inducement through
the commandment,
seduced me and
killed me through it. 12 Wherefore, on its
part, the Law is holy;
and the command-
ment is holy and
righteous and good.

13 Did, then, what
is good become death
to me? Never may
that happen! But sin
did, that it might be
shown as sin working
out death for me
through that which is
good; that sin might
become far more
sinful through the

ἐντολῆς. 14 οἶδαμεν γὰρ ὅτι ὁ
commandment. We have known for that the
νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός
Law spiritual is; I but fleshly

εἰμι, πεπραμένος ὑπὸ τὴν ἀμαρτίαν.
I am, having been sold under the sin.

15 ὁ γὰρ κατεργάζομαι οὐ γινώσκω·
Which for I am working down not I am knowing;

οὐ γὰρ ὁ θέλω τοῦτο πράσσω,
not for which I am willing this I am performing,
ἀλλ' ὁ μισῶ τοῦτο ποιῶ. 16 εἰ
but which I am hating this I am doing. If

δὲ ὁ οὐ θέλω τοῦτο ποιῶ,
but which not I am willing this I am doing,

σύνφημι. τῷ νόμῳ ὅτι καλός. 17 Νυνὶ
I am saying with to the Law that fine. Now

δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
but not yet I am working down it but the
ἐνοικοῦσα ἐν ἐμοὶ ἀμαρτία. 18 οἶδα
indwelling in me sin. I have known

γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστίν ἐν
for that not is dwelling in me, this is in

τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
the flesh of me, good (thing); the for

θέλειν παράκειται μοι, τὸ δὲ
to be willing is lying alongside to me, the but

κατεργάζεσθαι τὸ καλὸν οὐ· 19 οὐ
to be working down the (thing) fine not; not

γὰρ ὁ θέλω ποιῶ ἀγαθόν,
for which (thing) I am willing I am doing good,

ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο
but which (thing) not I am willing bad this

πράσσω. 20 εἰ δὲ ὁ οὐ
I am performing. If but which (thing) not

θέλω τοῦτο ποιῶ, οὐκέτι
I am willing this I am doing, not yet

ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν
I am working down it but the dwelling in

ἐμοὶ ἀμαρτία.
me sin.

21 Εὐρίσκω ἄρα τὸν νόμον τῷ
I am finding really the law to the (one)

θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι
willing to me to be doing the fine (thing) that

ἐμοὶ τὸ κακὸν παράκειται·
to me the bad (thing) is lying alongside;

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ
I delight with for to the law of the God

κατὰ τὸν ἔσω ἄνθρωπον,
according to the inside man,

commandment. 14 For
we know that the
Law is spiritual;
but I am fleshly,
sold under sin. 15 For
what I am working
out I do not know.
For what I wish,
this I do not prac-
tice; but what I
hate is what I do.
16 However, if what
I do not wish is
what I do, I agree
that the Law is fine.
17 But now the one
working it out is no
longer I, but sin
that resides in me.
18 For I know that
in me, that is, in
my flesh, there dwells
nothing good; for
ability to wish is
present with me, but
ability to work out
what is fine is not
[present]. 19 For the
good that I wish I
do not do, but the
bad that I do not
wish is what I prac-
tice. 20 If, now, what
I do not wish is
what I do, the one
working it out is
no longer I, but the
sin dwelling in me.

21 I find, then,
this law in my
case: that when I
wish to do what is
right, what is bad
is present with me.
22 I really delight in
the law of God
according to the
man I am within,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the
μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ
members of me warring against to the law
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in
τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
the members of me. Callous-bearing I
ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the
σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? Thanks
δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the
κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the
μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the
δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)
ἐν Χριστῷ Ἰησοῦ· 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus
ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the
ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. The for
ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which
ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God
τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin
κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,
4 ἵνα τὸ δικαίωμα τοῦ
in order that the righteous requirement of the
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not
κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but
κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; the (ones) for

23 but I behold in
my members another
law warring against
the law of my mind
and leading me cap-
tive to sin's law that
is in my members.
24 Miserable man
that I am! Who will
rescue me from the
body undergoing this
death? 25 Thanks to
God through Jesus
Christ our Lord! So,
then, with [my]
mind I myself am a
slave to God's law,
but with [my] flesh to
sin's law.

8 Therefore those
in union with
Christ Jesus have
no condemnation.
2 For the law of
that spirit which
gives life in union
with Christ Jesus has
set you free from
the law of sin and
of death. 3 For, there
being an incapa-
bility on the part
of the Law, while
it was weak through
the flesh, God, by
sending his own Son
in the likeness of
sinful flesh and con-
cerning sin, con-
demned sin in the
flesh, 4 that the righ-
teous requirement of
the Law might be ful-
filled in us who walk,
not in accord with
the flesh, but in ac-
cord with the spir-
it. 5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the
σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to
πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ
spirit the (things) of the spirit. The
γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but
φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;
7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh
ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God
οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;
8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please
οὐ δύνανται.
not they are able.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but
ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling
ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ
in you. If but anyone spirit of Christ not
ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but
Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in you, the indeed body dead
διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through
δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)
ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)
οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in you, the (one)
ἐγείρας ἐκ νεκρῶν
having raised up out of dead (ones)
Χριστὸν Ἰησοῦν ζωοποιήσκει καὶ τὰ
Christ Jesus will make alive also the
θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος
mortal bodies of you through the indwelling
αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors
ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with
the flesh set their
minds on the things
of the flesh, but those
in accord with the
spirit on the things
of the spirit. 6 For
the minding of the
flesh means death,
but the minding of
the spirit means life
and peace; 7 because
the minding of the
flesh means enmity
with God, for it is
not under subjection
to the law of God,
nor, in fact, can it
be. 8 So those who
are in harmony with
the flesh cannot
please God.

9 However, you are
in harmony, not with
the flesh, but with the
spirit, if God's spirit
truly dwells in you.
But if anyone does
not have Christ's spir-
it, this one does not
belong to him. 10 But
if Christ is in union
with you, the body
indeed is dead on ac-
count of sin, but the
spirit is life on ac-
count of righteousness.
11 If, now, the spirit
of him that raised up
Jesus from the dead
dwells in you, he that
raised up Christ Jesus
from the dead will al-
so make your mortal
bodies alive through
his spirit that resides
in you.

12 So, then, broth-
ers, we are under
obligation, not to the
flesh to live in ac-
cord with the flesh;

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
flesh to be living, if for according to
σάρκα ζῆτε μέλλετε ἀποθνήσκειν,
flesh you are living you are about to be dying,
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
if but to spirit the acts of the body
θανατοῦτε ζήσεσθε.
you are putting to death you will live.

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
As many as for to spirit of God are being led,
οὗτοι υἱοὶ θεοῦ εἰσίν. 15 οὐ γὰρ
these sons of God they are. Not for

ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
you received spirit of slavery again into
φόβον, ἀλλὰ ἐλάβετε πνεῦμα
fear, but you received spirit

υἰοθεσίας, ἐν ᾧ κράζομεν
of placing as son, in which we are crying out
'Αββά ὁ πατήρ. 16 αὐτὸ τὸ πνεῦμα
Abba the Father; very the spirit

συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν
bears witness with the spirit of us that we are

τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
children of God. If but children, also
κληρονόμοι· κληρονόμοι μὲν θεοῦ,
heirs; heirs indeed of God,

συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
joint heirs but of Christ, if even

συνπάσχομεν ἵνα καὶ
we are suffering together in order that also

συνδοξασθῶμεν.
we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
I am reckoning for that not worthy the
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
sufferings of the now appointed time toward the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
being about glory to be revealed into us.

19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν
The for eager expectation of the creation the
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
revelation of the sons of the God is awaiting;

20 τῇ γὰρ ματαιότητι ἡ κτίσις
to the for vanity the creation
ὑπετάγη, οὐκ ἐκούσα ἀλλὰ διὰ
was subjected, not voluntary but through
τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
the (one) having subjected, upon hope

13 for if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live. 14 For all who are led by God's spirit, these are God's sons. 15 For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: "Abba, Father!" 16 The spirit itself bears witness with our spirit that we are God's children. 17 If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together.

18 Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. 19 For the eager expectation of the creation is waiting for the revealing of the sons of God. 20 For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope

21 ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed

ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the
θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the

κτίσις συνστενάζει καὶ
creation is groaning together and

συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;

23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the

ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also

αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν
very ones in selves are groaning, placing as sons

ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the

σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope

ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν
we were saved; hope but being looked at not is

ἐλπίς, ὃ γὰρ βλέπει τίς
hope, which (thing) for is looking at who

ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not

βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through

ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit

συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the

γὰρ τί προσευξώμεθα καθὼς
for what we should pray according to what

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very

τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings

ἀλαλήτοις, 27 ὃ δὲ ἐραυνῶν τὰς
unspoken, the (one) but searching the

καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the minding of the

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on

ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. 22 For we know that all creation keeps on groaning together and being in pain together until now. 23 Not only that, but we ourselves also who have the first fruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. 24 For we were saved in [this] hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? 25 But if we hope for what we do not see, we keep on waiting for it with endurance.

26 In like manner the spirit also joins in with help for our weakness; for the [problem of] what we should pray for as we need to we do not know, but the spirit itself pleads for us with groanings unuttered. 27 Yet he who searches the hearts knows what the meaning of the spirit is, because it is pleading in accord with God for holy ones.

28 οἶδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because
οὓς προέγνω, καὶ προώρισεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς. 30 οὓς δὲ
brothers; which ones but
προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
which ones he called, these also he justified;
οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say toward
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all
παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?

33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιοῦν
chosen (ones) of God? God the (one) justifying;
34 τίς ὁ κατακρινῶν; Χριστὸς
who the (one) judging down? Christ
'Ιησοῦς ὁ ἀποθανών, μᾶλλον δὲ
Jesus the (one) having died, rather but
ἐγερθεὶς ἐκ νεκρῶν, ὃς
having been raised up out of dead (ones), who
ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
is in right [hand] of the God, who also
ἐντυγχάνει ὑπὲρ ἡμῶν
is happening on over us;

28 Now we know
that God makes all his
works co-operate to-
gether for the good of
those who love God,
those who are the ones
called according to his
purpose; 29 because
those whom he gave
his first recognition he
also foreordained to be
patterned after the
image of his Son, that
he might be the first-
born among many
brothers. 30 Moreover,
those whom he fore-
ordained are the ones
he also called; and
those whom he called
are the ones he also
declared to be righ-
teous. Finally those
whom he declared
righteous are the ones
he also glorified.

31 What, then, shall
we say to these things?
If God is for us, who
will be against us?
32 He who did not even
spare his own Son but
delivered him up for
us all, why will he not
also with him kind-
ly give us all other
things? 33 Who will
file accusation against
God's chosen ones?
God is the One who
declares [them] righ-
teous. 34 Who is he
that will condemn?
Christ Jesus is the
one who died, yes,
rather the one who
was raised up from
the dead, who is on
the right hand of God,
who also pleads for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? According as it has been written
ὅτι Ἐνεκεν σοῦ θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. But in these (things) all
ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
nor rulerships nor (things) having stood in
οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation
ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ
'Ιησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not
ψεύδομαι, συνμαρτυρούσης μοι τῆς
I am lying, bearing witness with me of the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that
λύπη μοί ἐστὶν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and unceasing
ὀδύνη τῇ καρδίᾳ μου. 3 ἠυχόμην
pain to the heart of me; I was longing for
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the
χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the
συγγενῶν μου κατὰ σάρκα, 4 οἵτινές
relatives of me according to flesh, who
εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία
are Israelites, of whom the placing as son

35 Who will separate
us from the love of
the Christ? Will trib-
ulation or distress or
persecution or hunger
or nakedness or dan-
ger or sword? 36 Just
as it is written: "For
your sake we are being
put to death all day
long, we have been ac-
counted as sheep for
slaughtering." 37 To
the contrary, in all
these things we are
coming off completely
victorious through
him that loved us.
38 For I am convinced
that neither death
nor life nor angels
nor governments nor
things now here nor
things to come
nor powers 39 nor
height nor depth nor
any other creation will
be able to separate us
from God's love that
is in Christ Jesus
our Lord.

9 I am telling the
truth in Christ; I
am not lying, since
my conscience bears
witness with me in
holy spirit, 2 that I
have great grief and
unceasing pain in my
heart. 3 For I could
wish that I myself
were separated as
the cursed one from
the Christ in behalf
of my brothers, my
relatives according
to the flesh, 4 who,
as such, are Israel-
ites, to whom belong
the adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ
and the glory and the covenants and the
νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of
ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to
σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God
εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.
blessed (one) into the ages; amen.

6 Οὐχ οἷον δὲ ὅτι
Not (thing) of what sort but that
ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for
πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
all the (ones) out of Israel, these (ones)
Ἰσραὴλ. 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed
Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
of Abraham, all children, but In Isaac
κληθήσεται σοι σπέρμα. 8 τοῦτ' ἐστίν, οὐ
will be called to you seed. This is, not
τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the
θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise
λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας
it is being reckoned into seed; of promise

γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the
καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be
τῇ Σάρρα υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but
καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one [man] bed having,
Ἰσαὰκ τοῦ πατρὸς ἡμῶν. 11 μήπω γὰρ
of Isaac the father of us; not as yet for

γεννηθέντων μηδὲ
of (ones) having been generated not-but
πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,
ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose
τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the
covenants and the giv-
ing of the Law and the
sacred service and the
promises; 5 to whom
the forefathers belong
and from whom Christ
[sprang] according
to the flesh: God,*
who is over all, [be]
blessed forever. Amen.

6 However, it is not
as though the word of
God had failed. For
not all who [spring]
from Israel are really
"Israel." 7 Neither be-
cause they are Abra-
ham's seed are they
all children, but:
"What will be called
'your seed' will be
through Isaac." 8 That
is, the children in the
flesh are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For the
word of promise was
as follows: "At this
time I will come and
Sarah will have a
son." 10 Yet not that
case alone, but also
when Rebekah con-
ceived twins from the
one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue depen-
dent, not upon works,

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
but out of the (one) calling, it was said
αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
to her that The greater will be slave to the
ἐλάσσονι. 13 καθάπερ
lesser; according to what (things) even
γέγραπται Τὸν Ἰακώβ ἠγάπησα, τὸν
it has been written The Jacob I loved, the
δὲ Ἡσαὺ ἐμίσησα.
but Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
What therefore shall we say? Not injustice
παρὰ τῷ θεῷ; μὴ γένοιτο. 15 τῷ
beside the God? Not may it occur; to the
Μωυσεῖ γὰρ λέγει Ἐλεήσω
Moses for he is saying I shall have mercy on
ὃν ἂν ἐλεῶ, καὶ
whom likely I may be having mercy, and
οἰκτερήσω ὃν ἂν
I shall show compassion on whom likely
οἰκτείρω. 16 ἄρα οὖν
I may be showing compassion. Really therefore
οὐ τοῦ θέλοντος οὐδὲ τοῦ
not of the (one) willing nor of the (one)
τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος
running, but of the (one) having mercy
θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ
of God. Is saying for the Scripture to the
Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
Pharaoh that Into very this I raised up out you
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν
so that I should show within in you the power
μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά
of me, and so that should be announced the name
μου ἐν πάσῃ τῇ γῇ. 18 ἄρα οὖν
of me in all the earth. Really therefore
ὃν θέλει ἐλεεῖ, ὃν
whom he is willing he is showing mercy on, whom
δὲ θέλει σκληρύνει.
but he is willing he is hardening.

19 Ἐρεῖς μοι οὖν τί ἔτι
You will say to me therefore Why yet
μέμφεται; τῷ γὰρ βουλήματι
is he laying blame? To the for expressed will
αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
of him who has withstood? O man,

but upon the One
who calls, 12 it was
said to her: "The
older will be the slave
of the younger." 13 Just as it is writ-
ten: "I loved Jacob,
but Esau I hated."

14 What shall we
say, then? Is there
injustice with God?
Never may that be-
come so! 15 For he
says to Moses: "I
will have mercy upon
whomever I do have
mercy, and I will
show compassion to
whomever I do show
compassion." 16 So,
then, it depends,
not upon the one
wishing nor upon the
one running, but up-
on God, who has
mercy. 17 For the
Scripture says to
Phar'aoth: "For this
very cause I have
let you remain,* that
in connection with
you I may show my
power, and that my
name may be de-
clared in all the
earth." 18 So, then,
upon whom he wishes
he has mercy, but
whom he wishes he
lets become obstinate.
19 You will therefore
say to me: "Why
does he yet find
fault? For who has
withstood his ex-
press will?" 20 O man,

17* "I have let you remain," J17,18; or, "I have raised you up."—8BA.
Exodus 9:16, which Paul here quotes, reads, in the LXX: "You have
been preserved."

μενούνγε σὺ τίς εἶ ὁ
indeed-therefore-in fact you who are the (one)
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ
answering back to the God? Not will say
τὸ πλάσμα τῷ πλάσαντι,
the thing molded to the (one) having molded,
Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
Why me you made thus? Or not is having
ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
authority the potter of the clay out of the
αὐτοῦ φυράματος ποιῆσαι ὁ μὲν
very lump to make which (one) indeed
εἰς τιμὴν σκεύους, ὁ δὲ εἰς
into honor vessel, which (one) but into
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς
dishonor? If but willing the God
ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show within the wrath and to make known the
δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
powerful (ness) of him bore in much
μακροθυμίᾳ σκεύη ὀργῆς
longness of spirit vessels of wrath
κατηρτισμένα εἰς ἀπώλειαν,
having been adjusted down into destruction,
23 ἵνα γνωρίσῃ τὸν
in order that he might make known the
πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
riches of the glory of him upon vessels
ἐλέους, ἃ προητοίμασεν
of mercy, which (ones) he prepared beforehand
εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
into glory, whom also he called us not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
only out of Jews but also out of
ἐθνῶν—; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
nations—? As also in the Hosea he is saying
Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ
I shall call the not people of me people of me and
τὴν οὐκ ἡγαπημένην
the [woman] not having been loved
ἡγαπημένην· 26 καὶ ἔσται ἐν τῷ
(one) having been loved; and it will be in the
τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου
place where it was said to them Not people of me
ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
you, there they will be called sons of God
ζῶντος.
living.

who, then, really are
you to be answering
back to God? Shall
the thing molded say
to him that molded
it, "Why did you
make me this way?"
21 What? Does not the
potter have authority
over the clay to make
from the same lump
one vessel for an
honorable use, an-
other for a dishonor-
able use? 22 If, now,
God, although having
the will to demon-
strate his wrath and
to make his power
known, tolerated with
much long-suffering
vessels of wrath made
fit for destruction,
23 in order that he
might make known
the riches of his
glory upon vessels of
mercy, which he pre-
pared beforehand for
glory, 24 namely, us,
whom he called not
only from among
Jews but also from
among nations, [what
of it]? 25 It is as
he says also in Ho-
se'a: "Those not my
people I will call
'my people,' and her
who was not beloved
'beloved'; 26 and in
the place where it was
said to them, 'You
are not my people,'
there they will be
called 'sons of the
living God.'"

27 Ἡσαίας δὲ κράζει ὑπὲρ τοῦ
Isaiah but is crying out over the
Ἰσραὴλ Ἐάν ἢ ὁ ἀριθμὸς τῶν υἱῶν
Israel If ever may be the number of the sons
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
of Israel as the sand of the sea, the
ὑπόλοιμα σωθήσεται· 28 λόγον γὰρ
thing left behind will be saved; word for
συντελῶν καὶ συντέμνων ποιήσει Κύριος
concluding and cutting short will make Lord
ἐπὶ τῆς γῆς. 29 καὶ καθὼς
upon the earth. And according as
προεῖρηκεν Ἡσαίας Εἰ μὴ Κύριος
had said beforehand Isaiah If not Lord
Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
Sabaoth left within to us seed, as Sodom
ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
likely we became and as Gomorrah likely
ὁμοιωθήμεν.
we were likened.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
What therefore shall we say? That nations
τὰ μὴ διώκοντα δικαιοσύνην
the (ones) not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
took down on righteousness, righteousness but
τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
the (one) out of faith; Israel but
διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
pursuing law of righteousness into law not
ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
arrived at. Through what? Because not out of
πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν
faith but as out of works; they struck toward
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
the stone of the striking toward, according as
γέγραπται Ἰδοὺ τίθημι ἐν Σιών
it has been written Look! I am placing in Zion
λίθον προσκόμματος καὶ πέτραν
stone of striking toward and rock-mass
σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ
of fall-causer, and the (one) believing upon him
οὐ καταισχυνθήσεται.
not will be made ashamed.
10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the indeed well thinking of the my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the supplication toward the God

27 Moreover, Isaiah
cries out concerning
Israel: "Although the
number of the sons
of Israel may be as
the sand of the sea,
it is the remnant that
will be saved. 28 For
Jehovah^a will make
an accounting on the
earth, concluding it
and cutting it short."
29 Also, just as Isaiah
had said aforetime:
"Unless Jehovah of
armies^b had left a
seed to us, we should
have become just like
Sod'om, and we should
have been made just
like Go-mor'rah."

30 What shall we
say, then? That peo-
ple of the nations,
although not pursuing
righteousness, caught
up with righteousness,
the righteousness that
results from faith;
31 but Israel, although
pursuing a law of
righteousness, did not
attain to the law.
32 For what reason?
Because he pursued it,
not by faith, but as
by works. They stum-
bled on the "stone
of stumbling"; 33 as it
is written: "Look! I
am laying in Zion a
stone of stumbling
and a rock-mass of
offense, but he that
rests his faith on it
will not come to dis-
appointment."

10 Brothers, the
good will of
my heart and my
supplication to God

28^a Jehovah, J7,8,13,16,18margin,20; the Lord, NBA. 29^b Jehovah of hosts, J7,8,11-13,20; the Lord of Sab'a-oth, NBA.

ὕπὲρ αὐτῶν εἰς σωτηρίαν.
over them into salvation.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον
I am bearing witness for to them that zeal
θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to
ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own
ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness
τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; end
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every
τῷ πιστεύοντι.
the (one) believing.
5 Μωσῆς γὰρ γράφει ὅτι τὴν
Moses for is writing that the
δικαιοσύνην τὴν ἐκ νόμου ὁ
righteousness the (one) out of Law The
ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.
6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus
λέγει Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν
Who will ascend into the heaven? this is
Χριστὸν καταγαγεῖν· 7 ἢ Τίς καταβήσεται
Christ to lead down; or Who will descend
εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
into the abyss? this is Christ out of
νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what
λέγει; Ἐγγὺς σου τὸ ῥῆμά ἐστιν, ἐν
is it saying? Near you the saying is, in
τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·
the mouth of you and in the heart of you;
τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which
κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess
τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord
'Ιησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.
2 For I bear them
witness that they
have a zeal for God;
but not according to
accurate knowledge;
3 for, because of not
knowing the righ-
teousness of God but
seeking to establish
their own, they did
not subject themselves
to the righteousness
of God. 4 For Christ
is the end of the Law,
so that everyone ex-
ercising faith may
have righteousness.

5 For Moses writes
that the man that has
done the righteousness
of the Law will live
by it. 6 But the righ-
teousness resulting
from faith speaks in
this manner: "Do not
say in your heart,
'Who will ascend into
heaven?' that is, to
bring Christ down;
7 or, 'Who will descend
into the abyss?' that
is, to bring Christ up
from the dead." 8 But
what does it say?
"The word is near
you, in your own
mouth and in your
own heart"; that is,
the "word" of faith,
which we are preach-
ing. 9 For if you pub-
licly declare that
'word in your own
mouth,' that Jesus is
Lord,* and exercise
faith in your heart

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ
dead (ones), you will be saved; to heart for
πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;

11 λέγει γὰρ ἡ γραφή Πᾶς ὁ
Is saying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
believing upon him not will be made ashamed.
12 οὐ γὰρ ἔστιν διαστολὴ Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),
πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely
ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.

14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe
οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but
κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?

καθάπερ
According to which (things) indeed
γέγραπται Ὡς ὡραῖοι οἱ πόδες
it has been written As beautiful the feet
τῶν εὐαγγελιζομένων ἀγαθὰ.
of the (ones) declaring as good news good things.

16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the
εὐαγγελίῳ· Ἡσαίας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him
up from the dead, you
will be saved. 10 For
with the heart one ex-
ercises faith for righ-
teousness, but with
the mouth one makes
public declaration for
salvation.

11 For the Scripture
says: "None that rests
his faith on him will
be disappointed." 12 For there is no dis-
tinction between Jew
and Greek, for there
is the same Lord over
all, who is rich to all
those calling upon
him. 13 For "everyone
who calls on the name
of Jehovah^a will be
saved." 14 However,
how will they call on
him in whom they
have not put faith?
How, in turn, will
they put faith in him
of whom they have
not heard? How, in
turn, will they hear
without someone to
preach? 15 How, in
turn, will they preach
unless they have been
sent forth? Just as it
is written: "How
comely are the feet of
those who declare good
news of good things!"
16 Nevertheless, they
did not all obey the
good news. For Isaiah
says: "Jehovah,^b who
put faith in the
thing heard by us?"
17 So faith follows
the thing heard.
In turn the thing
heard is through

9^a Lord=Κύριος (ky'ri-os), NBA; 11787 (ha A-don'), J12,13,14,18-18. Not "Jehovah."

13^a Jehovah, J7,9,13-18,20; the Lord, NBA. 16^b Jehovah, J7,9,13-18; Lord, NBA.

ρήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
saying of Christ. But I am saying, not
οὐκ ἤκουσαν; μενούργε Εἰς
not they heard? Indeed-therefore-in fact Into
πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
all the earth went out the sound of them,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
and into the limits of the inhabited [earth]
τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
the sayings of them. But I am saying, not
'Ισραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
Israel not knew? First Moses is saying
'Εγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
I shall incite to jealousy you upon not
ἔθνει, ἐπ' ἔθνει ἄσυνέτω
nation, upon nation not comprehending
παροργιῶ ὑμᾶς. 20 Ἡσαίας δὲ
I shall incite to wrath you. Isaiah but
ἀποτολμᾷ καὶ λέγει Εὐρέθην
is daring off and he is saying I was found
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς
to the (ones) me not seeking, apparent
ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
I became to the (ones) me not questioning upon.
21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὁλην
Toward but the Israel he is saying Whole
τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
the day I stretched out the hands of me
πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
toward people disobeying and speaking against.
11 Λέγω οὖν, μὴ ἀπώσατο
I am saying therefore, not pushed from self
ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
the God the people of him? Not may it occur; also
γὰρ ἐγὼ Ἰσραηλεῖτης εἰμί, ἐκ σπέρματος
for I Israelite I am, out of seed
'Αβραάμ, φυλῆς Βενιαμείν. 2 οὐκ
of Abraham, of tribe of Benjamin. Not
ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
pushed from self the God the people of him whom
προέγνω. ἢ οὐκ οἶδατε ἐν Ἠλείᾳ
he foreknew. Or not have you known in Elijah
τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
what is saying the Scripture, as he is happening on
τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; 3 Κύριε,
to the God down on the Israel? Lord,

the word about
Christ.^a 18 Neverthe-
less I ask, They did
not fail to hear, did
they? Why, in fact,
"into all the earth
their sound went out,
and to the extremities
of the inhabited earth
their utterances."
19 Nevertheless I ask,
Israel did not fail to
know, did they? First
Moses says: "I will
incite you people to
jealousy through that
which is not a nation;
I will incite you to
violent anger through
a stupid nation."
20 But Isaiah becomes
very bold and says:
"I was found by those
who were not seeking
me; I became mani-
fest to those who were
not asking for me."
21 But as respects Is-
rael he says: "All day
long I have spread
out my hands toward
a people that is dis-
obedient and talks
back."

11 I ask, then, God
did not reject
his people, did he?
Never may that hap-
pen! For I also am
an Israelite, of the
seed of Abraham, of
the tribe of Benjamin.
2 God did not reject
his people, whom he
first recognized. Why,
do you not know
what the Scripture
says in connection with
E-li'jah, as he pleads
with God against
Israel? 3 "Jehovah,"

17^a Word about Christ, NBP⁴⁶DVg; word of God, J11-14,16,17marginASyp;
word of Jehovah, J7,8,18margin. 3^b Jehovah, J7,8,11-18; Lord, NBA.

τοὺς προφῆτας σου ἀπέκτειναν, τὰ
the prophets of you they killed, the
θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ
altars of you they dug down, and I
ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
was left under alone, and they are seeking the
ψυχὴν μου. 4 ἀλλὰ τί λέγει αὐτῷ
soul of me. But what is saying to him
ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ
the divine pronouncement? I left down to myself
ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ
seven thousand male persons, who not
ἔκαμψαν γόνυ τῇ Βάαλ. 5 οὕτως οὖν
bent knee to the Baal. Thus therefore
καὶ ἐν τῷ νῦν καιρῷ λίμμα
also in the now appointed time something left over
κατ' ἐκλογὴν χάριτος
according to choosing of undeserved kindness
γέγονεν. 6 εἰ δὲ χάριτι,
has come to be; if but to undeserved kindness,
οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
not yet out of works, since the
χάρις οὐκέτι γίνεται
undeserved kindness not yet is becoming
χάρις.
undeserved kindness.
7 τί οὖν; ὁ
What therefore? which (thing)
ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ
is seeking upon Israel, this not
ἐπέτυχεν, ἢ δὲ ἐκλογὴ ἐπέτυχεν;
he happened upon, the but choosing happened upon;
οἱ δὲ λοιποὶ ἐπωρώθησαν,
the but leftover (ones) were made callous,
8 καθάπερ
according to which (things) even
γέγραπται Ἐδωκεν αὐτοῖς ὁ θεὸς
it has been written Gave to them the God
πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ
spirit of deep sleep, eyes of the not
βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
to be looking and ears of the not to be hearing,
ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
until the today day. And David
λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς
is saying Let become the table of them into
παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ
snare and into trap and into fall-causer and

they have killed your
prophets, they have
dug up your altars,
and I alone am left,
and they are looking
for my soul." 4 Yet,
what does the divine
pronouncement say to
him? "I have left
seven thousand men
remain for myself,
[men] who have not
bent the knee to Ba'-
al." 5 In this way,
therefore, at the pres-
ent season also a
remnant has turned
up according to a
choosing due to unde-
served kindness. 6 Now
if it is by undeserved
kindness, it is no
longer due to works;
otherwise, the unde-
served kindness no
longer proves to be
undeserved kindness.

7 What, then? The
very thing Israel is
earnestly seeking he
did not obtain, but
the ones chosen ob-
tained it. The rest
had their sensibilities
blunted; 8 just as it
is written: "God^a has
given them a spirit
of deep sleep, eyes
so as not to see
and ears so as
not to hear, down
to this very day."
9 Also, David says:
"Let their table be-
come for them a
snare and a trap and
a stumbling block and

8^a God, NBAVgSypJ11-13,16,17; Jehovah, J7,8,14,18margin.

εἰς ἀνταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
into retribution to them, let be darkened

οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
the eyes of them of the not to be looking, and
τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.
the back of them through all [time] bend together.

11 Λέγω οὖν, μὴ ἔπταισαν
I am saying therefore, not they stumbled

ἵνα πέσωσιν; μὴ γένοιτο.
in order that they might fall? Not may it occur;

ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
but to the of them falling beside the salvation

τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.
to the nations, into the to incite to jealousy them.

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
If but the falling beside of them riches

κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος
of world and the decrease of them riches

ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα
of nations, to how much rather the fullness

αὐτῶν.
of them.

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ'
To you but I am saying to the nations. Upon

ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν
as much as indeed therefore am I of nations

ἀπόστολος, τὴν διακονίαν μου δοξάζω,
apostle, the service of me I glorify,

14 εἰ πως παραζηλώσω μου τὴν σάρκα
if somehow I might incite of me the flesh

καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
and I might save some out of them. If

γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
for the throwing off of them reconciliation

κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ
of world, what the toward receiving if not life

ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
out of dead (ones)? If but the firstfruits

ἁγία, καὶ τὸ φύραμα καὶ εἰ ἡ ῥίζα ἁγία,
holy, also the lump; and if the root holy,

καὶ οἱ κλάδοι.
also the branches.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,
If but some of the branches were broken out,

σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
you but field olive tree being you were grafted in

ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
in them and taking in common with of the root

τῆς πιότητος τῆς ἐλαίας ἐγένου,
of the fatness of the olive you became,

a retribution; 10 let
their eyes become
darkened so as not to
see, and always bow
down their back."

11 Therefore I ask,
Did they stumble so
that they fell com-
pletely? Never may
that happen! But by
their false step there
is salvation to people
of the nations, to in-
cite them to jealousy.

12 Now if their false
step means riches to
the world, and their
decrease means riches
to people of the na-
tions, how much more
will the full number
of them mean it!

13 Now I speak to
you who are people of
the nations. Foras-
much as I am, in real-
ity, an apostle to the
nations, I glorify my
ministry, 14 if I may
by any means incite
[those who are] my
own flesh to jealousy
and save some from
among them. 15 For if
the casting of them
away means reconcil-
iation for the world,
what will the receiving
of them mean but life
from the dead? 16 Fur-
ther, if the [part taken
as] first fruits is holy,
the lump is also; and
if the root is holy, the
branches are also.

17 However, if some
of the branches were
broken off but you, al-
though being a wild
olive, were grafted in
among them and be-
came a sharer of the
olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but

κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying

ἀλλὰ ἡ ῥίζα σέ. 19 ἐρεῖς οὖν
but the root you. You will say therefore

Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I

ἐνκεντρίσθω. 20 καλῶς τῇ ἀπιστίᾳ
might be grafted in. Finely; to the unbelief

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith

ἑστηκας. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,

ἀλλὰ φοβοῦ. 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the

κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,

οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν
not-but of you he will spare. See therefore

χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed

τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you

χρηστότης θεοῦ, ἐάν
kindness of God, if ever

ἐπιμένῃς τῇ χρηστότητι,
you may be remaining upon the kindness,

ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κάκεῖνοι
since also you will be cut out. And those

δέ, ἐάν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the

ἀπιστίᾳ, ἐνκεντρίσθουνται· δυνατὸς γὰρ
unbelief, they will be grafted in; powerful for

ἐστὶν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς.
is the God again to graft in them.

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature

ἐξεκόπης ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside

φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,

πόσω μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to

φύσιν ἐνκεντρίσθουνται τῇ ἰδίᾳ
nature they will be grafted in to the own

ἐλαίᾳ.
olive tree.

18 do not be exulting
over the branches. If,
though, you are exult-
ing over them, it is
not you that bear
the root, but the
root [bears] you.
19 You will say, then:
"Branches were bro-
ken off that I might
be grafted in." 20 All
right! For [their]
lack of faith they
were broken off, but
you are standing by
faith. Quit having
lofty ideas, but be in
fear. 21 For if God did
not spare the natural
branches, neither will
he spare you. 22 See,
therefore, God's kind-
ness and severity. To-
ward those who fell
there is severity, but
toward you there is
God's kindness, pro-
vided you remain in
his kindness; other-
wise, you also will be
lopped off. 23 They
also, if they do not
remain in their lack
of faith, will be graft-
ed in; for God is
able to graft them in
again. 24 For if you
were cut out of the
olive tree that is wild
by nature and were
grafted contrary to
nature into the gar-
den olive tree, how
much rather will these
who are natural be
grafted into their own
olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
Not for I am willing you
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
to be being ignorant, brothers, the mystery
τοῦτο, ἵνα μὴ ᾗτε ἐν ἑαυτοῖς
this, in order that not you may be in selves
φρόνιμοι, ὅτι πάρωσις ἀπὸ μέρους τῷ
discreet, that callousness from part to the
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
Israel has occurred until which (time) the
πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
fullness of the nations should come in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
thus all Israel will be saved; according as
γέγραπται· Ἦξει ἐκ Σιών ὁ
it has been written Will come out of Zion the (one)
ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
drawing to self, he will turn away irreverence from
Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ'
Jacob. And this to them the beside
ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
of me covenant, whenever I should take off the
ἀμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
sins of them. According to indeed the
εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
good news enemies through you, according to
δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
but the choosing loved (ones) through the
πατέρας· 29 ἀμεταμέλητα γὰρ
fathers; not to be regretted afterward for
τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.
the gracious gifts and the calling of the God.
30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
As-even for you sometime you disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
to the God, now but you were shown mercy to the
τούτων ἀπειθείᾳ, 31 οὕτως καὶ οὗτοι
of them disobedience, thus also these
νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει
now disobeyed to the your mercy
ἵνα καὶ αὐτοὶ νῦν
in order that also they now
ἐλεηθῶσιν· 32 συνέκλεισεν γὰρ
might be shown mercy; shut up together for
ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν
the God the all into disobedience
ἵνα τοὺς πάντας
in order that the (ones) all
ἐλεήσῃ.
he might show mercy to.

25 For I do not want you, brothers, to be ignorant of this sacred secret, in order for you not to be discreet in your own eyes: that a dulling of sensibilities has happened in part to Israel until the full number of people of the nations has come in, 26 and in this manner all Israel will be saved. Just as it is written: "The deliverer will come out of Zion and turn away ungodly practices from Jacob. 27 And this is the covenant on my part with them, when I take their sins away." 28 True, with reference to the good news they are enemies for your sakes, but with reference to God's choosing they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are not things he will regret. 30 For just as you were once disobedient to God but have now been shown mercy because of their disobedience, 31 so also these now have been disobedient with mercy resulting to you, that they themselves also may now be shown mercy. 32 For God has shut them all up together in disobedience, that he might show all of them mercy.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ
O depth of riches and of wisdom and
γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ
of knowledge of God; as unsearchable the
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
judgments of him and untraceable the ways
αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
of him. Who for knew mind of Lord,
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ
or who counselor of him became? Or
τίς προέδωκεν αὐτῷ, καὶ
Who gave before to him, and
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
it will be recompensed to him? Because out of
αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
him and through him and into him the
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας·
all (things); to him the glory into the ages;
ἀμήν.
amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
I am entreating therefore you, brothers,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
through the compassions of the God
παραστήσαι τὰ σώματα ὑμῶν
to make stand alongside the bodies of you
θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
sacrifice living holy to the God well pleasing,
τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
the logical sacred service of you; and not
συνσχηματίζεσθε τῷ αἰῶνι τούτῳ,
be you being fashioned with to the age this,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
but be you transformed to the renewing
τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
of the mind, into the to be proving you what the
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will of the God, the good and well pleasing
καὶ τέλειον.
and perfect.

3 Λέγω γὰρ διὰ τῆς
I am saying for through the
χάριτος τῆς δοθείσης
undeserved kindness the (one) having been given
μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
to me to everyone the being in you not
ὑπερφρονεῖν παρ' ὃ δεῖ
to be minding over beside which it is necessary

33 O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments [are] and past tracing out his ways [are]! 34 For "who has come to know Jehovah's^a mind, or who has become his counselor?" 35 Or, "Who has first given to him, so that it must be repaid to him?" 36 Because from him and by him and for him are all things. To him be the glory forever. Amen.

12 Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. 2 And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God.

3 For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to

34^a Jehovah's, J7,8,13-18,20; the Lord's, NBA.

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέρισεν μέτρον πίστεως.
apportioned measure of faith.

4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having

πράξιν, 5 οὕτως οἱ πολλοὶ ἐν σώμα
performance, thus the many one body

ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς
we are in Christ, the but downward one

ἀλλήλων μέλη. 6 ἔχοντες δὲ
of one another members. Having but

χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness

τὴν δοθείσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],

εἴτε προφητείαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion

τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the

διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the

διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging

ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν
in the encouragement, the (one) imparting in

ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,

ὁ ἐλεῶν ἐν ἰλαρότητι.
the (one) showing mercy in cheerfulness.

9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστρυγούντες
The love unhypocritical. Abhorring

τὸ πονηρόν, κολλώμενοι τῷ
the (thing) wicked, gluing selves to the (thing)

ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into

ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affection, to the honor

ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup

μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith. 4 For just as we have in one body many members, but the members do not all have the same function, 5 so we, although many, are one body in union with Christ, but members belonging individually to one another. 6 Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, [let us prophesy] according to the faith proportioned to us; 7 or a ministry, [let us be] at this ministry, or he that teaches, [let him be] at his teaching; 8 or he that exhorts, [let him be] at his exhortation; he that distributes, [let him do it] with liberality; he that presides, [let him do it] in real earnest; he that shows mercy, [let him do it] with cheerfulness.

9 Let [your] love be without hypocrisy. Abhor what is wicked, cling to what is good.

10 In brotherly love have tender affection for one another. In showing honor to one another take the lead.

11 Do not loiter at your business. Be aglow with the spirit.

κυρίῳ δουλεύοντες, 12 τῇ ἐλπίδι
Lord slaving, to the hope

χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
rejoicing, to the tribulation enduring, to the

προσευχῇ προσκαρτεροῦντες, 13 ταῖς
prayer persevering, to the

χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
needs of the holy (ones) having in common, the

φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
hospitality pursuing. Be you blessing

τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
the (ones) persecuting, be you blessing and not

καταρᾶσθε. 15 χαίρειν μετὰ
you should curse. To be rejoicing with

χαιρόντων, κλαίειν μετὰ
(ones) rejoicing, to be weeping with

κλαίωντων. 16 τὸ αὐτὸ εἰς
(ones) weeping. The very (thing) into

ἀλλήλους φρονούντες, μὴ τὰ ὑψηλὰ
one another minding, not the high (things)

φρονούντες ἀλλὰ τοῖς ταπεινοῖς
minding but to the lowly (things)

συναπαγόμενοι. Μὴ γίνεσθε
being led off together. Not be you becoming

φρόνιμοι παρ' ἑαυτοῖς.
discreet (ones) beside selves.

17 μηδενὶ κακὸν ἀντὶ κακοῦ
To no one bad instead of bad

ἀποδιδόντες· προνοούμενοι καλὰ
giving back; thinking of beforehand fine (things)

ἐνώπιον πάντων ἀνθρώπων. 18 εἰ δυνατόν,
in sight of all men; if possible,

τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
the out of you with all men

εἰρηνεύοντες. 19 μὴ ἑαυτοὺς ἐκδικούντες,
being peaceable; not selves avenging,

ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
loved (ones), but give you place to the wrath,

γέγραπται γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ
it has been written for To me vengeance, I

ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
shall give back instead, is saying Lord. But

ἐὰν πεινᾷ ὁ ἐχθρὸς σου,
if ever is hungering the enemy of you,

ψώμιζε αὐτόν· ἐὰν διψᾷ,
be you feeding him; if ever he is thirsting,

πότιζε αὐτόν· τοῦτο γὰρ ποίῳ
be you making drink him; this for doing

Slave for Jehovah.* 12 Rejoice in the hope [ahead]. Endure under tribulation. Persevere in prayer. 13 Share with the holy ones according to their needs. Follow the course of hospitality. 14 Keep on blessing those who persecute; be blessing and do not be cursing. 15 Rejoice with people who rejoice; weep with people who weep. 16 Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes.

17 Return evil for evil to no one. Provide fine things in the sight of all men.

18 If possible, as far as it depends upon you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it

is written: "Vengeance is mine; I will repay, says Jehovah." 20 But, "if your enemy is hungry, feed him; if he

is thirsty, give him something to drink; for by doing this

for by doing this

11^a Jehovah, J7,8,12,16,19; the Lord, NBA. 19^b Jehovah, J7,8,11-15,17,18; the Lord, NBA.

ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
coals of fire you will heap upon the head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
of him. Not be you being conquered by the
κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ
bad, but be conquering in the good the
κακόν.
bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
Every soul to authorities having over

ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία
let be subjecting himself, not for is authority
εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ
if not by God, the [authorities] but being by
θεοῦ τεταγμέναι εἰσὶν. 2 ὥστε
God having been set in order they are; as-and

ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
the (one) setting self against the authority to the
τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
of the God thorough setting has taken stand against,

οἱ δὲ ἀνθεστηκότες
the (ones) but having taken stand against
ἑαυτοῖς κρίμα λήμψονται. 3 οἱ
to themselves judgment they will receive. The

γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
for rulers not are fear to the good
ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
work but to the bad. You are willing but not

φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
to be fearing the authority? the (thing) good

ποίει, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.
be doing, and you will have praise out of her;

4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
of God for servant she is to you into the
ἀγαθόν. ἂν δὲ τὸ κακὸν
good. If ever but the (thing) bad

ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ
you may be doing, be fearing; not for purposelessly

τὴν μάχαιραν φορεῖ· θεοῦ γὰρ
the sword she is bearing; of God for

διάκονός ἐστιν, ἑκδικὸς εἰς ὀργὴν τῷ
servant she is, avenger into wrath to the (one)

τὸ κακὸν πράσσοντι.
the (thing) bad performing.

5 διὸ ἀνάγκη
Through which necessity

ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
to be subjecting oneself, not only through the
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
wrath but also through the conscience,

you will heap fiery
coals upon his head."

21 Do not let yourself
be conquered by the
evil, but keep conquer-
ing the evil with the
good.

13 Let every soul be
in subjection to
the superior authori-
ties, for there is no
authority except by
God; the existing au-
thorities stand placed
in their relative posi-
tions by God. 2 There-
fore he who opposes
the authority has tak-
en a stand against the
arrangement of God;
those who have taken
a stand against it
will receive judgment
to themselves. 3 For
those ruling are an
object of fear, not to
the good deed, but to
the bad. Do you, then,
want to have no fear
of the authority? Keep
doing good, and you
will have praise from
it; 4 for it is God's
minister to you for
your good. But if you
are doing what is bad,
be in fear: for it is
not without purpose
that it bears the
sword; for it is
God's minister, an
avenger to express
wrath upon the one
practicing what is bad.

5 There is there-
fore compelling rea-
son for you people
to be in subjection,
not only on account
of that wrath but
also on account
of [YOUR] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought

τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν
you are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
into very this (thing) persevering.

7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give you back to all (ones) the dues,

τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,

τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)

τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor

τὴν τιμὴν.
the honor.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be you owing, if not the

ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
one another to be loving; the (one) for loving

τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The

γὰρ οὐ μοιχεύσεις, οὐ
for Not you will commit adultery, Not

φονεύσεις, οὐ κλέψεις, οὐκ
you will murder, Not you will steal, Not

ἐπιθυμήσεις, καὶ εἴ τις ἕτερον ἐντολή,
you will desire, and if any different commandment,

ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ
in the word this it is being summed up, in the

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You will love the neighbor of you as yourself.

10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not

ἐργάζεται· πληρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.

11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the

καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already you out of

ὑπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν
sleep to be roused, now for nearer of us

ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The

νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.

ἀποθώμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works

τοῦ σκοτους, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
you are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.
7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.

8 Do not you people
be owing anybody a
single thing, except to
love one another; for
he that loves his fel-
low man has fulfilled
the law. 9 For the
[law code], "You must
not commit adultery,
You must not murder,
You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."
10 Love does not work
evil to one's neighbor;
therefore love is the
law's fulfillment.

11 [Do] this, too,
because you people
know the season, that
it is already the hour
for you to awake from
sleep, for now our sal-
vation is nearer than
at the time when
we became believers.
12 The night is well
along; the day has
drawn near. Let us
therefore put off
the works belonging
to darkness and
let us put on the

ὄπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ
weapons of the light. As in day
εὐσχημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries
καὶ μέθαις, μὴ κοίταις καὶ
and to drunken bouts, not to beds and
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.
14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν
But put you on selves the Lord Jesus
Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
Christ, and of the flesh forethought not
ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
The but one being weak to the faith
προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into
διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed
πιστεύει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but
ἀσθενῶν λάχανα ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)
ἐσθίων τὸν μὴ ἐσθιοντα μὴ
eating the (one) not eating not
ἐξουθενεῖτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not
ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,
ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You
τίς εἶ ὁ κρίνων ἀλλότριον
who are the (one) judging another's
οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house servant? To the own lord he is standing
ἢ πίπτει; σταθήσεται δέ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for
ὁ κύριος στήσαι αὐτόν.
the Lord to make stand him.

5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside
ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν
day, who but is judging every day;

ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω
each (one) in the own mind let him be fully borne;

weapons of the light.
13 As in the day-
time let us walk
decently, not in rev-
elries and drunken
bouts, not in illicit
intercourse and loose
conduct, not in
strife and jealousy.
14 But put on the
Lord Jesus Christ,
and do not be plan-
ning ahead for the
desires of the flesh.

14 Welcome the
[man] having
weaknesses in [his]
faith, but not to make
decisions on inward
questionings. 2 One
[man] has faith to
eat everything, but
the [man] who is
weak eats vegetables.
3 Let the one eating
not look down on the
one not eating, and
let the one not eating
not judge the one
eating, for God has
welcomed that one.
4 Who are you to
judge the house ser-
vant of another? To
his own master he
stands or falls. In-
deed, he will be made
to stand, for Jehovah^a
can make him stand.

5 One [man] judges
one day as above
another; another
[man] judges one
day as all others;
let each [man]
be fully convinced
in his own mind.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord
φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord
ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.
καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,
καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. No one
γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
for of us to himself is living, and no one
ἑαυτῷ ἀποθνήσκει. 8 ἔάν τε γὰρ
to himself is dying; if ever and for
ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,
ἔάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord
ἀποθνήσκομεν. 9 ἔάν τε οὖν
we are dying. If ever and therefore
ζῶμεν ἔάν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,
τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. Into this for
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ
Christ died and he lived in order that and
νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother
σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing
τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for
παραστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the
θεοῦ. 11 γέγραπται γὰρ Ζῶ
God; it has been written for Am living
ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every
γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the
θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. Really therefore each (one) of us about
ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes the
day observes it to
Jehovah.^a Also, he
who eats, eats to Je-
hovah,^a for he gives
thanks to God; and he
who does not eat does
not eat to Jehovah,^b
and yet gives thanks
to God. 7 None of us,
in fact, lives with
regard to himself only,
and no one dies with
regard to himself
only; 8 for both if we
live, we live to Jeho-
vah,^c and if we die,
we die to Jehovah.^c
Therefore both if we
live and if we die,
we belong to Jehovah.^c
9 For to this end
Christ died and came
to life again, that he
might be Lord over
both the dead and
the living.

10 But why do you
judge your brother?
Or why do you also
look down on your
brother? For we shall
all stand before the
judgment seat of God;
11 for it is written:
"As I live," says
Jehovah,^d "to me ev-
ery knee will bend
down, and every
tongue will make open
acknowledgment to
God." 12 So, then,
each of us will render
an account for him-
self to God.

^{6a} Jehovah, J7,8,13,18; the Lord, NBA. ^{6b} Jehovah, J7,8,13; the Lord, NBA.
^{8c} Jehovah, J7,8,13-15,18; the Lord, NBA. ^{11d} Jehovah, J7,8,11-18; the Lord,
NBA.

^{4a} Jehovah, J18; the Lord, NBA; God, DVgSy^hJ8.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another
κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον,
we may judge; but this judge you rather,
τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother
ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that
οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not
τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,
ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through
βρῶμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.
μὴ τῷ βρώματί σου ἐκείνον
Not to the thing eaten of you that (one)
ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.
16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of you the
ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία
good (thing). Not for is the kingdom
τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit
ἀγίῳ. 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving
τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and
δόκιμος τοῖς ἀνθρώποις.
approved to the men.
19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace
διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the
οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 μὴ
upbuilding the (one) into one another; not
ἐνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down the
ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ,
work of the God. All (things) indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us not be judging one another any longer, but rather make this your decision, not to put before a brother a stumbling block or a cause for tripping. 14 I know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled. 15 For if because of food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. 16 Do not, therefore, let the good you people do be spoken of with injury to you. 17 For the kingdom of God does not mean eating and drinking, but [means] righteousness and peace and joy with holy spirit. 18 For he who in this regard slaves for Christ is acceptable to God and has approval with men.

19 So, then, let us pursue the things making for peace and the things that are upbuilding to one another. 20 Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion

προσκόμματος ἐσθίουσι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the
μὴ φαγεῖν κρέα μηδὲ πίνειν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in
ὧ ὁ ἀδελφός σου
which (thing) the brother of you
προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which
ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having
ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not
κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;
23 ὁ δὲ διακρινόμενος ἔαν
the (one) but being made undecided if ever
φάγη κατακέκριται, ὅτι οὐκ
he should eat has been judged down, because not
ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ
out of faith; everything but which not out of
πίστεως ἁμαρτία ἐστίν.
faith sin is.

15 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ
We are owing but we the powerful (ones)
τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful
βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.
2 ἕκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward
οἰκοδομήν· 3 καὶ γὰρ ὁ Χριστὸς οὐχ
upbuilding; and for the Christ not
ἑαυτῷ ἠρεσεν· ἀλλὰ καθὼς
to himself pleased; but according as
γέγραπται Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)
ὀνειδίζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.
4 ὅσα γὰρ προεγράφη,
As many (things) for was written before,
πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures
τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς
the hope we may be having. The but God

for stumbling eats. 21 It is well not to eat flesh or to drink wine or do anything over which your brother stumbles. 22 The faith that you have, have it in accord with yourself in the sight of God. Happy is the man that does not put himself on judgment by what he approves. 23 But if he has doubts, he is already condemned if he eats, because [he does] not [eat] out of faith. Indeed, everything that is not out of faith is sin.

15 We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. 2 Let each of us please [his] neighbor in what is good for [his] upbuilding. 3 For even Christ did not please himself; but just as it is written: "The reproaches of those who were reproaching you have fallen upon me." 4 For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope. 5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort

δῶν ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding

ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
in one another according to Christ Jesus,

6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι
in order that like-mindedly in one mouth

δοξάζητε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.

7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves

ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
one another, according as also the Christ

προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.

8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant

γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth

θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises

τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy

δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
Through this (thing) I shall confess out to you in

ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you

ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.

11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,

τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all

οἱ λαοί. 12 καὶ πάλιν Ἡσαίας λέγει
the peoples. And again Isaiah is saying

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)

ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him

ἔθνη ἐλπιούσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

who supplies endurance and comfort grant you to have among yourselves the same mental attitude that Christ Jesus had, 6 that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

7 Therefore welcome one another, just as the Christ also welcomed us, with glory to God in view.

8 For I say that Christ actually became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers;

9 and that the nations^a might glorify God for his mercy. Just as it is written:

"That is why I will openly acknowledge you among the nations and to your name I will make melody." 10 And again

he says: "Be glad, you nations, with his people." 11 And again:

"Praise Jehovah," all you nations, and let all the peoples praise him." 12 And again Isaiah says: "There will be the root of Jesse, and there will be one arising to rule nations; on him nations will rest their hope." 13 May the God who gives

ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ
hope may he fill you of all joy and

εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
peace in the to be believing, into the

περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
to be abounding you in the hope in power

πνεύματος ἁγίου.
of spirit holy.

14 Πέπεισμαι δέ, ἀδελφοί μου,
I have been persuaded but, brothers of me,

καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
also very I about you, that also very (ones)

μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
full you are of goodness, having been filled

πάσης τῆς γνώσεως, δυνάμενοι καὶ
of all the knowledge, being powerful (ones) also

ἀλλήλους νοθετεῖν.
one another to be putting mind in.

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
More daringly but I wrote to you from

μέρους, ὥς ἐπαναμνήσκων
part, as putting back in remembrance again

ὑμᾶς, διὰ τὴν χάριν τὴν
you, through the undeserved kindness the (one)

δοθείσάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
having been given to me from the God into

τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
the to be me public servant of Christ Jesus into

τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον
the nations, administering sacredly the good news

τοῦ θεοῦ, ἵνα γένηται ἡ
of the God, in order that might become the

προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
offering of the nations well receivable,

ἡγιασμένη ἐν πνεύματι ἁγίῳ.
having been sanctified in spirit holy.

17 ἔχω οὖν τὴν καύχησιν ἐν
I am having therefore the boasting in

Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
Christ Jesus the (things) toward the God;

18 οὐ γὰρ τολμήσω τι λαλεῖν
not for I shall dare anything to be speaking

ὧν οὐ κατειργάσατο Χριστὸς
of which (things) not worked down Christ

δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
through me into obedience of nations, to word

καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
and to work, in power of signs and

τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
portents, in power of spirit holy; as-and

hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.

14 Now I myself also am persuaded about you, my brothers, that you yourselves are also full of goodness, as you have been filled with all knowledge, and that you can also admonish one another. 15 However, I am writing you the more outspokenly on some points, as if reminding you again, because of the undeserved kindness given to me from God 16 for me to be a public servant of Christ Jesus to the nations, engaging in the holy work of the good news of God, in order that the offering, namely, these nations, might prove to be acceptable, it being sanctified with holy spirit.

17 Therefore I have cause for exulting in Christ Jesus when it comes to things pertaining to God. 18 For I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by [my] word and deed, 19 with the power of signs and portents, with the power of holy spirit; so that

9^a Nations, BASy^p; nations, O Lord, N³Vg^(c, s), MSS. 33,1611; nations, O Jehovah, J¹⁸margin. 11^b Jehovah, J^{7, 8, 11-18, 20}; the Lord, NBA.

με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as
τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled the
εὐαγγέλιον τοῦ χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ
being fond of honor to be declaring good news not
ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon
ἀλλότριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,
21 ἀλλὰ καθὼς γέγραπται
but according as it has been written
"Ὅψονται οἷς οὐκ ἀνηγγέλη περὶ
They will see to whom not it was announced about
αὐτοῦ, καὶ οἱ οὐκ ἀκηκόασιν
him, and which (ones) not have heard
συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the
πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς
many (things) of the to come toward you;
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the
κλίμασι τούτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the
ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
to come toward you from sufficient years,
24 ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view
ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
you and by you to be sent forward there
ἐάν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of you first from part
ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but
πορεύωμαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the
ἁγίοις. 26 ηὐδόκησαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia
καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
and Achaia sharing some to make into
τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)
ἐν Ἱερουσαλὴμ. 27 ηὐδόκησαν γάρ,
in Jerusalem. They thought well for,

from Jerusalem and in a circuit as far as Il-lyr'i-cum I have thoroughly preached the good news about the Christ. 20 In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation; 21 but, just as it is written: "Those to whom no announcement has been made about him will see, and those who have not heard will understand."

22 Therefore also I was many times hindered from getting to you. 23 But now that I no longer have [untouched] territory in these regions, and for some years having had a longing to get to you 24 whenever I am on my way to Spain; I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company. 25 But now I am about to journey to Jerusalem to minister to the holy ones. 26 For those in Mac-e-do-ni-a and A-cha'ia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. 27 True,

καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
also debtors they are of them; if for to the
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,
spiritual (things) of them they shared the nations,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
they are owing also in the fleshly (things)
λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
to serve publicly to them. This therefore
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
having finished, and having sealed to them
τὸν καρπὸν τούτον, ἀπελεύσομαι δι'
the fruit this, I shall come off through
ὑμῶν εἰς Σπανίαν. 29 οἶδα δὲ ὅτι
you into Spain; I have known but that
ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
coming toward you in fullness of blessing
Χριστοῦ ἐλεύσομαι.
of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am entreating but you, brothers, through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
the Lord of us Jesus Christ and through
τῆς ἀγάπης τοῦ πνεύματος
the love of the spirit
συναγωνίσασθαι μοι ἐν ταῖς
to exert yourselves together with me in the
προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
prayers over me toward the God,
31 ἵνα ῥυσθῶ ἀπὸ
in order that I might be drawn to self from
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
the (ones) disobeying in the Judea and the
διακονία μου ἢ εἰς Ἱερουσαλὴμ
service of me the (one) into Jerusalem
εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
well receivable to the holy (ones) might become,
32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς
in order that in joy having come toward
ὑμᾶς διὰ θελήματος θεοῦ
you through will of God
συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
I might rest up with you. The but God
τῆς εἰρήνης μετὰ πάντων ὑμῶν ἀμήν.
of the peace with all of you; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
I am putting together but to you Phoebe the
ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς
sister of us, being also servant of the
ἐκκλησίας τῆς ἐν Κενχρεαῖς,
ecclesia the (one) in Cenchreae,

they have been pleased to do so, and yet they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister publicly to these with things for the fleshly body. 28 Hence after I have finished with this and have got this fruit securely to them, I shall depart by way of you for Spain. 29 Moreover, I know that when I do come to you I shall come with a full measure of blessing from Christ.

30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me, 31 that I may be delivered from the unbelievers in Ju-de'a and that my ministry which is for Jerusalem may prove to be acceptable to the holy ones, 32 so that when I get to you with joy by God's will I shall be refreshed together with you. 33 May the God who gives peace be with all of you. Amen.

16 I recommend to you Phoe'be our sister, who is a minister of the congregation that is in Cen'chre-ae,

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
 Greet you Apelles the (one) approved
 ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
 in Christ. Greet you the (ones) out of
 τῶν Ἀριστοβούλου. **11** ἀσπάσασθε
 the (ones) of Aristobulus. Greet you
 Ἡρωδίωνα τὸν συγγενὴ μου. ἀσπάσασθε
 Herodion the relative of me. Greet you
 τοὺς ἐκ τῶν Ναρκίσσου τοὺς
 the (ones) out of the (ones) of Narcissus the (ones)
 ὄντας ἐν κυρίῳ. **12** ἀσπάσασθε Τρύφανον
 being in Lord. Greet you Tryphaena
 καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
 and Tryphosa the [women] laboring in Lord.
 ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἣτις
 Greet you Persis the loved [woman], who
 πολλὰ ἐκοπίασεν ἐν κυρίῳ.
 many (things) labored in Lord.
13 ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν
 Greet you Rufus the chosen (one) in
 κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
 Lord and the mother of him and of me.
14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
 Greet you Asyncritus, Phlegon,
 Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς
 Hermes, Patrobas, Heimas, and the
 σὺν αὐτοῖς ἀδελφοὺς. **15** ἀσπάσασθε
 together with them brothers. Greet you
 Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
 Philologus and Julia, Nereus and the
 ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
 sister of him, and Olympas, and the (ones)
 σὺν αὐτοῖς πάντας ἁγίους.
 together with them all (ones) holy.
16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
 Greet you one another in kiss
 ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
 holy. Are greeting you the ecclesias
 πᾶσαι τοῦ χριστοῦ.
 all of the Christ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
 I am entreating but you, brothers,
 σκοπεῖν τοὺς τὰς διχοστασίας
 to be keeping eyes on the (ones) the divisions
 καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν
 and the fall-causers beside the teaching which
 ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
 you learned making, and
 ἐκκλίνετε ἀπ' αὐτῶν. **18** οἱ γὰρ
 be you inclining out from them; the for

10 Greet A·pel·les, the approved one in Christ. Greet those from the household of A·ris·tob'u·lus. **11** Greet He·ro'di·on my relative. Greet those from the household of Nar·cis'sus who are in [the] Lord. **12** Greet Try·phae'na and Try·pho'sa, [women] who are working hard in [the] Lord. Greet Per'sis our beloved one, for she performed many labors in [the] Lord. **13** Greet Ru'fus the chosen one in [the] Lord, and his mother and mine. **14** Greet A·syn'cri·tus, Phle'gon, Her'mes, Pat'robas, Her'mas, and the brothers with them. **15** Greet Phi·lol'o·gus and Julia, Ne'reus and his sister, and O·lym'pas, and all the holy ones with them. **16** Greet one another with a holy kiss. All the congregations of the Christ greet you.

17 Now I exhort you, brothers, to keep your eye on those who cause divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them. **18** For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not
δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and
εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts
τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of you
ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon you
οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but you
σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,
ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The
δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the
Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of you in quickness.
Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ μεθ' ὑμῶν.
Jesus with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting you Timothy the
συνεργός μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason
καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting you I Tertius the (one)
γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.

23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting you Gaius the
ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστος ὁ
ecclesia. Is greeting you Erastus the
οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the
ἀδελφός.
brother.

men of that sort
are slaves, not of
our Lord Christ,
but of their own
bellies; and by smooth
talk and compli-
mentary speech they
seduce the hearts
of guileless ones.
19 For your obedience
has come to the
notice of all. I there-
fore rejoice over
you. But I want
you to be wise as
to what is good,
but innocent as to
what is evil. 20 For
his part, the God
who gives peace
will crush Satan un-
der your feet shortly.
May the undeserved
kindness of our
Lord Jesus be with
you.

21 Timothy my fel-
low worker greets
you, and so do Lu-
cius and Ja'son and
So-sip'a-ter my rela-
tives.

22 I, Ter'tius, who
have done the writ-
ing of this letter,
greet you in [the]
Lord.

23 Ga'ius, my host
and that of all the
congregation, greets
you. E-ras'tus the
city steward greets
you, and so does
Quar'tus his brother.

24 —

25 Τῷ δὲ δυναμένῳ ὑμᾶς
To the (one) but being powerful you
στηρίξαι κατὰ τὸ εὐαγγέλιόν
to make firmly fixed according to the good news
μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
of me and the preaching of Jesus Christ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
according to revelation of mystery to times
αἰωνίοις σεσιγημένου
everlasting of (one) having been kept silenced
26 φανερωθέντος δὲ νῦν
of (one) having been manifested but now
διὰ τε γραφῶν προφητικῶν κατ'
through and scriptures prophetic according to
ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
enjoiner of the everlasting God into obedience
πίστεως εἰς πάντα τὰ ἔθνη
of faith into all the nations
γνωρισθέντος, 27 μόνῳ
of (one) having been made known, to alone
σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
wise God through Jesus Christ to whom
ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.
the glory into the ages; amen.

25 Now to him who
can make you firm
in accord with the
good news I declare
and the preaching of
Jesus Christ, accord-
ing to the revelation
of the sacred secret
which has been kept
in silence for long-
lasting times 26 but
has now been made
manifest and has been
made known through
the prophetic scrip-
tures among all the
nations in accord with
the command of the
everlasting God to
promote obedience by
faith; 27 to God, wise
alone, be the glory
through Jesus Christ
forever. Amen.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α
TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένης
through will of God and Sosthenes
ὁ ἀδελφός **2** τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ οὔσῃ ἐν Κορίνθῳ,
the (one) being in Corinth,
ἡγιασμένοις ἐν Χριστῷ
to (ones) having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν
place of them and of us;

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given to you in Christ

Ἰησοῦ, **5** ὅτι ἐν παντί ἐπλουτίσθητε
Jesus, that in every (thing) you were enriched
ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνώσει,
in him, in all word and all knowledge,

6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ
according as the witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, **7** ὥστε ὑμᾶς
was stabilized in you, as-and you

μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ. **8** ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in the day

1 Paul, called to be
an apostle of Je-
sus Christ through
God's will, and Sos-
the-nes our brother
2 to the congregation
of God that is in
Corinth, to you who
have been sanctified in
union with Christ Je-
sus, called to be holy
ones, together with all
who everywhere are
calling upon the name
of our Lord, Jesus
Christ, their Lord and
ours:

3 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.

4 I always thank
God for you in view
of the undeserved
kindness of God given
to you in Christ Je-
sus; **5** that in every-
thing you have been
enriched in him, in
full ability to speak
and in full knowl-
edge, **6** even as the
witness about the
Christ has been ren-
dered firm among you,
7 so that you do
not fall short in any
gift at all, while you
are eagerly waiting for
the revelation of our
Lord Jesus Christ.
8 He will also make
you firm to the end,
that you may be
open to no accu-
sation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **9** πιστὸς
of the Lord of us of Jesus Christ. Faithful
ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)

λέγητε πάντες, καὶ μὴ ἡ ἐν
you may be saying all (ones), and not may be in
ὑμῖν σχίσματα, ἥτε δὲ
you splits, you may be but

κατηρτισμένοι ἐν τῷ αὐτῷ νοί καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. **11** ἐδηλώθη γάρ
in the very opinion. It was made evident for

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἐρίδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this that each (one) of you
λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but
Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. **13** μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?

14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαῖον,
I baptized if not Crispus and Gaius,

15 ἵνα μὴ τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε
into the my name you were baptized;

16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I have known if anybody

of our Lord Jesus
Christ. **9** God is faith-
ful, by whom you
were called into a
sharing with his Son
Jesus Christ our Lord.

10 Now I exhort
you, brothers, through
the name of our Lord
Jesus Christ that you
should all speak in
agreement, and that
there should not be
divisions among you,
but that you may be
fitly united in the
same mind and in the
same line of thought.

11 For the disclosure
was made to me
about you, my broth-
ers, by those of [the
house of] Chlo'e,
that dissensions exist
among you. **12** What
I mean is this, that
each one of you
says: "I belong to
Paul," "But I to
A-pol'los," "But I
to Ce'phas," "But I to
Christ." **13** The Christ
exists divided. Paul
was not impaled for
you, was he? Or were
you baptized in the
name of Paul? **14** I
am thankful I bap-
tized none of you
except Cris'pus and
Ga'ius, **15** so that no
one may say that
you were baptized in
my name. **16** Yes, I
also baptized the
household of Steph'a-
nas. As for the rest, I
do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλέν με
other I baptized. Not for sent off me
Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but
εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,
ἵνα μὴ κενωθῇ ὁ
in order that not might be made empty the
σταυρὸς τοῦ Χριστοῦ.
stake of the Christ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake
τοῖς μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves
μωρία ἐστίν, τοῖς δὲ σωζόμενοις
foolishness it is, to the (ones) but being saved
ἡμῖν δύναμις θεοῦ ἐστίν.
to us power of God it is.

19 γέγραπται γὰρ Ἀπολῶ τὴν
It has been written for I will destroy the
σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension
τῶν συνεισῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
Where wise (one)? Where scribe? Where
συνζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not
ἐμώρανε· ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
Since for in the wisdom of the God
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom the
θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
God, thought well the God through the
μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)
πιστεύοντας.
believing.

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
Since and Jews signs
αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν·
are asking for and Greeks wisdom are seeking;

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ
ἑσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody
else. 17 For Christ
dispatched me, not to
go baptizing, but to
go declaring the good
news, not with wis-
dom of speech, that
the torture stake^a of
the Christ should not
be made useless.

18 For the speech
about the torture
stake^a is foolishness
to those who are per-
ishing, but to us
who are being saved
it is God's power.
19 For it is written:
"I will make the
wisdom of the wise
[men] perish, and the
intelligence of the
intellectual [men] I
will shove aside."

20 Where is the wise
man? Where the
scribe? Where the de-
bater of this system
of things? Did not
God make the wis-
dom of the world
foolish? 21 For since,
in the wisdom of God,
the world through its
wisdom did not get
to know God, God
saw good through the
foolishness of what
is preached to save
those believing.

22 For both the
Jews ask for signs
and the Greeks look
for wisdom; 23 but
we preach Christ im-
paled, to the Jews a

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews
τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν
and and to Greeks, Christ of God power
καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish
τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger
τῶν ἀνθρώπων.
of the men.

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
You are looking at for the calling of you,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many
εὐγενεῖς. 27 ἀλλὰ τὰ μωρὰ
well-generated (ones); but the (things) foolish
τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
of the world chose the God, in order that
καταισχύνῃ τοὺς σοφοὺς, καὶ
he might shame down the wise (ones), and
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose the
θεός, ἵνα καταισχύνῃ τὰ
God, in order that he might shame down the (things)
ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the
κόσμου καὶ τὰ
world and the (things)

ἐξουθενημένα ἐξελέξατο ὁ θεός,
having been treated as nothing chose the God,
καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)
ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not
καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
might boast all flesh in sight of the God.

30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ
Out of him but you are in Christ
Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ,
Jesus, who became wisdom to us from God,
δικαιοσύνη τε καὶ ἁγιασμὸς καὶ
righteousness and and sanctification and
ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling
but to the nations
foolishness; 24 how-
ever, to those who
are the called, both
Jews and Greeks,
Christ the power of
God and the wisdom
of God. 25 Because a
foolish thing of God
is wiser than men,
and a weak thing of
God is stronger than
men.

26 For you behold
his calling of you,
brothers, that not
many wise in a flesh-
ly way were called,
not many powerful,
not many of noble
birth; 27 but God
chose the foolish
things of the world,
that he might put the
wise men to shame;
and God chose the
weak things of the
world, that he might
put the strong things
to shame; 28 and God
chose the ignoble
things of the world
and the things looked
down upon, the things
that are not, that
he might bring to
nothing the things
that are, 29 in order
that no flesh might
boast in the sight of
God. 30 But it is due
to him that you are
in union with Christ
Jesus, who has be-
come to us wisdom
from God, also righ-
teousness and sancti-
fication and release
by ransom; 31 that
it may be just as

17, 18^a See the Appendix under Matthew 10:38.

γέγραπται Ὁ καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, **2** οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον. **3** κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῶ ἐγενόμην πρὸς ὑμᾶς, **4** καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, **5** ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων. **7** ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν. **8** ἣν οὐδεὶς τῶν
into glory of us; which no one of the

it is written: "He that boasts, let him boast in Jehovah."

2 And so I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. **2** For I decided not to know anything among you except Jesus Christ, and him impaled. **3** And I came to you in weakness and in fear and with much trembling; **4** and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, **5** that your faith might be, not in men's wisdom, but in God's power.

6 Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this system of things, who are to come to nothing. **7** But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. **8** This [wisdom] not one of the

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
rulers of the age this has known, if
γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
for they knew, not likely the Lord of the
δόξης ἐσταύρωσαν. **9** ἀλλὰ καθὼς
glory they put on stake; but according as
γέγραπται Ἄ ὁφθαλμὸς οὐκ
it has been written Which (things) eye not
εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίᾳ
saw and ear not heard and upon heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα
of man not ascended, as many (things) as
ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
prepared the God to the (ones) loving
αὐτόν. **10** ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. To us for revealed the God
διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
through the spirit, the for spirit
πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ
all (things) is searching, and the depths of the
θεοῦ.
God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
Who for has known of men the (things)
τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
of the man if not the spirit of the
ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
man the in him? Thus also the (things)
τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
of the God no one has known if not the spirit
τοῦ θεοῦ. **12** ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
of the God. We but not the spirit of the
κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
world received but the spirit the out of
τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
the God, in order that we might know the (things)
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.
by the God having been graciously given to us;
13 ἃ καὶ λαλοῦμεν οὐκ
which (things) also we are speaking not
ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
in (ones) taught of human wisdom words,
ἀλλ' ἐν διδακτοῖς πνεύματος,
but in (ones) taught of spirit,
πνευματικοῖς πνευματικὰ
to spiritual (things) spiritual (things)
συνκρίνοντες.
judging with.

rulers of this system of things came to know, for if they had known [it] they would not have impaled the glorious Lord. **9** But just as it is written: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him." **10** For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God.

11 For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. **12** Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. **13** These things we also speak, not with words taught by human wisdom, but with those taught by [the] spirit, as we combine spiritual [matters] with spiritual [words].

14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving
τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able
γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;
15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed
πάντα, αὐτὸς δὲ ὑπ' οὐδενός
all (things), he but by no one
ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind
Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We
δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.
3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
And I, brothers, not I was able to speak
ὑμῖν ὥς πνευματικοῖς ἀλλ' ὥς
to you as to spiritual (ones) but as
σαρκίνοις, ὥς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.
2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk you I made drink, not thing eaten,
οὐπω γὰρ ἐδύνασθε. Ἀλλ'
not as yet for you were being able. But
οὐδὲ ἔτι νῦν δύνασθε, 3 ἔτι γὰρ σαρκικοί
neither yet now you are able, yet for fleshly (ones)
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις,
you are. Where for in you jealousy and strife,
οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are you and according to
ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man you are walking about? Whenever for
λέγει τις Ἐγὼ μὲν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,
ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ
different (one) but I of Apollos, not
ἄνθρωποι ἐστε;
men are you?
5 τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν
What therefore is Apollos? What but is
Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε,
Paul? Servants through whom you believed,
καὶ ἐκάστῳ ὥς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

16^a Jehovah, J13,14,17,18; the Lord, KBA; God, J8. 16^b Christ, P⁴⁶NACVG
Syp^{J17,18}; the Lord, BDiT.

14 But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know [them], because they are examined spiritually. 15 However, the spiritual man examines indeed all things, but he himself is not examined by any man. 16 For "who has come to know the mind of Jehovah," that he may instruct him?" But we do have the mind of Christ.
3 And so, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. 2 I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, 3 for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? 4 For when one says: "I belong to Paul," but another says: "I to A-pol'los," are you not simply men?
5 What, then, is A-pol'los? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
I planted, Apollos made to drink,
ἀλλὰ ὁ θεὸς ἡύξανεν· 7 ὥστε
but the God was making to grow; as-and
οὔτε ὁ φυτεύων ἐστὶν τι οὔτε
neither the (one) planting he is anything nor
ὁ ποτίζων, ἀλλ' ὁ
the (one) making to drink, but the (one)
αὐξάνων θεός. 8 ὁ φυτεύων δὲ
making to grow God. The (one) planting but
καὶ ὁ ποτίζων ἐν εἰσιν,
and the (one) making to drink one (thing) they are,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
each (one) but the own reward he will receive
κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γὰρ
according to the own labor, of God for
ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ
we are fellow workers; of God farmed field, of God
οἰκοδομῇ ἐστε.
building you are.
10 Κατὰ τὴν χάριν τοῦ
According to the undeserved kindness of the
θεοῦ τὴν δοθείσαν μοι ὥς σοφός
God the having been given to me as wise
ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
chief craftsman foundation I put, another (one)
δὲ ἐποικοδομεῖ. ἕκαστος δὲ
but is building upon. Each (one) but
βλεπέτω πῶς ἐποικοδομεῖ·
let him be looking at how he is building upon;
11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
foundation for other no one is able
θεῖναι παρὰ τὸν κείμενον, ὃς
to put beside the (one) lying, which
ἐστὶν Ἰησοῦς Χριστός· 12 εἰ δέ τις
is Jesus Christ; if but anyone
ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
is building upon upon the foundation gold,
ἄργύριον, λίθους τιμίους, ξύλα, χόρτον,
silver, stones precious, woods, hay,
καλάμην, 13 ἐκάστου τὸ ἔργον φανερόν
stubble, of each (one) the work manifest
γενήσεται, ἢ γὰρ ἡμέρα δηλώσει·
will become, the for day will make evident;
ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
because in fire it is being revealed, and
ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ
of each (one) the work of what sort it is the
πῦρ αὐτὸ δοκιμάσει. 14 εἴ τις τὸ ἔργον
fire very will prove. If of anyone the work

6 I planted, A-pol'los watered, but God kept making [it] grow; 7 so that neither is he that plants anything nor is he that waters, but God who makes [it] grow. 8 Now he that plants and he that waters are one, but each [person] will receive his own reward according to his own labor. 9 For we are God's fellow workers. You people are God's field under cultivation, God's building.
10 According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. 11 For no man can lay any other foundation than what is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, 13 each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is. 14 If anyone's work

μενεῖ ὁ ἐποικοδόμησεν, μισθὸν
will remain... which he built upon, reward
λήμψεται. 15 εἴ τινος τὸ ἔργον
he will receive; If of anyone the work
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.

16 Οὐκ οἴδατε ὅτι ναὸς
Not you have known that divine habitation
θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God you are and the spirit of the God in
ὑμῖν οἰκεῖ; 17 εἴ τις τὸν
you is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθερεῖ τοῦτον ὁ θεὸς· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
divine habitation of the God holy is,
οἵτινές ἐστε ὑμεῖς.
which (ones) are you.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out; if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in you in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γὰρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν. 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἰσχυρίσιν· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of you is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on
it remains, he will re-
ceive a reward; 15 If
anyone's work is
burned up, he will
suffer loss, but he
himself will be saved;
yet, if so, [it will be]
as through fire.

16 Do you not know
that you people are
God's temple, and that
the spirit of God
dwells in you? 17 If
anyone destroys the
temple of God, God
will destroy him; for
the temple of God
is holy, which [tem-
ple] you people
are.

18 Let no one be
seducing himself: If
anyone among you
thinks he is wise in
this system of things,
let him become a fool,
that he may become
wise. 19 For the wis-
dom of this world is
foolishness with God;
for it is written:
"He catches the wise
in their own cun-
ning." 20 And again:
"Jehovah" knows that
the reasonings of the
wise men are futile." 21 Hence let no one
be boasting in men;
for all things belong
to you, 22 whether
Paul or A-pol'los or
Ce'phas or the
world or life or

θανάτος εἴτε ἐνεστῶτα εἴτε
death whether (things) having stood in whether
μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
(things) being about, all (things) of you, you
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
but of Christ, Christ but of God.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
Thus us let reckon man as
ὑπηρετάς Χριστοῦ καὶ οἰκονόμους μυστηρίων
subordinates of Christ and stewards of mysteries
θεοῦ. 2 ὧδε λοιπὸν ζητεῖται
of God. Here leftover (thing) it is being sought
ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις
in the stewards in order that faithful someone
εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν
might be found. To me but into least (thing)
ἐστίν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
it is in order that by you I should be judged up
ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
or by human day; but not-but
ἐμαυτὸν ἀνακρίνω. 4 οὐδὲν γὰρ ἐμαυτῷ
myself I am judging up; nothing for to myself
σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
I have been conscious, but not in this
δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
I have been justified, the (one) but judging up me
κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
Lord is. As-and not before appointed time
τι κρίνετε, ἕως ἂν ἔλθῃ
anything be you judging, until likely should come
ὁ κύριος, ὃς καὶ φωτίσει τὰ
the Lord, who also will bring to light the
κρυπτά τοῦ σκούτους καὶ
hidden (things) of the darkness and
φανερῶσει τὰς βουλάς τῶν καρδιῶν,
he will make manifest the counsels of the hearts,
καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ
and then the praise will come to be to each (one)
ἀπὸ τοῦ θεοῦ.
from the God.

6 Ταῦτα δέ, ἀδελφοί,
These (things) but, brothers,
μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν
I refashioned into myself and Apollos
δι' ὑμᾶς, ἵνα ἐν ἡμῖν
through you, in order that in us
μάθητε τὸ Μὴ ὑπὲρ ἃ
you might learn the Not over what (things)

death or things now
here or things to come,
all things belong to
you; 23 in turn you
belong to Christ;
Christ, in turn, be-
long to God.

4 Let a man so ap-
praise us as being
subordinates of Christ
and stewards of sa-
cred secrets of God.
2 Besides, in this case,
what is looked for in
stewards is for a man
to be found faithful.
3 Now to me it is a
very trivial matter
that I should be ex-
amined by you or by a
human tribunal. Even
I do not examine
myself. 4 For I am not
conscious of anything
against myself. Yet by
this I am not proved
righteous, but he that
examines me is Jeho-
vah.^a 5 Hence do not
judge anything before
the due time, until the
Lord comes, who will
both bring the secret
things of darkness to
light and make the
counsels of the hearts
manifest, and then
each one will have his
praise come to him
from God.

6 Now, brothers,
these things I have
transferred so as to
apply to myself and
A-pol'los for your
good, that in our
case you may learn
the [rule]: "Do not
go beyond the things

20^a Jehovah, J7,8,11-14,16-18,20; the Lord, NBA.

4^a Jehovah, J7,8,18; the Lord (Κύριος, ky'ri-os), P⁴⁶NBA.

γέγραπται, ἵνα μὴ εἰς ὑπὲρ
has been written, in order that not one over
τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ
the one you are being puffed up down on the
ἐτέρου. 7 τίς γάρ σε διακρίνει;
different (one). Who for you judges through?
τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
What but are you having which not you received?
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting
ὡς μὴ λαβών;
as not having received?

8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are you?
ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already you became rich? Apart from us
ἐβασίλευσατε; καὶ ὀφελόν γε ἐβασίλευσατε,
you reigned? and I owed in fact you reigned,
ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to you
συνβασιλεύσωμεν. 9 δοκῶ γάρ, ὃ
we might reign together. I am thinking for, the
θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)
ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
showed off from as appointed to death, because
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels
καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ.
Christ, you but discreet (ones) in Christ;
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί.
we weak (ones), you but strong (ones);
ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ
you glorious (ones), we but
ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour
καὶ πεινῶμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and
γυμνιτεύομεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist
καὶ ἀστατοῦμεν. 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring
ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled
εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,
13 δυσφημούμενοι παρακαλοῦμεν ὡς
being defamed we are entreating; as

that are written," in order that you may not be puffed up individually in favor of the one against the other. 7 For who makes you to differ from another? Indeed, what do you have that you did not receive? If now, you did indeed receive [it], why do you boast as though you did not receive [it]?

8 You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, both to angels and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. 11 Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be homeless 12 and to toil, working with our own hands. When being reviled, we bless; when being persecuted, we bear up; 13 when being defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,
πάντων περίψημα, ἕως ἄρτι.
of all offscouring, until right now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on you I am writing
ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)
νοουθετῶν. 15 ἔαν γὰρ μυρίου
putting mind into; if ever for myriad
παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders you may have in Christ, but
οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus
διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I you I generated.
16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
I am entreating therefore you, imitators of me
γίνεσθε. 17 Διὰ τοῦτο ἐπεμψα ὑμῖν
be becoming. Through this I sent to you
Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητόν
Timothy, who is of me child loved
καὶ πιστόν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who you
ἀναμνήσει τὰς ὁδοὺς μου
will put back in remembrance the ways of me
τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere
ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward
ὑμᾶς ἐφυσιώθησάν τινες. 19 ἐλεύσομαι
you were puffed up some ones; I shall come
δὲ ταχέως πρὸς ὑμᾶς, ἔαν ὁ κύριος
but quickly toward you, if ever the Lord
θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
should will, and I shall know not the word
τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the
δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom
τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What
θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς
are you willing? In staff I should come toward
ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραύτητος;
you, or in love to spirit and of mildness?

we have become as the refuse of the world, the offscouring of all things, until now.

14 I am writing these things, not to shame you, but to admonish you as my beloved children. 15 For though you may have ten thousand tutors in Christ, [you] certainly [do] not [have] many fathers; for in Christ Jesus I have become your father through the good news. 16 I entreat you, therefore, become imitators of me. 17 That is why I am sending Timothy to you, as he is my beloved and faithful child in [the] Lord; and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation.

18 Some are puffed up as though I were in fact not coming to you. 19 But I will come to you shortly, if Jehovah^a wills, and I shall get to know, not the speech of those who are puffed up, but [their] power. 20 For the kingdom of God [lies] not in speech, but in power. 21 What do you want? Shall I come to you with a rod, or with love and mildness of spirit?

5 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, **5** Wholly it is being heard in you fornication, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς and such fornication which not-but in the ἔθνεσιν, ὥστε γυναῖκά τινά τοῦ πατρὸς nations, as-and woman someone of the father ἔχειν. **2** καὶ ὑμεῖς πεφυσιωμένοι to be having. And you having been puffed up ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, you are, and not rather you mourned, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν in order that might be lifted up out of midst of you ὁ τὸ ἔργον τοῦτο πράξας; the (one) the work this having performed? **3** Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι I indeed for, being absent to the body παρὼν δὲ τῷ πνεύματι, ἤδη being alongside but to the spirit, already κέκρικα ὡς παρὼν τὸν οὕτως I have judged as being alongside the (one) thus τοῦτο κατεργασάμενον **4** ἐν τῷ ὀνόματι τοῦ this having worked down in the name of the κυρίου ἡμῶν Ἰησοῦ, συναχθέντων Lord of us of Jesus, having been led together ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν of you and of the my spirit together with τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, the power of the Lord of us of Jesus, **5** παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ to give beside the such (one) to the Satan εἰς ὀλεθρον τῆς σαρκός, ἵνα τὸ into destruction of the flesh, in order that the πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ spirit might be saved in the day of the κυρίου. Lord.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ Not fine the boasting of you. Not οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ you have known that little leaven whole the φύραμα ζυμοῖ; **7** ἐκκαθάρατε τὴν lump is leavening? Clean you out the παλαιὰν ζύμην, ἵνα ἦτε νέον old leaven, in order that you may be new φύραμα, καθὼς ἐστέ ἄζυμοι. καὶ lump, according as you are unleavened. And γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός for the passover of us was sacrificed Christ; **8** ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ as-and may we be keeping festival, not in leaven

5 Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain [man] has of [his] father. **2** And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from your midst? **3** I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this, **4** that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, **5** you hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord.

6 YOUR [cause for] boasting is not fine. Do you not know that a little leaven ferments the whole lump? **7** Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. **8** Consequently let us keep the festival, not with old leaven,

παλαιᾷ μὴδὲ ἐν ζύμῃ κακίας καὶ old not-but in leaven of badness and πονηρίας, ἀλλ' ἐν ἄζυμοις of wickedness, but in unleavened [cakes] εἰλικρινείας καὶ ἀληθείας. of sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ I wrote to you in the letter not συναναμίγνυσθαι πόρνοις, **10** οὐ to be mixing selves up with fornicators, not πάντως τοῖς πόρνοις τοῦ κόσμου τούτου altogether to the fornicators of the world this ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ or to the covetous (ones) and to snatchers or εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ to idolaters, since you were owing really out of τοῦ κόσμου ἐξελθεῖν. **11** νῦν δὲ ἔγραψα the world to come out. Now but I wrote ὑμῖν μὴ συναναμίγνυσθαι ἐάν to you not to be mixing selves up with if ever τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος anyone brother being named may be fornicator ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοῖδορος or covetous (one) or idolater or reviler ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ or drunkard or snatcher, to the such (one) not-but συνεσθίειν. **12** τί γάρ μοι τοὺς to be eating with. What for to me the (ones) ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς outside to be judging? Not the (ones) inside you κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς are judging, the (ones) but outside the God κρίνει; **13** ἐξάρατε τὸν πονηρὸν is judging? lift you up out the wicked (one) ἐξ ὑμῶν αὐτῶν. out of you very (ones).

6 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων Is daring anyone of you matter having πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ toward the different (one) to be judging self upon τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; the unjust (ones), and not upon the holy (ones)? **2** ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι Or not have you known that the holy (ones) τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν the world will judge? And if in you κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε is being judged the world, unworthy are you κριτηρίων ἐλαχίστων; **3** οὐκ οἴδατε of judging places least? Not have you known

neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth.

9 In my letter I wrote you to quit mixing in company with fornicators, **10** not [meaning] entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world. **11** But now I am writing you to quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. **12** For what do I have to do with judging those outside? Do you not judge those inside, **13** while God judges those outside? "Remove the wicked [man] from among yourselves."

6 Does anyone of you that has a case against the other dare to go to court before unrighteous men, and not before the holy ones? **2** Or do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unfit to try very trivial matters? **3** Do you not know

ὅτι ἀγγέλους κρινοῦμεν, μήτιγε
that angels we shall judge, not something in fact
βιωτικά; 4 βιωτικὰ μὲν
(things) pertaining to life? Pertaining to life indeed
οὖν κριτήρια ἐὰν ἔχητε,
therefore judging places if ever you may be having,
τοὺς ἐξουθενημένους ἐν τῇ
the (ones) being treated as nothing in the
ἐκκλησίᾳ, τούτους καθίζετε;
ecclesia, these (ones) are you seating?
5 πρὸς ἐντροπὴν ὑμῖν λέγω.
Toward embarrassment to you I am saying.
οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς
Thus not is in you no one wise who
δυνήσεται διακρίναι ἀνὰ μέσον τοῦ
will be able to judge through up midst of the
ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
brother of him, but brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
brother is getting judged, and this upon
ἀπίστων;
unbelievers?

7 ἤδη μὲν οὖν ὅλως ἥττημα
Already indeed therefore wholly decrease
ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ'
to you it is that lawsuits you are having with
ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον
selves; through what not rather
ἀδικεῖσθε; διὰ τί οὐχὶ
be you being treated unjustly? Through what not
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
rather be depriving yourselves? But you
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
are treating unjustly and you are depriving, and
τοῦτο ἀδελφούς.
this brothers.

9 ἢ οὐκ οἶδατε ὅτι ἄδικοι
Or not have you known that unjust (ones)
θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
of God kingdom not they will inherit? Not
πλανᾶσθε· οὔτε πόρνοι οὔτε
be you being misled; neither fornicators nor
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
idolaters nor adulterers nor soft [men]
οὔτε ἀρσενοκοῖται 10 οὔτε κλέπται οὔτε
nor liars with males nor thieves nor
πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι,
covetous (ones), not drunkards, not revilers,
οὐχ ἄρπαγες βασιλείαν θεοῦ
not snatchers kingdom of God

that we shall judge
angels? Why, then, not
matters of this life?
4 If, then, you do have
matters of this life to
be tried, is it the men
looked down upon in
the congregation that
you put in as judges?
5 I am speaking to
move you to shame.
Is it true that there
is not one wise man
among you that will
be able to judge be-
tween his brothers,
6 but brother goes to
court with brother,
and that before un-
believers?

7 Really, then, it
means altogether a
defeat for you that
you are having law-
suits with one another.
Why do you not rath-
er let yourselves be
wronged? Why do you
not rather let your-
selves be defrauded?
8 To the contrary, you
wrong and defraud,
and your brothers at
that.

9 What! Do you not
know that unrighteous
persons will not in-
herit God's kingdom?
Do not be misled.
Neither fornicators,
nor idolaters, nor
adulterers, nor men
kept for unnatural
purposes, nor men who
lie with men, 10 nor
thieves, nor greedy per-
sons, nor drunkards,

κληρονομήσουσιν. 11 Καὶ ταῦτά
they will inherit. And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.

12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I
ἐξουσιασθήσομαι ὑπὸ τινος.
shall be brought under authority by anyone.
13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but
θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.

15 οὐκ οἶδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not
οἶδατε ὅτι ὁ κολλώμενος
have you known that the (one) making self stick
τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησὶν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)
δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύματι
but making self stick to the Lord one spirit
ἐστίν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

nor revilers, nor ex-
tortioners will inherit
God's kingdom. 11 And
yet that is what some
of you were. But you
have been washed
clean, but you have
been sanctified, but
you have been de-
clared righteous in the
name of our Lord Je-
sus Christ and with
the spirit of our God.

12 All things are
lawful for me; but
not all things are ad-
vantagous. All things
are lawful for me;
but I will not let my-
self be brought under
authority by anything.
13 Foods for the bel-
ly, and the belly for
foods; but God will
bring both it and
them to nothing. Now
the body is not for
fornication, but for
the Lord; and the
Lord is for the body.
14 But God both raised
up the Lord and will
raise us up out of
[death] through his
power.

15 Do you not know
that your bodies are
members of Christ?
Shall I, then, take
the members of the
Christ away and make
them members of a
harlot? Never may
that happen! 16 What!
Do you not know
that he who is joined
to a harlot is one
body? For, "The two,"
says he, "will be one
flesh." 17 But he who
is joined to the Lord
is one spirit. 18 Flee
from fornication. Every

ἁμαρτήματα ὅ ἐάν ποιήσῃ ἄνθρωπος
sinful (thing) which if ever might do man
ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ
outside of the body it is, the (one) but
πορνεύων εἰς τὸ ἴδιον σῶμα
committing fornication into the own body
ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ
is sinning. Or not have you known that the
σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν
body of you divine habitation of the in you
ἁγίου πνεύματος ἐστιν, οὗ ἔχετε
holy spirit is, of which you are having
ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἐαυτῶν,
from God? And not you are of selves,
20 ἡγοράσθητε γὰρ τιμῆς· δοξάσατε
you were bought for of price; glorify you
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
actually the God in the body of you.

7 Περὶ δὲ ὧν ἐγράψατε, καλὸν
About but which (things) you wrote, fine
ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·
to man of woman not to be touching;
2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν
through but the fornications each (one) the
ἐαυτοῦ γυναῖκα ἔχέτω, καὶ
of himself woman let him be having, and
ἕκαστη τὸν ἴδιον ἄνδρα
each [woman] the own male person
ἔχέτω. 3 τῇ γυναικὶ ὁ
let her be having. To the woman the
ἄνθρωπος τὴν ὀφειλὴν ἀποδιδότω,
male person the debt let him be giving off,
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.
likewise but also the woman to the male person.
4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
The woman of the own body not
ἐξουσιάζει ἀλλὰ ὁ ἄνθρωπος ὁμοίως
is having authority but the male person; likewise
δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος
but also the male person of the own body
οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. 5 μὴ
not is having authority but the woman. Not
ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι
be you depriving one another, if not what
ἂν ἐκ συμφώνου πρὸς καιρὸν
likely out of consent toward appointed time
ἵνα σχολάσῃτε τῇ
in order that you might have leisure to the
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
prayer and again upon the very (thing)

other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body. 19 What! Do you not know that the body of you people is the temple of the holy spirit within you, which you have from God? Also, you do not belong to yourselves, 20 for you were bought with a price. By all means, glorify God in the body of you people.

7 Now concerning the things about which you wrote, it is well for a man not to touch a woman; 2 yet, because of prevalence of fornication, let each man have his own wife and each woman have her own husband. 3 Let the husband render to [his] wife her due; but let the wife also do likewise to [her] husband. 4 The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. 5 Do not be depriving each other [of it] except by mutual consent for an appointed time, that you may devote time to prayer and may come together again,

ἦτε, ἵνα μὴ πειράζῃ
you may be, in order that not may be tempting
ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν
you the Satan through the lack of might
ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
of you. This but I am saying according to
συγγνώμην, οὐ κατ' ἐπιταγὴν.
opinion together, not according to enjoiner.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
I am willing but all men to be as
καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει
also myself; but each (one) own he is having
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
gracious gift out of God, the (one) indeed thus,
ὁ δὲ οὕτως.
the (one) but thus.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ
I am saying but to the unmarried (ones) and
ταῖς χήραις, καλὸν αὐτοῖς ἐάν
to the widows, fine to them if ever
μείνωσιν ὡς καὶ ἐγώ· 9 εἰ δὲ οὐκ
they should remain as also I; if but not
ἐγκρατεύονται, γαμήσωσαν,
they are having might within, let them marry,
κρεῖττον γὰρ ἐστὶν γαμεῖν ἢ
better for it is to be marrying than
πυροῦσθαι.
to be being set on fire.
10 Τοῖς δὲ γεγαμηκόσιν
To the (ones) but having married
παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
I am announcing beside, not I but the Lord,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, —
woman from male person not to be put apart, —
11 ἐάν δὲ καὶ χωρισθῇ,
if ever but and she should be put apart,
μενέτω ἄγαμος ἢ τῷ
let her be remaining unmarried or to the
ἀνδρὶ καταλλαγήτω, — καὶ
male person let her be reconciled, — and
ἄνδρα γυναῖκα μὴ ἀφιέναι.
male person woman not to be letting go off.
12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ
To the but leftover (ones) am saying I, not
ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
the Lord; if any brother woman is having
ἄπιστον, καὶ αὕτη
unbelieving, and this [woman]
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
is thinking well together to be dwelling with him,

that Satan may not keep tempting you for your lack of self-regulation. 6 However, I say this by way of concession, not in the way of a command. 7 But I wish all men were as I myself am. Nevertheless, each one has his own gift from God; one in this way, another in that way.

8 Now I say to the unmarried persons and the widows, it is well for them that they remain even as I am. 9 But if they do not have self-control, let them marry, for it is better to marry than to be inflamed [with passion].

10 To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; 11 but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife.

12 But to the others I say, yes, I, not the Lord; If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him,

μὴ ἀφίετω αὐτήν· 13 καὶ γυνή
not let him be letting go off her; and woman
ἣτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and
οὗτος συνευδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling
μετ' αὐτῆς, μὴ ἀφίετω τὸν
with her, not let her be letting go off the
ἄνδρα. 14 ἡγίασται γὰρ ὁ
male person. Has been sanctified for the
ἄνθρωπος ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
male person the unbelieving in the woman, and
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν
has been sanctified the woman the unbelieving in
τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
the brother; since really the children of you
ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.
unclean (ones) is, now but holy (ones) is.
15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,
χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved
ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις,
the brother or the sister in the such (things),
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called you the God. What
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
for have you known, woman, if the male person
σώσεις; ἢ τί οἶδας,
you will save? Or what have you known,
ἄνερ, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?
17 Εἰ μὴ ἐκάστω ὡς μεμέρικεν
If not to each (one) as has given part
ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,
οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the
ἐκκλησίαις πάσαις διατάσσομαι.
ecclesias all I am ordaining.
18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?
μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ
Not let him be drawing upon; in uncircumcision
κέκληται τις; μὴ
has been called anyone? Not

let him not leave her;
13 and a woman who
has an unbelieving
husband, and yet he
is agreeable to dwell-
ing with her, let
her not leave her
husband. 14 For the
unbelieving husband
is sanctified in re-
lation to [his] wife,
and the unbelieving
wife is sanctified in
relation to the broth-
er; otherwise, your
children would really
be unclean, but now
they are holy. 15 But
if the unbelieving
one proceeds to de-
part, let him depart;
a brother or a sister
is not in servitude
under such circum-
stances, but God has
called you to peace.
16 For, wife, how do
you know but that
you will save [your]
husband? Or, husband,
how do you know but
that you will save
[your] wife?

17 Only, as Jeho-
vah^a has given each
one a portion, let each
one so walk as God
has called him. And
thus I ordain in all
the congregations.
18 Was any man called
circumcised? Let him
not become uncir-
cumcised. Has any
man been called
in uncircumcision?

17^a Jehovah, J^{7,8} (in accord with Romans 12:3, 2 Corinthians 10:13 and Hebrews 2:4); God, J¹⁷ and Textus Receptus; the Lord, P⁴⁶ BACDVg Sy^p J¹⁸.

περιτεμνέσθω. 19 ἡ περιτομὴ
let him be being circumcised. The circumcision
οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision
οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν
nothing is, but observance of commandments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ἣ
of God. Each (one) in the calling to which
ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.
21 δοῦλος ἐκλήθη; μὴ σοι
Slave were you called? Not to you
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free
γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ
to become, rather use you. The (one) for
ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
in Lord having been called slave freedman
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)
κληθεὶς δοῦλος ἐστίν Χριστοῦ.
having been called slave is of Christ.
23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming
δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in
ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this
μενέτω παρὰ θεῷ.
let him be remaining beside God.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord
οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
not I am having, opinion but I am giving as
ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.
26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.
27 δέδεσθαι γυναῖκί; μὴ ζῆτει
Have you been bound to woman? Not be seeking
λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not
ζῆτει γυναῖκα· 28 ἐὰν δὲ καὶ
be seeking woman; if ever but also
γαμήσης, οὐχ ἡμαρτες· καὶ ἐὰν
you should marry, not you sinned. And if a

Let him not get cir-
cumcised. 19 Circum-
cision does not mean
a thing, and uncir-
cumcision means not
a thing, but obser-
vance of God's com-
mandments [does].
20 In whatever state
each one was called,
let him remain in it.
21 Were you called
when a slave? Do not
let it worry you; but
if you can also become
free, rather seize the
opportunity. 22 For
anyone in [the] Lord
that was called when
a slave is the Lord's
freedman; likewise he
that was called when
a free man is a slave
of Christ. 23 You were
bought with a price;
stop becoming slaves
of men. 24 In what-
ever condition each
one was called, broth-
ers, let him remain
in it associated with
God.

25 Now concerning
virgins I have no com-
mand from the Lord,
but I give my opinion
as one who had mercy
shown him by the
Lord to be faithful.
26 Therefore I think
this to be well in
view of the necessity
here with us, that it
is well for a man to
continue as he is.
27 Are you bound to
a wife? Stop seeking
a release. Are you
loosed from a wife?
Stop seeking a wife.
28 But even if you did
marry, you would com-
mit no sin. And if a

γήμη ἡ παρθένος, οὐχ ἡμαρτεν.
should marry the virgin, not she sinned.
θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ
Tribulation but to the flesh will have the
τοιούτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of you I am sparing.

29 Τοῦτο δέ φημι, ἀδελφοί, ὁ
This but I say, brothers, the
καιρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;
τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)
ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,
30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and
οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,
31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as
μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the
σχῆμα τοῦ κόσμου τούτου. 32 Θέλω
fashion of the world this. I am willing
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but you free from anxiety to be. The
ἄγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)
τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;
33 ὁ δὲ γαμήσας
the (one) but having married
μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,
πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and
μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος
he has been parted. And the woman the unmarried
καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)
τοῦ κυρίου, ἵνα ἡ ἁγία καὶ
of the Lord, in order that she may be holy and
τῷ σώματι καὶ τῷ πνεύματι· ἡ
to the body and to the spirit; the [woman]
δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)
τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] married, such one would commit no sin. However, those who do will have tribulation in their flesh. But I am sparing you.

29 Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, 30 and also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing, 31 and those making use of the world as those not using it to the full; for the scene of this world is changing. 32 Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. 33 But the married man is anxious for the things of the world, how he may gain the approval of his wife; 34 and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her

ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of you
αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not
ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to you I might throw upon,
ἀλλὰ πρὸς τὸ εὐσχημον καὶ
but toward the (thing) holding well and
εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord
ἀπερισπάστως.
undistractedly.

36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly
ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἔαν
upon the virgin of him he is opining if ever
ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing
γίνεσθαι, ὃ θέλει ποιεῖτω·
to be occurring, what he is willing let him be doing;
οὐχ ἁμαρτάνει· γαμήτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who
δὲ ἑστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ
but has stood in the heart of him settled, not
ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about
τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the own will, and this he has judged
ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself
παρθένον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and
ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself
παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not
γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.

39 Γυνὴ δέδετα ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time
ζῇ ὁ ἀνὴρ αὐτῆς· ἔαν δὲ
is living the male person of her; if ever but
κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρᾳ ἐστὶν
should sleep the male person, free she is
ᾧ θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in
κυρίῳ. 40 μακαριώτερα δὲ ἐστὶν ἔαν οὕτως
Lord; happier but she is if ever thus
μεῖνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better.

39 A wife is bound during all the time her husband is alive. But if her husband should fall asleep [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she remains as she is, according to my opinion.

δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ
I am thinking for also I spirit of God
ἔχειν.
to be having.

8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,
οἵδμεν ὅτι πάντες γινώσκουσιν
we have known that all (ones) knowledge
ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ
we are having. The knowledge is puffing up, the but
ἀγάπη οἰκοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking
ἐγνωκέναι τι, οὕτω ἔγνω
to have known anything, not as yet he knew
καθὼς δεῖ γινῶναι. 3 εἰ δέ τις
according as it is binding to know; if but anyone
ἀγαπᾷ τὸν θεόν, οὗτος ἐγνωσται ὑπὸ
is loving the God, this (one) has been known by
αὐτοῦ.
him.

4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the
εἰδωλοθύτων οἵδμεν ὅτι
(things) sacrificed to idols we have known that
οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God
εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or
ἐπὶ γῆς, ὥστε εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords
πολλοί, 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and
εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
one Lord Jesus Christ, through whom the
πάντα καὶ ἡμεῖς δι' αὐτοῦ.
all (things) and we through him.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς
But not in all (ones) the knowledge; some
δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol
ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the
συνείδησις αὐτῶν ἀσθενὴς οὖσα
conscience of them weak being
μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ
is being defiled. Thing eaten but us not

I certainly think I also have God's spirit.

8 Now concerning foods offered to idols: we know we all have knowledge. Knowledge puffs up, but love builds up. 2 If anyone thinks he has acquired knowledge of something, he does not yet know [it] just as he ought to know [it]. 3 But if anyone loves God, this one is known by him.

4 Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is no God but one. 5 For even though there are those who are called "gods," whether in heaven or on earth, just as there are many "gods" and many "lords," 6 there is actually to us one God the Father, out of whom all things are; and we for him; and there is one Lord, Jesus Christ, through whom all things are; and we through him.

7 Nevertheless, there is not this knowledge in all persons; but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, being weak, is defiled. 8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἔαν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστερούμεθα, οὔτε
not we should eat, we are coming behind, nor
ἔαν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.

9 βλέπετε δὲ μή πως ἡ ἐξουσία
Be you looking but not somehow the authority
ὑμῶν αὕτη πρόσκομμα γένηται
of you this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἔαν γὰρ τις
to the weak (ones). If ever for anyone
ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the

τὰ εἰδωλόθυτα ἐσθίειν;
the (things) sacrificed to idols to be eating?
11 ἀπόλλυται γὰρ ὁ ἀσθενὴς ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἀμαρτάνοντες
Christ died. Thus but sinning
εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν
into the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ
ἀμαρτάνετε. 13 διόπερ εἰ
you are sinning. Through which even if

βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing to fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίσω.
not the brother of me I should cause to fall.

9 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
Not am I free? Not am I apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; 2 εἰ
the work of me you are in Lord? If
ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν
to others not I am apostle, but in fact to you
εἰμὶ, ἡ γὰρ σφραγὶς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship
ὑμεῖς ἐστὲ ἐν κυρίῳ.
you are in Lord.

commend us to God; if we do not eat, we do not fall short, and, if we eat, we have no credit to ourselves. 9 But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak. 10 For if anyone should see you, the one having knowledge, reclining at a meal in an idol temple, will not the conscience of that one who is weak be built up to the point of eating foods offered to idols? 11 Really, by your knowledge, the man that is weak is being ruined, [your] brother for whose sake Christ died. 12 But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ. 13 Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble.

9 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work in [the] Lord? 2 If I am not an apostle to others, I most certainly am to you, for you are the seal confirming my apostleship in relation to [the] Lord.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμέ
The my defense to the (ones) me
ἀνακρίνουσιν ἐστὶν αὕτη. 4 μὴ οὐκ
judging up is this. Not not
ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;
we are having authority to eat and to drink?
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
Not not we are having authority sister
γυναικὰ περιάγειν, ὥς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover
ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not
ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who
στρατεύεται ἰδίῳ ὀψωνίῳ ποτέ; τίς
serves as soldier to own provisions sometime? Who
φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and
ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ
out of the milk of the flock not
ἐσθίει;
he is eating?
8 Μὴ κατὰ ἄνθρωπον ταῦτα
Not according to man these (things)
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not
λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ
is saying? In for the of Moses law
γέγραπται. Οὐ φιμώσεις βοῦν
it has been written Not you will muzzle bull
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,
ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?
10 δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because
ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing
ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope
τοῦ μετέχειν.
of the to be partaking.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to you the spiritual (things)
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of you the

3 My defense to those who examine me is as follows: 4 We have authority to eat and drink, do we not? 5 We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not? 6 Or is it only Bar'nabas and I that do not have authority to refrain from [secular] work? 7 Who is it that ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat some of the milk of the flock? 8 Am I speaking these things by human standards? Or does not the Law also say these things? 9 For in the law of Moses it is written: "You must not muzzle a bull when it is threshing out the grain." Is it bulls God is caring for? Or is it altogether for our sakes he says it? 10 Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker. 11 If we have sown spiritual things to you, is it something great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον
of your authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority
ταύτῃ, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering
ἵνα μὴ τινα ἐνκοπήν δώμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not
οἴδατε ὅτι οἱ τὰ ἱερὰ
have you known that the (ones) the sacred (things)
ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar
παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar
συνμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord
διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news
ζῆν.
to be living.
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ
I but not have used to nothing
τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)
ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine
γὰρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the
καύχημά μου οὐδεὶς κενώσει. 16 ἐὰν
boasting of me no one will make empty. If ever
γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me
καύχημα, ἀνάγκη γὰρ μοι ἐπικεῖται οὐαὶ
boasting, necessity for to me is lying upon; woe
γὰρ μοι ἐστὶν ἐὰν μὴ
for to me it is if ever not
εὐαγγελίσωμαι. 17 εἰ γὰρ ἐκὼν
I should declare good news. If for voluntary
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but
ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things for the flesh from you? 12 If other men partake of this authority over you, do we not much more so? Nevertheless, we have not made use of this authority, but we are bearing all things, in order that we might not offer any hindrance to the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? 14 In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news. 15 But I have not made use of a single one of these [provisions]. Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than—no man is going to make my reason for boasting void! 16 If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! 17 If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me.

18 τίς οὖν μου ἐστὶν ὁ μισθός;
What therefore of me is the reward?

ἵνα εὐαγγελιζόμενος ἀδάπανον
In order that declaring good news without expense
θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
I might put the good news, into the not
καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
to abuse to the authority of me in
τῷ εὐαγγελίῳ.
the good news.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
Free for being out of all (ones)

πᾶσιν ἑμαυτὸν ἐδοῦλωσα, ἵνα τοὺς
to all (ones) myself I enslaved, in order that the
πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς
more (ones) I might gain; and I became to the

Ἰουδαίοις ὡς Ἰουδαίος, ἵνα Ἰουδαίους
Jews as Jew, in order that Jews

κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
I might gain; to the (ones) under law as under
νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον,
law, not being very (one) under law,

ἵνα τοὺς ὑπὸ νόμον κερδήσω·
in order that the (ones) under law I might gain;

21 τοῖς ἀνόμοις ὡς ἄνομος,
to the (ones) without law as (one) without law,

μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος
not being without law of God but within law

Χριστοῦ, ἵνα κερδανῶ τοὺς
of Christ, in order that I shall gain the (ones)

ἀνόμους· 22 ἐγενόμην τοῖς
without law; I became to the

ἀσθενέσιν ἀσθενής, ἵνα τοὺς
strengthless (ones) strengthless, in order that the

ἀσθενεῖς κερδήσω· τοῖς πᾶσιν
strengthless (ones) I might gain; to all (ones)

γέγονα πάντα, ἵνα πάντως
I have become all (things), in order that by all means

τινάς σώσω. 23 πάντα δὲ ποιῶ
some I might save. All (things) but I am doing

διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνός
through the good news, in order that sharer

αὐτοῦ γένωμαι.
of it I should become.

24 Οὐκ οἶδατε ὅτι οἱ ἐν
Not have you known that the (ones) in

σταδίῳ τρέχοντες πάντες μὲν
stadium running all indeed

τρέχουσιν, εἷς δὲ λαμβάνει τὸ
they are running, one but is receiving the

18 What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news.

19 For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. 20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law.

21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. 23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

24 Do you not know that the runners in a race all run, but only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
prize? Thus be you running in order that

καταλάβητε. 25 πᾶς δὲ ὁ
you might receive down. Everyone but the

ἀγωνιζόμενος πάντα
being contestant all (things)

ἐγκρατεῖται, ἐκεῖνοι μὲν
he is exercising self-control, those indeed

οὖν ἵνα φθαρτὸν στέφανον
therefore in order that corruptible crown

λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.
they might receive, we but incorruptible (one).

26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ
I to you-now thus am running as not

ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἄερα
unevidently, thus I am boxing as not air

δέρων· 27 ἀλλὰ ὑπωπιάζω μου τὸ
flaying; but I am browbeating of me the

σῶμα καὶ δουλαγωγῶ, μή πως
body and I am leading as slave, not somehow

ἄλλοις κηρύξας αὐτὸς ἀδόκιμος
to others having preached very (one) disapproved

γένωμαι.
I should become.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
Not I am willing for you to be ignorant,

ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
brothers, that the fathers of us all (ones) under

τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
the cloud they were and all (ones) through the

θαλάσσης διήλθον, 2 καὶ πάντες
sea they went through, and all (ones)

εἰς τὸν Μωυσὴν ἐβαπτίσαντο ἐν τῇ
into the Moses they were baptized in the

νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
cloud and in the sea, and all (ones) the

αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
very spiritual thing eaten they ate and

πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
all (ones) the very spiritual they drank

πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
drink, they were drinking for out of spiritual

ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν
following rock-mass, the rock-mass but was

ὁ χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν
the Christ; but not in the more (ones)

αὐτῶν ἠυδόκησεν ὁ θεός,
of them thought well the God,

κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
they were strewn down for in the desolate [place].

prize? Run in such a way that you may attain it. 25 Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. 26 Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; 27 but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.

10 Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ. 5 Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, These (things) but types of us they occurred, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπέθυμῃσαν. 7 μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡσπερ γέγραπται Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν. 8 μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ ἐκπειράζωμεν τὸν κύριον, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο. 10 μηδὲ γογγύζετε, καθάπερ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ τυπικῶς συνέβαιναν ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. 12 Ὡστε ὁ δοκῶν ἐστάναι βλέπेतω μὴ πέσῃ. 13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ

6 Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. 7 Neither become idolaters, as some of them did; just as it is written: "The people sat down to eat and drink, and they got up to have a good time." 8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah to the test, as some of them put [him] to the test, only to perish by the serpents. 10 Neither be murderers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

12 Consequently let him that thinks he is standing beware that he does not fall. 13 No temptation has taken you except what is common to men. But God is faithful, and he will not

ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἑκβασιν τοῦ δύνασθαι ὑπενεγκεῖν. he will permit you to be tested over which you are able, but he will make together with the temptation also the stepping out of the to be able to bear under.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐκ κοινωνία ἐστὶν τοῦ αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐκ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. Through which even, (ones) loved of me, be you fleeing from the idolatry. As to discreet (ones) I am saying; you judge you what I say. The cup of the blessing which we are blessing, not sharing is it of the blood of the Christ? The loaf which we are breaking, not sharing of the body of the Christ it is? Because one loaf, one body the many we are, the for all (ones) out of the one loaf we are partaking.

18 βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσιν; 19 τί οὖν φημί; ὅτι εἰδωλόθυτον τί ἐστίν, ἢ ὅτι εἰδωλὸν τί ἐστίν; 20 ἀλλ' ὅτι ἃ θύουσιν τὰ ἔθνη, δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 21 οὐ δύνασθε ποτήριον κυρίου Not you are able cup of Lord

let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to men with discernment; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? 17 Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf.

18 Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with the altar? 19 What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? 20 No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking the cup of Jehovah's

πίνειν καὶ ποτήριον δαιμονίων· οὐ
to be drinking and cup of demons; not
δύνασθε τραπέζης Κυρίου μετέχειν καὶ
you are able of table of Lord to be partaking and
τραπέζης δαιμονίων. 22 ἢ
of table of demons. Or
παραζηλοῦμεν τὸν κύριον; μὴ
are we inciting to jealousy the Lord? Not
ἰσχυρότεροι αὐτοῦ ἐσμέν;
stronger of him are we?

23 Πάντα ἔξεστιν· ἀλλ' οὐ
All (things) is being lawful; but not
πάντα συμφέρει. πάντα
all (things) is bearing with. All (things)
ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
is being lawful; but not all (things) is building up.
24 μὴδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ
No one the of himself let him be seeking but
τὸ τοῦ ἑτέρου.
that of the different (one).

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
Everything the in meat market being sold
ἐσθίετε μὴδὲν ἀνακρίνοντες διὰ τὴν
be you eating nothing judging up through the
συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ
conscience, of the Lord for the earth and
τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
the fullness of it. If anyone is calling
ὑμᾶς τῶν ἀπίστων καὶ θέλετε
you of the unbelievers and you are willing
πορεύεσθαι, πᾶν τὸ παρατιθέμενον
to be going, everything the being set alongside
ὑμῖν ἐσθίετε μὴδὲν ἀνακρίνοντες διὰ
to you be you eating nothing judging up through
τὴν συνείδησιν. 28 ἐὰν δέ τις ὑμῖν
the conscience; if ever but anyone to you
εἴπῃ Τοῦτο ἱερόθυτόν ἐστιν,
should say This (thing) sacredly sacrificed is,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν
not be you eating through that [man] the (one)
μηνύσαντα καὶ τὴν συνείδησιν·
having disclosed and the conscience;
29 συνείδησιν δὲ λέγω οὐχὶ τὴν
conscience but I am saying not the (one)
ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου·
of self but the (one) of the different (one);

and the cup of de-
mons; you cannot be
partaking of "the ta-
ble of Jehovah" and
the table of demons.
22 Or "are we inciting
Jehovah^b to jealousy"?
We are not stronger
than he is, are we?

23 All things are
lawful; but not all
things are advanta-
geous. All things are
lawful; but not all
things build up.
24 Let each one keep
seeking, not his own
[advantage], but that
of the other person.

25 Everything that
is sold in a meat mar-
ket keep eating, mak-
ing no inquiry on
account of your con-
science; 26 for "to
Jehovah^c belong the
earth and that which
fills it." 27 If anyone
of the unbelievers
invites you and you
wish to go, pro-
ceed to eat every-
thing that is set
before you, making
no inquiry on account
of your conscience.
28 But if anyone
should say to you:
"This is something
offered in sacrifice,"
do not eat on ac-
count of the one that
disclosed it and
on account of con-
science.^d 29 "Con-
science," I say, not
your own, but that
of the other person.

21^a Jehovah, J^{7,8}; the Lord, NBA. 22^b Jehovah, J^{7,8,14}; the Lord, NBA.
26^c Jehovah, J^{7,8,11,14,16-18,20}; the Lord, NBA. 28^d In agreement with the
Textus Receptus J^{7,8,11,13,14,16,17} add: "(For the earth belongs to Jehovah,
and so does its fullness.)"

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ
am I being blasphemed over what I
εὐχαριστῶ;
am giving thanks?

31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore you are eating or
πίνετε εἴτε τι ποιεῖτε,
you are drinking or anything you are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be you doing.
32 ἀπρόσκοποι καὶ Ἰουδαίοις
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἑλλήσιν καὶ τῇ
be you becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς καὶ ἐγὼ
ecclesia of the God, according as also I
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἑμαυτοῦ σύμφρον ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.

11 μιμηταί μου γίνεσθε, καθὼς
Imitators of me be you becoming, according as
καὶ ἐγὼ Χριστοῦ.
also I of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but you because all (things)
μου μέμνησθε καὶ καθὼς
of me you have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to you the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς
you are holding down. I am willing but you
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head
ὁ χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the
ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
male person, head but the Christ the God.

4 πᾶς ἀνὴρ προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει
prophesying down on head having is shaming

For why should it be
that my freedom is
judged by another
person's conscience?
30 If I am partaking
with thanks, why am
I to be spoken of abu-
sively over that for
which I give thanks?

31 Therefore, wheth-
er you are eating
or drinking or doing
anything else, do all
things for God's glory.
32 Keep from becom-
ing causes for stum-
bling to Jews as well
as Greeks and to
the congregation of
God, 33 even as I am
pleasing all people in
all things, not seek-
ing my own advan-
tage but that of
the many, in order
that they might get
saved.

11 Become imitators
of me, even as
I am of Christ.

2 Now I commend
you because in all
things you have me
in mind and you are
holding fast the tradi-
tions just as I handed
[them] on to you.
3 But I want you to
know that the head
of every man is the
Christ; in turn the
head of a woman is
the man; in turn the
head of the Christ
is God. 4 Every man
that prays or prophe-
sies having something
on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ
the head of him; every but woman
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω
praying or prophesying not veiled down
τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,
ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)
τῇ ἐξυρηνμένη. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not
κατακαλύπτεται γυνή, καὶ κειράσθω·
is being veiled down woman, also let her be shorn;
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or
ξυράσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing
κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ
to be being veiled down the head, image and
δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
glory of God existing; the woman but glory
ἀνδρός ἐστὶν. 8 οὐ γὰρ ἐστὶν
of male person is. Not for is
ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ
male person out of woman, but woman out of
ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
male person through the woman, but woman
διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon
τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.

11 πλὴν οὔτε γυνὴ χωρὶς
Besides neither woman apart from
ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός
male person nor male person apart from woman
ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
in Lord; as-even for the woman out of the
ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ
male person, thus also the male person through
τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.
13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it
γυναῖκα ἀκατακάλυπτον τῷ θεῷ
woman not veiled down to the God.

his head; 5 but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a [woman] with a shaved head. 6 For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered.

7 For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory. 8 For man is not out of woman, but woman out of man; 9 and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. 10 That is why the woman ought to have a sign of authority upon her head because of the angels.

11 Besides, in connection with [the] Lord neither is woman without man, nor man without woman. 12 For just as the woman is out of the man, so also the man is through the woman; but all things are out of God. 13 Judge for your own selves: Is it fitting for a woman

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτῇ
to be praying? Not-but the nature very
διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
is teaching you that male person indeed if ever
κομᾷ, ἀτιμία αὐτῷ ἐστίν·
he may have long hair, dishonor to him it is,
15 γυνὴ δὲ ἐὰν κομᾷ, δόξα
woman but if ever she may have long hair, glory
αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
to her it is? Because the (long) hair instead of
περιβολαίου δέδοται αὐτῇ. 16 Εἰ
thing thrown around has been given to her. If
δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither
αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.

17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not
ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but
εἰς τὸ ἥσσον συνέρχεσθε.
into the worse you are coming together.
18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
First indeed for coming together of you in
ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing splits in you
ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.
19 δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in you to be,
ἵνα καὶ οἱ δόκιμοι φανεροὶ
in-order that also the approved (ones) manifest
γίνωνται ἐν ὑμῖν.
might become in you.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of you upon the
αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper
φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper
προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
is taking before in the to eat, and who indeed
πεινᾷ, ὃς δὲ μεθύει. 22 μὴ
is hungering, who but is being intoxicated. Not
γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not you are having into the
ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

to pray uncovered to God? 14 Does not nature itself teach you that if a man has long hair, it is a dishonor to him; 15 but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress. 16 However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God.

17 But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation, I hear divisions exist among you; and in some measure I believe it. 19 For there must also be sects among you, that the persons approved may also become manifest among you.

20 Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. 21 For, when you eat [it], each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. 22 Certainly you do have houses for eating and drinking, do you not? Or

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
 ecclesia of the God are you minding down on,
 καὶ καταισχύnete τοὺς μὴ ἔχοντας;
 and are you shaming down the (ones) not having?
 τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς;
 What should I say to you? Shall I praise you?
 ἐν τούτῳ οὐκ ἐπαινῶ.
 In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
 I for I received beside from the Lord,
 ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
 which also I gave beside to you, that the Lord
 Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
 Jesus in the night to which

παρεδίδετο ἔλαβεν ἄρτον
 he was being given beside he received loaf

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
 and having given thanks he broke and he said

Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
 This of me is the body the over you;

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
 this be you doing into the my remembrance.

25 ὥσαύτως καὶ τὸ ποτήριον μετὰ τὸ
 As-thus also the cup after the

δειπνήσαι, λέγων Τοῦτο τὸ ποτήριον
 to have supper, saying This the cup

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
 the new covenant is in the my blood;

τοῦτο ποιεῖτε, ὡσάκις ἐὰν
 this be you doing, as often as if ever

πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν.
 you may be drinking, into the my remembrance.

26 ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν
 As often as for if ever you may be eating the

ἄρτον τοῦτον καὶ τὸ ποτήριον
 loaf this and the cup

πίνετε, τὸν θάνατον τοῦ κυρίου
 you may be drinking, the death of the Lord

καταγγέλλετε, ἄχρι οὗ
 you are announcing down, until which

ἔλθῃ.
 he should come.

27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον
 As-and who likely may be eating the loaf

ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
 or he may be drinking the cup of the Lord

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
 unworthily, held in he will be of the body and

do you despise the con-
 gregation of God and
 make those who have
 nothing ashamed?
 What shall I say to
 you? Shall I com-
 mend you? In this
 I do not commend
 you.

23 For I received
 from the Lord^a that
 which I also handed
 on to you, that the
 Lord Jesus in the
 night in which he was
 going to be handed
 over took a loaf
 24 and, after giving
 thanks, he broke it
 and said: "This means
 my body which is in
 your behalf. Keep do-
 ing this in remem-
 brance of me." 25 He
 did likewise respecting
 the cup also, after he
 had the evening meal,
 saying: "This cup
 means the new cov-
 enant by virtue of my
 blood. Keep doing this,
 as often as you drink
 it, in remembrance of
 me." 26 For as often
 as you eat this loaf
 and drink this cup,
 you keep proclaim-
 ing the death of
 the Lord, until he
 arrives.

27 Consequently
 whoever eats the loaf
 or drinks the cup of
 the Lord unworthily
 will be guilty re-
 specting the body and

23^a The Lord, NBA; Jehovah, J¹⁴.

τοῦ αἵματος τοῦ κυρίου.
 of the blood of the Lord.

28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ
 Let him be proving but man himself, and

οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
 thus out of the loaf let him be eating and

ἐκ τοῦ ποτηρίου πινέτω·
 out of the cup let him be drinking;

29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
 the (one) for eating and drinking judgment

ἑαυτῷ ἐσθίει καὶ πίνει μὴ
 to himself he is eating and he is drinking not

διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
 judging through the body. Through this in

ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
 you many strengthless (ones) and unhealthy

καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
 and are sleeping sufficient (ones). If but

ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
 selves we were judging through, not likely

ἐκρινόμεθα. 32 κρινόμενοι δὲ ὑπὸ
 we were being judged; being judged but by

τοῦ κυρίου παιδεύομεθα, ἵνα
 the Lord we are being disciplined, in order that

μὴ σὺν τῷ κόσμῳ
 not together with the world

κατακριθῶμεν. 33 ὥστε, ἀδελφοί
 we should be judged down. As-and, brothers

μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους
 of me, coming together into the to eat one another

ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
 be you waiting for. If anyone is hungering, in

οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
 house let him be eating, in order that not into

κρίμα συνέρχησθε. Τὰ δὲ
 judgment you may be coming together. The but

λοιπὰ ὥς ἂν ἔλθω
 leftover (things) as likely I should come

διατάξομαι.
 I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
 About but the spiritual (things), brothers,

οὐ θέλω ὑμᾶς ἄγνοεῖν.
 not I am willing you to be ignorant.

2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
 You have known that when nations you were

πρὸς τὰ εἰδωλά τὰ ἄφωνα ὥς ἂν
 toward the idols the voiceless as likely

32^a Jehovah, J^{13,16,18}; the Lord, NBA.

the blood of the Lord.
 28 First let a man ap-
 prove himself after
 scrutiny, and thus let
 him eat of the loaf
 and drink of the cup.
 29 For he that eats
 and drinks eats and
 drinks judgment
 against himself if he
 does not discern the
 body. 30 That is why
 many among you are
 weak and sickly, and
 quite a few are sleep-
 ing [in death]. 31 But
 if we would discern
 what we ourselves are,
 we would not be
 judged. 32 However,
 when we are judged,
 we are disciplined by
 Jehovah,^a that we
 may not become con-
 demned with the
 world. 33 Consequent-
 ly, my brothers, when
 you come together
 to eat [it], wait for
 one another. 34 If
 anyone is hungry, let
 him eat at home,
 that you may not
 come together for
 judgment. But the re-
 maining matters I will
 set in order when I
 get there.

12 Now concerning
 the spiritual
 gifts, brothers, I
 do not want you
 to be ignorant. 2 You
 know that when you
 were people of the na-
 tions, you were being
 led away to those
 voiceless idols just as

ἡγεσθε ἀπαγόμενοι. 3 διὸ
you were being led being led off. Through which
γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
I am making known to you that no one in spirit
θεοῦ λαλῶν λέγει Ἀνάθεμα
of God speaking he is saying Anathema
Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος
Jesus, and no one is able to say Lord
Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
Jesus if not in spirit holy.

4 Διαίρεσεις δὲ χαρισμάτων εἰσὶν, τὸ
Varieties but of gracious gifts are, the
δὲ αὐτὸ πνεῦμα. 5 καὶ διαίρεσεις διακονιῶν
but very spirit; and varieties of services
εἰσὶν, καὶ ὁ αὐτὸς κύριος. 6 καὶ διαίρεσεις
are, and the very Lord; and varieties
ἐνεργημάτων εἰσὶν, καὶ ὁ αὐτὸς θεός,
of inworkings are, and the very God,
ὁ ἐνεργῶν τὰ πάντα ἐν
the (one) working within the all (things) in
πάνσιν. 7 ἑκάστῳ δὲ δίδεται
all (things). To each (one) but is being given
ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the spirit toward the
συμφέρον. 8 ᾧ μὲν γὰρ
(thing) bearing with. To whom indeed for
διὰ τοῦ πνεύματος δίδεται λόγος
through the spirit is being given word
σοφίας, ἄλλῳ δὲ λόγος γνώσεως
of wisdom, to another but word of knowledge
κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ
according to the very spirit, to different (one)
πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith in the very spirit, to another but
χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,
gracious gifts of healings in the one spirit,
10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
to another but inworkings of powers,
ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
to another but prophecy, to another but
διακρίσεις πνευμάτων, ἑτέρῳ γένη
discernings of spirits, to different (one) kinds
γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία
of tongues, to another but interpretation
γλωσσῶν. 11 πάντα δὲ ταῦτα
of tongues; all but these (things)
ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα,
is working within the one and the very spirit,

you happened to be led. 3 Therefore I would have you know that nobody when speaking by God's spirit says: "Jesus is accursed!" and nobody can say: "Jesus is Lord!" except by holy spirit.

4 Now there are varieties of gifts, but there is the same spirit; 5 and there are varieties of ministries, and yet there is the same Lord; 6 and there are varieties of operations, and yet it is the same God who performs all the operations in all persons. 7 But the manifestation of the spirit is given to each one for a beneficial purpose. 8 For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge according to the same spirit, 9 to another faith by the same spirit, to another gifts of healings by that one spirit, 10 to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of tongues. 11 But all these operations the one and the same spirit performs;

διαίρουν ἰδίᾳ ἑκάστῳ
variegating to own [space] to each (one)
καθὼς βούλεται.
according as it is wishing.

12 Καθάπερ γὰρ τὸ
According to which (things) even for the
σῶμα ἐν ἑστίν καὶ μέλη πολλὰ ἔχει,
body one is and members many it is having,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ
all but the members of the body many
ὄντα ἐν ἑστίν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;
13 καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς
and for in one spirit we all into
ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews
εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),
καὶ πάντες ἐν πνεύμα ἑποτίσθημεν.
and all (ones) one spirit we were made to drink.

14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος
Also for the body not is one member
ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς
but many. If ever should say the foot
Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ
Because not I am hand, not I am out of the
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of
τοῦ σώματος. 16 καὶ ἐὰν εἴπῃ τὸ
the body; and if ever should say the
οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ
ear Because not I am eye, not I am
ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is
ἐκ τοῦ σώματος. 17 εἰ ὅλον τὸ σῶμα
out of the body; if whole the body
ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,
ποῦ ἡ ὀσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set
τὰ μέλη, ἐν ἑκάστῳ αὐτῶν, ἐν τῷ
the members, one each of them, in the
σώματι καθὼς ἠθέλησεν.
body according as he willed.

19 εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ
If but was the all one member, where
τὸ σῶμα; 20 νῦν δὲ πολλὰ μέλη, ἐν δὲ
the body? Now but many members, one but
σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμός
body. Not is able but the eye

making a distribution to each one respectively just as it wills.

12 For just as the body is one but has many members, and all the members of that body, although being many, are one body, so also is the Christ. 13 For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.

14 For the body, indeed, is not one member, but many. 15 If the foot should say: "Because I am not a hand, I am no part of the body," it is not for this reason no part of the body. 16 And if the ear should say: "Because I am not an eye, I am no part of the body," it is not for this reason no part of the body. 17 If the whole body were an eye, where would the [sense of] hearing be? If it were all hearing, where would the smelling be? 18 But now God has set the members in the body, each one of them, just as he pleased.

19 If they were all one member, where would the body be? 20 But now they are many members, yet one body. 21 The eye cannot

εἰπεῖν τῇ χειρὶ Χρείαν σου οὐκ ἔχω,
to say to the hand Need of you not I am having,
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶν Χρείαν ὑμῶν
or again the head to the feet Need of you
οὐκ ἔχω. 22 ἀλλὰ πολλῶ μᾶλλον τὰ
not I am having; but to much rather the
δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
seeming members of the body weaker
ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ
to be existing necessary (ones) is, and
αἱ δοκοῦμεν ἀτιμότερα
which (ones) we are thinking more dishonorable
εἶναι τοῦ σώματος, τούτοις τιμὴν
to be of the body, to these honor
περισσότεραν περιτίθεμεν, καὶ τὰ
more abundant we are putting around, and the
ἀσχήμονα ἡμῶν εὐσχημοσύνην
uncomely (things) of us comeliness
περισσότεραν ἔχει, 24 τὰ δὲ
more abundant is having, the but
εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ
comely (things) of us not need is having. But
ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ
the God mixed together the body, to the (one)
ὕστερουμένῳ περισσότεραν δοῦς τιμὴν,
coming behind more abundant having given honor,
25 ἵνα μὴ ἡ σχίσμα ἐν τῷ
in order that not may be split in the
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
body, but the very over one another
μεριμνῶσι τὰ μέλη. 26 καὶ εἴτε
should be anxious the members. And whether
πάσχει ἐν μέλος, συνπάσχει
is suffering one member, is suffering together
πάντα τὰ μέλη· εἴτε δοξάζεται
all the members; whether is being glorified
μέλος, συνχαίρει πάντα τὰ μέλη.
member, is rejoicing together all the members.
27 ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ
You but you are body of Christ and
μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
members out of part. And whom indeed
ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
set the God in the ecclesia first
ἀποστόλους, δεύτερον προφήτας, τρίτον
apostles, second prophets, third
διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
teachers, thereupon powers, thereupon
χαρίσματα ἰαμάτων, ἀντιλήμψεις,
gracious gifts of healings, helps,

say to the hand: "I have no need of you"; or, again, the head [cannot say] to the feet: "I have no need of you." 22 But much rather is it the case that the members of the body which seem to be weaker are necessary, 23 and the parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, 24 whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, 25 so that there should be no division in the body, but that its members should have the same care for one another. 26 And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it.

27 Now you are Christ's body, and members individually. 28 And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steerings, kinds of tongues. Not all (ones)
ἀπόστολοι; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not
πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?
30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having
ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues
λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?
31 ζηλοῦτε δὲ τὰ χαρίσματα
Be you zealously acting for but the gracious gifts
τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast
ὁδὸν ὑμῖν δείκνυμι.
way to you I am showing.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men
λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
I may be speaking and of the angels, love
δὲ μὴ ἔχω, γέγονα χαλκὸς
but not I may be having, I have become copper
ῥῆχων ἢ κύμβαλον ἀλαλάζον. 2 κἂν
sounding or cymbal clanging. And if ever
ἔχω προφητεῖαν καὶ εἰδῶ
I may be having prophecy and I should know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,
κἂν ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith
ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ
as-and mountains to be transplacing, love but
μὴ ἔχω, οὐθέν εἰμι. 3 κἂν
not I may be having, nothing I am. And if ever
ψωμίσω πάντα τὰ ὑπάρχοντά
I should morsel out in food all the belongings
μου, κἂν παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body
μου, ἵνα καυχῆσωμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not
ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.

4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,
χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct, different tongues. 29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? 30 Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? 31 But keep zealously seeking the greater gifts. And yet I show you a surpassing way.

13 If I speak in the tongues of men and of angels but do not have love, I have become a sounding [piece of] brass or a clashing cymbal. 2 And if I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. 3 And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all.

4 Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
it is behaving uncomelily, not it is seeking
τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
the (things) of itself, not it is being provoked, not
λογίζεται τὸ κακόν, 6 οὐ χαίρει
it is reckoning the bad (thing), not it is rejoicing
ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ
upon the unrighteousness, it is rejoicing with but
τῇ ἀληθείᾳ. 7 πάντα στέγει,
to the truth; all (things) it is covering,
πάντα πιστεύει, πάντα ἐλπίζει,
all (things) it is believing, all (things) it is hoping,
πάντα ὑπομένει.
all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
The love never is falling. Whether but
προφητεῖαι, καταργηθήσονται· εἴτε
prophecies, they will be made ineffective; whether
γλῶσσαι, παύσονται· εἴτε γνώσεις,
tongues, they will cease; whether knowledge,

καταργηθήσεται. 9 ἐκ μέρους γὰρ
it will be made ineffective. Out of part for
γινώσκωμεν καὶ ἐκ μέρους
we are knowing and out of part

προφητεύομεν. 10 ὅταν δὲ ἔλθῃ
we are prophesying; whenever but should come
τὸ τέλειον, τὸ ἐκ μέρους
the perfect (thing), the (thing) out of part

καταργηθήσεται. 11 ὅτε ἦμην νήπιος,
will be made ineffective. When I was babe,

ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
I was speaking as babe, I was minding as
νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
babe, I was reckoning as babe; when

γέγονα ἀνὴρ, κατήργηκα
I have become male (adult), I have made ineffective

τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
the (things) of the babe. We are looking for

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
right now through mirror in obscure expression,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
then but face toward face; right now

γινώσκω ἐκ μέρους, τότε δὲ
I am knowing out of part, then but

ἐπιγνώσομαι καθὼς καὶ
I shall know accurately according as also

ἐπεγνώσθην. 13 νυνὶ δὲ μένει
I was accurately known. Now but is remaining

behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. 6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. 9 For we have partial knowledge and we prophesy partially; 10 but when that which is complete arrives, that which is partial will be done away with. 11 When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the [traits] of a babe. 12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,
μείζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be you pursuing the love,
ζηλοῦτε δὲ τὰ πνευματικά,
be you seeking zealously but the spiritual (things),
μᾶλλον δὲ ἵνα προφητεύετε.
rather but in order that you may be prophesying.

2 ὁ γὰρ λαλῶν γλῶσση οὐκ
The (one) for speaking to tongue not
ἀνθρώποις λαλεῖ· ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for
ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;

3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men

λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and
παραμυθίαν. 4 ὁ λαλῶν γλῶσση
consolation. The (one) speaking to tongue

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying
ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ
ecclesia he is building up. I am willing but

πάντας ὑμᾶς λαλεῖν γλῶσσαις, μᾶλλον
all you to be speaking to tongues, rather

δὲ ἵνα προφητεύετε· μείζων
but in order that you may be prophesying; greater

δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)

λαλῶν γλῶσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not

διερμηνεύῃ, ἵνα ἡ
he may be translating, in order that the

ἐκκλησία οἰκοδομὴν λάβῃ. 6 νῦν δέ,
ecclesia upbuilding might receive. Now but,

ἀδελφοί, ἐάν ἔλθω πρὸς ὑμᾶς
brothers, if ever I should come toward you

γλῶσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what you

ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to you I should speak

ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν
either in revelation or in knowledge or in

προφητείᾳ ἢ ἐν διδασχῇ;
prophecy or in teaching?

faith, hope, love, these three; but the greatest of these is love.

14 Pursue love, yet keep zealously seeking the spiritual gifts, but preferably that you may prophesy. 2 For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit. 3 However, he that prophesies upbuilds and encourages and consoles men by his speech. 4 He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. 5 Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he translates, that the congregation may receive upbuilding. 6 But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

7 ὁμοῦς τὰ ἄψυχα φωνὴν
All the same the soulless (things) sound
διδόντα, εἴτε αὐλὸς εἴτε κιθάρᾳ, ἐάν
giving, whether flute or harp, if ever
διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
distinction to the tones not it should give, how
γνωσθήσεται τὸ αὐλούμενον ἢ
will be known the (thing) being played on flute or
τὸ κιθαριζόμενον; 8 καὶ γὰρ
the (thing) being played on harp? Also for
ἐάν ἀδηλον σάλπιγξ φωνὴν δῶ, τίς
if ever unevident trumpet sound should give, who
παρασκευάζεται εἰς πόλεμον; 9 οὕτως καὶ
will prepare himself into war? Thus also
ὁμεῖς διὰ τῆς γλώσσης ἐάν μὴ
you through the tongue if ever not
εὐσημον λόγον δώτε, πῶς
well significant word you should give, how
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
will be known the (thing) being spoken? You will be
γὰρ εἰς ἄέρα λαλοῦντες. 10 τοσαῦτα εἰ
for into air speaking. So many as if
τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,
it may happen kinds of sounds they are in world,
καὶ οὐδὲν ἄφωνον· 11 ἐάν οὖν μὴ
and no one soundless; if ever therefore not
εἰδῶ τὴν δύναμιν τῆς φωνῆς,
I should know the power of the sound,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
I shall be to the (one) speaking barbarian and
ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
the (one) speaking in me barbarian. Thus
καὶ ὁμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,
also you, since zealous you are of spirits,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
toward the upbuilding of the ecclesia
ζητεῖτε ἵνα περισσεύητε.
be you seeking in order that you may be abounding.
13 Διὸ ὁ λαλῶν γλώσση
Through which the (one) speaking to tongue
προσευχέσθω ἵνα
let him be praying in order that
διερμηνεύῃ. 14 ἐάν γὰρ
he may be translating. If ever for
προσεύχωμαι γλώσση, τὸ πνεῦμά μου
I am praying to tongue, the spirit of me
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
is praying, the but mind of me unfruitful is.
15 τί οὖν ἐστίν; προσεύξομαι τῷ
What therefore is it? I shall pray to the

7 As it is, the in-
animate things give
off sound, whether a
flute or a harp; un-
less it makes an in-
terval to the tones,
how will it be known
what is being played
on the flute or on the
harp? 8 For truly, if
the trumpet sounds
an indistinct call,
who will get ready
for battle? 9 In the
same way also, unless
you through the
tongue utter speech
easily understood, how
will it be known what
is being spoken? You
will, in fact, be speak-
ing into the air.
10 It may be that
there are so many
kinds of speech
sounds in the world,
and yet no [kind]
is without meaning.
11 If, then, I do not
understand the force
of the speech sound,
I shall be a foreigner
to the one speaking,
and the one speak-
ing will be a foreigner
to me. 12 So also
you yourselves, since
you are zealously de-
sireous of [gifts of
the] spirit, seek to
abound in them for
the upbuilding of the
congregation.

13 Therefore let the
one who speaks in
a tongue pray that
he may translate.
14 For if I am pray-
ing in a tongue, it
is my [gift of the]
spirit that is praying,
but my mind is un-
fruitful. 15 What is
to be done, then?
I will pray with
the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί·
spirit, I shall pray but also to the mind;
ψαλῶ τῷ πνεύματι,
I shall make melody to the spirit,
ψαλῶ δὲ καὶ τῷ νοί· 16 ἐπεὶ
I shall make melody but also to the mind; since
ἐάν εὐλογῇς ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how
ἔρεῖ τό 'Αμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
will he say the Amen upon the your thanksgiving?
ἐπειδὴ τί λέγεις οὐκ οἶδεν·
Since what you are saying not he has known;
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,
ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.
18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of you
μᾶλλον γλώσσαις λαλῶ· 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in
ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the
νοί μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others
κατηχήσω, ἢ μυρίους λόγους ἐν
I might sound down, than myriad words in
γλώσσῃ.
tongue.

20 Ἀδελφοί, μὴ παιδία γίνεσθε
Brothers, not little boys be you becoming
ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness
νηπιάζετε, ταῖς δὲ φρεσίν
be you babes, to the but mental powers
τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ
perfect (ones) be you becoming. In the Law
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in
χείλεσιν ἑτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται
people this, and not thus they will hear into
μου, λέγει Κύριος. 22 ὥστε αἱ γλώσσαι
of me, is saying Lord. As-and the tongues
εἰς σημεῖον εἰσὶν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also
pray with [my] mind.
I will sing praise with
the [gift of the] spirit,
but I will also sing
praise with [my]
mind. 16 Otherwise, if
you offer praise with
a [gift of the] spirit,
how will the man oc-
cupying the seat of the
ordinary person say
Amen to your giving
of thanks, since he
does not know what
you are saying?
17 True, you give
thanks in a fine way,
but the other man is
not being built up.
18 I thank God, I
speak in more tongues
than all of you do.
19 Nevertheless, in a
congregation I would
rather speak five
words with my mind,
that I might also in-
struct others verbally,
than ten thousand
words in a tongue.

20 Brothers, do not
become young chil-
dren in powers of
understanding, but be
babes as to badness;
yet become full-grown
in powers of under-
standing. 21 In the
Law it is written:
"With the tongues
of foreigners and with
the lips of strangers
I will speak to this
people, and yet not
even then will they
give heed to me," says
Jehovah." 22 Conse-
quently tongues are
for a sign, not to the

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
believing but to the unbelievers, the but
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but
τοῖς πιστεύουσιν. 23 Ἐάν οὖν
to the (ones) believing. If ever therefore
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon
τὸ αὐτὸ καὶ πάντες λαλῶσιν
the very (thing) and all may be speaking
γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ
to tongues, should come in but ordinary ones or
ἀπίστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that
μαίνεσθε; 24 Ἐάν δὲ πάντες
you are being mad? If ever but all
προφητεύωσιν, εἰσέλθῃ δέ τις
may be prophesying, should come in but any
ἀπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by
πάντων, 25 τὰ κρυπτὰ τῆς καρδίας
all (ones), the hidden (things) of the heart
αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
of him manifest is becoming, and thus
πεσὼν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship
τῷ θεῷ, ἀπαγγέλλων ὅτι Ὅντως ὁ θεὸς
to the God, reporting back that Essentially the God
ἐν ὑμῖν ἐστίν.
in you is.

26. Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever
συνέρχησθε, ἕκαστος ψαλμὸν
you may be coming together, each (one) psalm
ἔχει, διδασκῶν ἔχει, ἀποκάλυψιν
he is having, teaching he is having, revelation
ἔχει, γλῶσσαν ἔχει, ἐρμηνίαν
he is having, tongue he is having, interpretation
ἔχει· πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding
γινέσθω. 27 εἴτε γλῶσση τις
let be occurring. If-and to tongue anyone
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most
τρεις, καὶ ἀνὰ μέρος, καὶ εἰς
three, and up part, and one
διερμηνεύτω· 28 Ἐάν δὲ μὴ ἢ
let him be translating; if ever but not he may be

believers, but to the
unbelievers, whereas
prophesying is, not
for the unbelievers;
but for the believers.
23 Therefore, if the
whole congregation
comes together to one
place and they all
speak in tongues, but
ordinary people or un-
believers come in, will
they not say that
you are mad? 24 But
if you are all proph-
esying and any unbe-
liever or ordinary
person comes in, he is
reproved by them all;
he is closely examined
by all; 25 the secrets
of his heart become
manifest, so that he
will fall upon [his]
face and worship
God, declaring: "God
is really among
you."

26 What is to be
done, then, broth-
ers? When you come
together, one has
a psalm, another has
a teaching, another
has a revela-
tion, another has a
tongue, another has
an interpretation.
Let all things take
place for upbuild-
ing. 27 And if some-
one speaks in a
tongue, let it be
limited to two or
three at the most,
and in turns; and
let someone translate.
28 But if there be no

διερμηνευτής,
translator,
ἐκκλησία, ἑαυτῷ δὲ λαλεῖτω
ecclesia, to himself but let him be speaking
καὶ τῷ θεῷ. 29 προφηταὶ δὲ δύο ἢ τρεῖς
and to the God. Prophets but two or three
λαλεῖτωσαν, καὶ οἱ ἄλλοι
let them be speaking, and the others
διακρινέτωσαν· 30 Ἐάν δὲ
let them be judging through; if ever but
ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ
to another might be revealed to sitting (one), the
πρῶτος σιγάτω. 31 δύνασθε
first let him be keeping silent. You are able
γὰρ καθ' ἓνα πάντες προφητεύειν,
for according to one all (ones) to be prophesying,
ἵνα πάντες μανθάνωσιν καὶ
in order that all (ones) may be learning and
πάντες παρακαλῶνται, 32 καὶ
all (ones) may be being encouraged, and
πνεύματα προφητῶν προφήταις
spirits of prophets to prophets
ὑποτάσσεται, 33 οὐ γὰρ ἐστίν
is being subjected, not for is
ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
of unsettlement the God but of peace.
ὥς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
As in all the ecclesias of the
ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
holy (ones), the women in the
ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ecclesias let them be keeping silent, not for
ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ
is being permitted to them to be speaking; but
ὑποτασσέσθωσαν, καθὼς καὶ
let them be subjecting themselves, according as also
ὁ νόμος λέγει. 35 εἰ δέ τι
the Law is saying. If but something
μανθάνειν θέλουσιν, ἐν οἴκῳ τοὺς
to be learning they are willing, in house the
ιδίους ἄνδρας ἐπερωτάτωσαν,
own male persons let them be questioning,
αἰσχρὸν γὰρ ἐστὶν γυναικὶ λαλεῖν
disgraceful for it is to woman to be speaking
ἐν ἐκκλησίᾳ.
in ecclesia.
36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
Or from you the word of the God
ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
came out, or into you alone it attained down?

translator, let him
keep silent in the
congregation and
speak to himself and
to God. 29 Further, let
two or three proph-
ets speak, and let the
others discern the
meaning. 30 But if
there is a revelation
to another one while
sitting there, let the
first one keep silent.
31 For you can all
prophesy one by one,
that all may learn
and all be encouraged.
32 And [gifts of] the
spirit of the prophets
are to be controlled
by the prophets.
33 For God is [a
God], not of disorder,
but of peace.

As in all the con-
gregations of the holy
ones, 34 let the women
keep silent in the
congregations, for it
is not permitted for
them to speak, but
let them be in sub-
jection, even as the
Law says. 35 If,
then, they want to
learn something,
let them question
their own husbands
at home, for it is
disgraceful for a wom-
an to speak in a con-
gregation.

36 What? Was it
from you that the
word of God came
forth, or was it only
as far as you that
it reached?

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινώσκτω
spiritual (one), let him be acknowledging
ὃ ἄγραφο ὑμῖν ὅτι κυρίου
which (things) I am writing to you because of Lord
ἐστὶν ἐντολή· 38 εἰ δέ τις
is commandment; if but anyone
ἀγνοεῖ, ἀγνοεῖται.
is being ignorant, he is being ignorant.
39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,
ζηλοῦτε τὸ προφητεῦειν, καὶ
be you zealously seeking the to be prophesying, and
τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be you forbidding
γλώσσαις· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and
κατὰ τάξιν γινέσθω.
according to order let be occurring.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to you, brothers, the
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to you,
ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also you alongside received, in which also
ἐστήκατε, 2 δι' οὗ καὶ
you have stood, through which also
σώζεσθε, τίνι λόγῳ
you are being saved, to what word
εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to you, if you are holding down,
ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
outside if not in vain you believed.

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to you in first (things),
ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to
τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and
ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third
κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that
ὥφθη Κηφᾶ, εἶτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;
6 ἔπειτα ὥφθη ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am writ-
ing to you, because
they are the Lord's
commandment. 38 But
if anyone is ignorant,
he continues ignorant.
39 Consequently, my
brothers, keep zeal-
ously seeking the
prophesying, and yet
do not forbid the
speaking in tongues.
40 But let all things
take place decently
and by arrangement.

15 Now I make
known to you,
brothers, the good
news which I de-
clared to you, which
you also received, in
which you also stand,
2 through which you
are also being saved,
with the speech with
which I declared the
good news to you, if
you are holding it
fast, unless, in fact,
you became believers
to no purpose.

3 For I handed on
to you, among the
first things, that
which I also received,
that Christ died for
our sins according to
the Scriptures; 4 and
that he was buried,
yes, that he has been
raised up the third
day according to the
Scriptures; 5 and that
he appeared to Ce-
phas, then to the
twelve. 6 After that
he appeared to up-
ward of five hundred

ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
brothers at one time, out of whom the
πλείονες μένουσιν ἕως ἄρτι, τινὲς
more (ones) are remaining until right now, some
δὲ ἐκοιμήθησαν· 7 ἔπειτα ὥφθη
but fell asleep; thereupon he was seen
Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·
to James, there (upon) to the apostles all;
8 ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ
last but of all (ones) as-even-if to the
ἐκτρώματι ὥφθη κάμοί.
wound out of he was seen also to me.

9 Ἐγὼ γὰρ εἰμι ὁ ἐλάχιστος τῶν
I for I am the least of the
ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
apostles, who not I am sufficient
καλεῖσθαι ἀπόστολος, διότι
to be being called apostle, through which
ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
I persecuted the ecclesia of the God;
10 χάριτι δὲ θεοῦ εἰμὶ ὃ
to undeserved kindness but of God I am what
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ
I am, and the undeserved kindness of him the
εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
into me not empty it became, but
περισσότερον αὐτῶν πάντων ἐκοπίασα,
more abundantly of them all I labored,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
not I but but the undeserved kindness of the
θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
God together with me. Whether therefore
ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
I or those, thus we are preaching and
οὕτως ἐπιστεύσατε.
thus you believed.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
If but Christ is being preached that
ἐκ νεκρῶν ἐγήγερται, πῶς
out of dead (ones) he has been raised up, how
λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις
are they saying in you some that resurrection
νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
of dead (ones) not is? If but resurrection
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
of dead (ones) not is, neither Christ
ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
has been raised up, empty really the preaching

brothers at one time,
the most of whom re-
main to the present,
but some have fallen
asleep [in death].
7 After that he ap-
peared to James, then
to all the apostles;
8 but last of all he
appeared also to me
as if to one born
prematurely.

9 For I am the least
of the apostles, and
I am not fit to be
called an apostle, be-
cause I persecuted the
congregation of God.
10 But by God's un-
deserved kindness I
am what I am. And
his undeserved kind-
ness that was toward
me did not prove to
be in vain, but I
labored in excess of
them all, yet not I
but the undeserved
kindness of God that
is with me. 11 How-
ever, whether it is I
or they, so we are
preaching and so you
have believed.

12 Now if Christ is
being preached that
he has been raised
up from the dead,
how is it some among
you say there is no
resurrection of the
dead? 13 If, indeed,
there is no resurrec-
tion of the dead, nei-
ther has Christ been
raised up. 14 But if
Christ has not been
raised up, our preach-
ing is certainly in vain,

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν,
of us, empty also the faith of us,
15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες
we are being found but also false witnesses
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
of the God, because we bore witness down on the
θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ
God that he raised up the Christ, whom not
ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ
he raised up if even really dead (ones) not
ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
are being raised up. If for dead (ones) not
ἐγείρονται, οὐδὲ Χριστὸς
are being raised up, neither Christ
ἐγήγερται. 17 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, ματαία ἡ πίστις ὑμῶν
has been raised up, vain the faith of you
ἐστίν, ἔτι ἐστὲ ἐν ταῖς ἀμαρτίαις ὑμῶν.
is, yet you are in the sins of you.
18 ἄρα καὶ οἱ κοιμηθέντες ἐν
Really also the (ones) having fallen asleep in
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ
Christ destroyed themselves. If in the life
ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν
this in Christ having been hoping we are
μόνον, ἑλεεινότεροι πάντων ἀνθρώπων
only, more pitiable (ones) of all men
ἐσμέν.
we are.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
Now but Christ has been raised up out of
νεκρῶν, ἀπαρχὴ τῶν
dead (ones), firstfruits of the (ones)
κεκοιμημένων. 21 ἐπειδὴ γὰρ
having laid themselves to sleep. Since for
δι' ἀνθρώπου θάνατος, καὶ δι'
through man death, also through
ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥσπερ
man resurrection of dead (ones); as-even
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
for in the Adam all are dying,
οὕτως καὶ ἐν τῷ χριστῷ πάντες
thus also in the Christ all
ζωοποιηθήσονται. 23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ
will be made alive. Each (one) but in the own
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ
order; firstfruits Christ, thereupon the (ones)
τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
of the Christ in the presence of him;

and our faith is in vain. 15 Moreover, we are also found false witnesses of God, because we have borne witness against God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up. 16 For if the dead are not to be raised up, neither has Christ been raised up. 17 Further, if Christ has not been raised up, your faith is useless; you are yet in your sins. 18 In fact, also, those who fell asleep [in death] in union with Christ perished. 19 If in this life only we have hoped in Christ, we are of all men most to be pitied.

20 However, now Christ has been raised up from the dead, the first fruits of those who have fallen asleep [in death]. 21 For since death is through a man, resurrection of the dead is also through a man. 22 For just as in Adam all are dying, so also in the Christ all will be made alive. 23 But each one in his own rank: Christ the first fruits, afterward those who belong to the Christ during his presence.

24 εἶτα τὸ τέλος, ὅταν
there (upon) the end, whenever
παραδιδῷ τὴν βασιλείαν τῷ θεῷ
he may be giving beside the kingdom to the God
καὶ πατρί, ὅταν καταργήσῃ
and Father, whenever he should make ineffective
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all government and all authority and
δύναμιν, 25 δεῖ γὰρ αὐτὸν
power, it is necessary for him
βασιλεύειν ἄχρι οὗ θῇ πάντα
to be reigning until which he should put all
τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
the enemies under the feet of him.
26 ἔσχατος ἐχθρὸς καταργεῖται ὁ
Last enemy is being made ineffective the
θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ
death, all (things) for he subjected under
τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ
the feet of him. Whenever but he should say
ὅτι πάντα ὑποτάσσεται, δῆλον ὅτι
that all (things) has been subjected, evident that
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
outside of the (one) having subjected to him the
πάντα. 28 ὅταν δὲ
all (things). Whenever but
ὑποταγῇ αὐτῷ τὰ πάντα, τότε
it should be subjected to him the all (things), then
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
also he the Son will be subjected to the (one)
ὑποτάξαντι αὐτῷ τὰ πάντα,
having subjected to him the all (things),
ἵνα ἢ ὁ θεὸς πάντα ἐν
in order that may be the God all (things) in
πᾶσιν.
all.
29 Ἐπεὶ τί ποιήσουσιν οἱ
Since what will do the (ones)
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
being baptized over the dead (ones)? If wholly
νεκροὶ οὐκ ἐγείρονται, τί καὶ
dead (ones) not are being raised up, why also
βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ
are being baptized over them? Why also
ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
we are in danger every hour?
31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν
According to day I am dying, by the
ὑμετέραν καύκησιν, ἀδελφοί, ἣν ἔχω
your boasting, brothers, which I am having
which I have in

24 Next, the end, when he hands over the kingdom to his God and Father; when he has brought to nothing all government and all authority and power. 25 For he must rule as king until God has put all enemies under his feet. 26 As the last enemy, death is to be brought to nothing. 27 For [God] "subjected all things under his feet." But when he says that "all things have been subjected," it is evident that it is with the exception of the one who subjected all things to him. 28 But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

29 Otherwise, what will they do who are being baptized for the purpose of [being] dead ones? If the dead are not to be raised up at all, why are they also being baptized for the purpose of [being] such? 30 Why are we also in peril every hour? 31 Daily I face death. This I affirm by the exultation over you, brothers, which I have in

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If

κατὰ ἄνθρωπον ἐθριομάχησα
according to man I fought with wild beasts

ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)

οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and

πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.

33 μὴ πλανᾶσθε· φθείρουσιν ἥθη
Not may you be misled; are corrupting habits

χρηστὰ ὁμιλίαι· κακαί· 34 ἐκνήψατε
useful associations bad; sober you up

δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνοσίαν γὰρ
righteously and not be you sinning, ignorance for

θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν
of God some are having; toward embarrassment

ὑμῖν λαλῶ.
to you I am speaking.

35 Ἀλλὰ ἐρεῖ τις Πῶς
But will say someone How

ἐγείρονται οἱ νεκροί, ποίῳ
are being raised up the dead (ones), to what sort of

δὲ σώματι ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),

σὺ δὲ σπείρεις, οὐ ζωοποιεῖται
you which you are sowing, not it is being made alive

ἐάν μὴ ἀποθάνῃ· 37 καὶ ὁ
if ever not it should die; and which

σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)

γενησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked

κόκκον εἰ τύχοι σίτου ἢ τινος
grain if it may happen of wheat or of any (one)

τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving

αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω
to it body according as he willed, and to each

τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα
of the seeds own body. Not every

σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν
flesh the very flesh, but other indeed

ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),

ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.

40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

Christ Jesus our Lord.
32 If, like men, I have fought with wild beasts at Eph'e-sus, of what good is it to me? If the dead are not to be raised up, "let us eat and drink, for tomorrow we are to die." 33 Do not be misled. Bad associations spoil useful habits. 34 Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame.

35 Nevertheless, someone will say: "How are the dead to be raised up? Yes, with what sort of body are they coming?" 36 You unreasonable person! What you sow is not made alive unless first it dies; 37 and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; 38 but God gives it a body just as it has pleased him, and to each of the seeds its own body. 39 Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. 40 And there are heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν
earthly; but different indeed the (one) of the

ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
heavenly (things) glory, different but the (one)

τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
of the earthly (things). Other glory of sun, and

ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
another glory of moon, and another glory

ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
of stars, star for of star is differing in

δόξῃ.
glory.

42 οὕτως καὶ ἡ ἀνάστασις τῶν
Thus also the resurrection of the

νεκρῶν. σπείρεται ἐν φθορᾷ,
dead (ones). It is being sown in corruption,

ἐγείρεται ἐν ἀφθαρσίᾳ·
it is being raised up in incorruption;

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
it is being sown in dishonor, it is being raised up

ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
in glory; it is being sown in strengthlessness,

ἐγείρεται ἐν δυνάμει· 44 σπείρεται
it is being raised up in power; it is being sown

σῶμα ψυχικόν, ἐγείρεται σῶμα
body soulical, it is being raised up body

πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
spiritual. If is body soulical, is

καὶ πνευματικόν. 45 οὕτως καὶ
also spiritual (one). Thus also

γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written Became the first man

Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
Adam into soul living; the last Adam

εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
into spirit making alive. But not first

τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα
the spiritual but the soulical, thereupon

τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
the spiritual. The first man

ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
out of earth dusty, the second man

ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
out of heaven. Of what sort the dusty (one),

τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
of such sort also the dusty (ones), and of what sort

ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
the heavenly (one), of such sort also the

ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
heavenly (ones); and according as we bore

earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. 41 The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, star differs from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. 43 It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. 44 It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual one. 45 It is even so written: "The first man Adam became a living soul." The last Adam became a life-giving spirit. 46 Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. 47 The first man is out of the earth and made of dust; the second man is out of heaven. 48 As the one made of dust [is], so those made of dust [are] also; and as the heavenly one [is], so those who are heavenly [are] also. 49 And just as we have borne

τὴν εἰκόνα τοῦ χοῖκου, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ
blood kingdom of God to inherit not
δύναται, οὐδὲ ἡ φθορὰ τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 ἰδοὺ μυστήριον
incorruption is inheriting. Look! Mystery

ὕμιν λέγω· πάντες οὐ
to you I am saying; all not
κοιμηθησόμεθα πάντες δέ
we shall be laid to sleep all but

ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
we shall be changed, in uncut [time], in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι
of eye, at the last trumpet;

σαλπίσει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)
ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γάρ, τὸ
shall be changed. It is necessary for the

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.

54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this
ἐνδύσῃται τὴν ἀθανασίαν, τότε γενήσεται
should put on self the immortality, then will occur

ὁ λόγος ὁ γεγραμμένος· Κατεπόθη
the word the having been written Was drunk down
ὁ θάνατος εἰς νίκος. 55 ποῦ σου,
the death into victory. Where of you,

θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the
κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death

ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
the sin, the but power of the sin
ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God thanks to the (one)

διδόντι ἡμῖν τὸ νίκος διὰ τοῦ
giving to us the victory through the

the image of the one
made of dust, we shall
bear also the image
of the heavenly one.

50 However, this I
say, brothers, that
flesh and blood cannot
inherit God's kingdom;
neither does corrup-
tion inherit incorrup-
tion. 51 Look! I tell
you a sacred secret:

We shall not all fall
asleep [in death], but
we shall all be
changed, 52 in a mo-
ment, in the twinkling
of an eye, during the
last trumpet. For the
trumpet will sound,

and the dead will be
raised up incorrupt-
ible, and we shall be
changed. 53 For this
which is corruptible

must put on incorrup-
tion, and this which is
mortal must put on
immortality. 54 But

when [this which is
corruptible puts on in-
corruption and] this
which is mortal puts

on immortality, then
the saying will take
place that is writ-
ten: "Death is swal-

lowed up forever." 55 "Death, where is
your victory? Death,
where is your sting?"

56 The sting producing
death is sin, but the
power for sin is the
Law. 57 But thanks to

God, for he gives us
the victory through

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.

58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι
As-and, brothers of me loved, settled

γίνεσθε, ἀμετακίνητοι, περισσεύοντες
be you becoming, unmovable, abounding

ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
in the work of the Lord always,

εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
having known that the labor of you not is

κενὸς ἐν κυρίῳ.
empty in Lord.

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
About but the collection the (one) to the

ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
holy (ones), as-even I ordered to the ecclesias

τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
of the Galatia, thus also you do you.

2 κατὰ μίαν σαββάτου ἕκαστος
According to one (day) of sabbath each (one)

ὑμῶν παρ' ἑαυτῷ τιθέτω
of you beside himself let him be putting

θησαυρίζων ὅτι ἂν
treasuring up what if ever

εὐοδῶται, ἵνα μὴ
he may be making his way well, in order that not

ὅταν ἔλθω τότε λογίαι
whenever I should come then collections

γίνονται. 3 ὅταν δὲ
may be occurring. Whenever but

παραγένωμαι, οὓς ἂν
I should come to be alongside, whom if ever

δοκιμάσητε δι' ἐπιστολῶν,
you should approve of through letters,

τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
these (ones) I shall send to bear off the grace

ὑμῶν εἰς Ἱερουσαλήμ· 4 ἂν δὲ ἄξιον
of you into Jerusalem; if ever but worthy

ἢ τοῦ κάμει πορεύεσθαι, σὺν
it may be of the also me to be going, together with

ἐμοὶ πορεύονται.
me they will go.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
I shall come but toward you whenever

Μακεδονίαν διέλθω, Μακεδονίαν
Macedonia I should come through, Macedonia

γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
for I am coming through, toward you but

τυχὸν καταμενῶ ἢ
(thing) having happened I shall remain down or

our Lord Jesus Christ!

58 Consequently, my
beloved brothers, be-
come steadfast, un-
movable, always
having plenty to
do in the work of
[the] Lord, know-
ing that your labor
is not in vain in
connection with the
Lord.

16 Now concerning

the collection
that is for the holy
ones, just as I gave
orders to the con-
gregations of Ga-

la'ti-a, do that way
also yourselves. 2 Ev-
ery first day of the
week let each of

you at his own house
set something aside
in store as he may
be prospering, so

that when I arrive
collections will not
take place then.

3 But when I get
there, whatever men
you approve of by
letters, these I shall

send to carry your
kind gift to Jerusa-
lem. 4 However, if

it is fitting for me
to go there also,
they will go there
with me.

5 But I shall come
to you when I have
gone through Mac-e-
do'ni-a, for I am

going through Mac-e-
do'ni-a; 6 and per-
haps I shall stay or

54^a This which is corruptible puts on incorruption and, BADSyn; but omitted by P⁴⁶NCVg.

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that you me
προπέμψητε οὐ ἂν πορεύωμαι.
you should send forward where if ever I may go.
7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing — for you right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ κύριος
to remain upon toward you, if ever the Lord
ἐπιτρέψῃ. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in
Ἐφέσῳ ἕως τῆς πεντηκοστῆς. 9 θύρα γὰρ
Ephesus until the Pentecost; door for
μοι ἀνέωγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργής, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.
10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,
βλέπετε ἵνα ἀφόβως γένηται
be you looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward you, the for work of Lord
ἐργάζεται ὡς ἐγώ. 11 μὴ τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ· προπέμψατε
him he should treat as nothing; send you forward
δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.
12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,
πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) I entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
he should come toward you with the brothers;
καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.
13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be you keeping awake, be you standing in the

even pass the win-
ter with you, that
you may conduct
me part way to
where I may be go-
ing. 7 For I do not
want to see you
just now on [my]
passing through, for
I hope to remain
some time with you,
if Jehovah^a permits.
8 But I am remaining
in Eph'e-sus until the
[festival of] Pente-
cost; 9 for a large
door that leads to ac-
tivity has been opened
to me, but there are
many opposers.

10 However, if Tim-
othy arrives, see that
he becomes free of fear
among you, for he is
performing the work
of Jehovah,^a even as
I am. 11 Let no one,
therefore, look down
upon him. Conduct
him part way in peace,
that he may get here
to me, for I am wait-
ing for him with the
brothers.

12 Now concerning
A-pol'los our brother,
I entreated him very
much to come to you
with the brothers,
and yet it was not
his will at all to come
now; but he will
come when he has
the opportunity.

13 Stay awake,
stand firm in the

πίστει, ἀνδρίζεσθε,
faith, be you carrying on as male persons,
κραταιοῦσθε. 14 πάντα ὑμῶν ἐν
be you being mighty. All (things) of you in
ἀγάπῃ γινέσθω.
love let it occur.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but you, brothers;
οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι
you have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαίας καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτούς·
to the holy (ones) they orderly set selves;
16 ἵνα καὶ ὑμεῖς
in order that also you

ὑποτάσσησθε τοῖς τοιούτοις
may be subjecting yourselves to the such (ones)
καὶ παντὶ τῷ συνεργοῦντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the
παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the your coming behind
οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of you.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.
Be you recognizing therefore the such (ones).

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting you the ecclesias of the
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting you in Lord many things
Ἀκύλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting you the brothers all.
Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet you one another in kiss holy.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men,
grow mighty. 14 Let
all your affairs take
place with love.

15 Now I exhort you,
brothers: you know
that the household
of Steph'a-nas is the
first fruits of A-cha'ia
and that they set
themselves to minister
to the holy ones.
16 May you also keep
submitting yourselves
to persons of that
kind and to every-
one co-operating and
laboring. 17 But I re-
joice over the pres-
ence^a of Steph'a-nas
and For-tu-na'tus and
A-cha'i-cus, because
they have made up
for your not being
here. 18 For they have
refreshed my spirit
and yours. Therefore
recognize men of that
sort.

19 The congrega-
tions of Asia send
you their greetings.
Aq'ui-la and Pris'ca
together with the con-
gregation that is in
their house greet you
heartily in [the] Lord.
20 All the brothers
greet you. Greet one
another with a holy
kiss.

21 [Here is] my
greeting, Paul's, in
my own hand.

7, 10^a Jehovah, J⁷, 8, 13, 14, 16-18; the Lord, NBA.

17^a Presence=παρουσία (par-ou-si'a). See Appendix under 1 Corinthi-
ans 16:17.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἦτω ἀνάθεμα. Μαράν ἀθά.
Lord, let him be anathema. Our Lord come.
23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with you. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of you in Christ Jesus.

22 If anyone has no affection for the Lord, let him be accursed. O our Lord, come!
23 May the undeserved kindness of the Lord Jesus be with you.
24 May my love be with all of you in union with Christ Jesus.

22^a Or, "Our Lord is coming"; or, "Our Lord has come." Literally, "Mar'an ath'a," Sy^pP⁴⁶BAJ^{17,18}.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ B TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός
will of God and Timothy the brother
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
the (ones) being in whole the Achaia;

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother to the congregation of God that is in Corinth, together with all the holy ones who are in all of A-cha'ia:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.

5 ὅτι καθὼς περισσεύει τὰ
Because according as is abounding the
παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus

διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
through the Christ is abounding also the
παρακλήσις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but

θλιβόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of your
παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of you
παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in

ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which
καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπίς ἡμῶν
also we are suffering, and the hope of us

βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς
stable over you; having known that as
κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ
sharers you are of the sufferings, thus also

τῆς παρακλήσεως.
of the comfort.

8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing you

ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation
ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,

ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
that according to over-cast over power

ἐβαρήθημεν, ὥστε
we were weighted down, as-and

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer

τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ
of the death we have had, in order that not

πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon

τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);

10 ὃς ἐκ τηλικούτου θανάτου
who out of so great death

we ourselves are being comforted by God.
5 For just as the sufferings for the Christ abound in us, so the comfort we get also abounds through the Christ. 6 Now whether we are in tribulation, it is for your comfort and salvation; or whether we are being comforted, it is for your comfort that operates to make you endure the same sufferings that we also suffer. 7 And so our hope for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the same way you will also share the comfort.

8 For we do not wish you to be ignorant, brothers, about the tribulation that happened to us in the [district of] Asia, that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. 9 In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead. 10 From such a great thing as death

ἐρύσατο ἡμᾶς καὶ
he drew toward self us and
ῥύσεται, εἰς ὃν ἠλπίκαμεν
he will draw toward self, into whom we have hoped
ὅτι καὶ ἔτι ῥύσεται,
that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
cooperating under also of you over us
τῇ δεήσει, ἵνα ἐκ πολλῶν
to the supplication, in order that out of many
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
faces the into us gracious gift through
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
many (ones) might be thanked over us.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ
The for boasting of us this is, the
μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
witness of the conscience of us, that in
ἀγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
holiness and sincerity of the God, and not in
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
wisdom fleshly but in undeserved kindness
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
of God, we were turned back in the world,
περισσοτέρως δὲ πρὸς ὑμᾶς· 13 οὐ γὰρ
more abundantly but toward you; not for
ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
other (things) we are writing to you but than
ὅ ἀναγινώσκετε ἢ καὶ
what (things) you are reading or also
ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
you are recognizing, I am hoping but that until
τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ
end you will recognize, according as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
you recognized us from part, that boasting
ὑμῶν ἐσμέν καθάπερ καὶ
of you we are according to which (things) even also
ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
you of us in the day of the Lord of us
Ἰησοῦ.
of Jesus.

15 Καὶ ταύτῃ τῇ πεποιθήσει
And to this to the confidence
ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
I was wishing formerly toward you to come,
ἵνα δευτέραν χαρὰν σχῆτε,
in order that second joy you might have,

he did rescue us and will rescue us; and our hope is in him that he will also rescue us further. 11 You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many [prayerful] faces.

12 For the thing we boast of is this, to which our conscience bears witness, that with holiness and godly sincerity, not with fleshly wisdom but with God's undeserved kindness, we have conducted ourselves in the world, but more especially toward you. 13 For we are really not writing you things except those which you well know or also recognize; and which I hope you will continue to recognize to the end, 14 just as you have also recognized, to an extent, that we are a cause for you to boast, just as you will also be for us in the day of our Lord Jesus.

15 So, with this confidence, I was intending before to come to you, that you might have a second [occasion for] joy,

16 καὶ δι' ὑμῶν διελθεῖν εἰς
and through you to go through into
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come toward you and by you
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. This
οὖν βουλόμενος μῆτι ἄρα τῇ
therefore wishing not-something really to the
ἐλαφρίᾳ ἐχρησάμην; ἢ ὅ
lightness I used? Or what (things)

βουλεύομαι κατὰ σάρκα
I am taking counsel with self according to flesh

βουλεύομαι, ἵνα ἢ
I am taking counsel with self, in order that it may be
παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ·
beside me the Yes yes and the No no;

18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν
faithful but the God that the word of us

ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ·
the (one) toward you not it is Yes and No;

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus

ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in you through us

κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ
having been preached, through me and of Silvanus

καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ,
and of Timothy, not he became Yes and No,

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι
but Yes in him he has become; as many as

γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί·
for promises of God, in him the Yes;

διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν
through which also through him the Amen

τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)

δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with you into

Χριστὸν καὶ χρίσας ἡμᾶς θεός,
Christ and having anointed us God,

22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
the (one) also having sealed us and

δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος
having given the token of the spirit

ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-over with you to go to Mac·e·do·ni·a, and to come back from Mac·e·do·ni·a to you and be conducted part way by you to Jude'a. 17 Well, when I had such an intention, I did not indulge in any lightness, did I? Or what things I purpose, do I purpose [them] according to the flesh, that with me there should be "Yes, Yes" and "No, No"? 18 But God can be relied upon that our speech addressed to you is not Yes and yet No. 19 For the Son of God, Christ Jesus, who was preached among you through us, that is, through me and Sil·va·nus and Timothy, did not become Yes and yet No, but Yes has become Yes in his case. 20 For no matter how many the promises of God are, they have become Yes by means of him. Therefore also through him is the Amen [said] to God for glory through us. 21 But he who guarantees that you and we belong to Christ and he who has anointed us is God. 22 He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
I but witness the God
ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι
I am calling upon upon the my soul, that
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing of you not yet I came into Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we are lords of you of the faith,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
but fellow workers we are of the joy of you,
τῇ γὰρ πίστει ἐστήκατε.
to the for faith you have stood.

2 Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν
I judged for to myself this, the not again
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 εἰ γὰρ
in sadness toward you to come; if for
ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
I am saddening you, and who the (one)
εὐφραίνων με εἰ μὴ ὁ λυπούμενος
cheering me if not the (one) being saddened
ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
out of me? And I wrote this very (thing)
ἵνα μὴ ἐλθὼν λύπην σχῶ
in order that not having come sadness I might get
ἀφ' ὧν ἔδει με
from of which ones it was necessary me
χαίρειν, πεποιθὼς ἐπὶ πάντας
to be rejoicing, having confidence upon all
ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
you that the my joy of all (ones) of you
ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
it is. Out of for much tribulation and
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
of anguish of heart I wrote to you through
πολλῶν δακρύων, οὐχ ἵνα
many tears, not in order that
λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
you might be saddened, but the love
ἵνα γνῶτε ἣν ἔχω
in order that you might know which I am having
περισσότερως εἰς ὑμᾶς.
more abundantly into you.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
If but anyone has saddened, not me
λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
he has saddened, but from part in order that
μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I may put weight upon all you.

23 Now I call upon
God as a witness
against my own soul
that it is to spare
you that I have not
yet come to Corinth.
24 Not that we are
the masters over your
faith, but we are fel-
low workers for your
joy, for it is by [your]
faith that you are
standing.

2 For this is what I
have decided for
myself, not to come to
you again in sadness.
2 For if I make you
sad, who indeed is
there to cheer me ex-
cept the one that is
made sad by me?
3 And so I wrote this
very thing, that, when
I come, I may not
get sad because of
those over whom I
ought to rejoice; be-
cause I have confi-
dence in all of you
that the joy I have
is that of all of you.
4 For out of much
tribulation and an-
guish of heart I wrote
you with many tears,
not that you might
be saddened, but that
you might know the
love that I have more
especially for you.

5 Now if anyone has
caused sadness, he
has saddened, not me,
but all of you to an
extent—not to be too
harsh in what I say.

6 ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
Sufficient to the such (one) the rebuke this
ἡ ὑπὸ τῶν πλειόνων, 7 ὥστε
the (one) by the more (ones), as-and
τοῦναντίον ὑμᾶς χαρίσασθαι
the (thing) in against you to graciously forgive
καὶ παρακαλέσαι, μὴ πῶς τῇ
and to comfort, not somehow to the
περισσότερα λύπη καταποθῇ ὁ
more abundant sadness might be drunk down the
τοιούτος. 8 διὸ παρακαλῶ
such (one). Through which I am encouraging
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 εἰς
you to make valid into him love; into
τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ
this for also I wrote in order that I might know
τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
the proof of you, whether into all (things)
ὕπήκοοί ἐστε. 10 ᾧ δέ τι
obedient you are. To whom but anything
χαρίζεσθε, κἀγὼ καὶ γὰρ ἐγὼ
you are graciously forgiving, also I; also for I
ὃ κεχάρισμαι, εἰ τι
what I have graciously forgiven, if anything
κεχάρισμαι, δι' ὑμᾶς ἐν
I have graciously forgiven, through you in
προσώπῳ Χριστοῦ, 11 ἵνα μὴ
face of Christ, in order that not
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
we might be overreached by the Satan, not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the designs we are being ignorant of.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς
Having come but into the Troas into
τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
the good news of the Christ, and of door
μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ
to me having been opened up in Lord, not
ἔσχηκα ἄνεσιν τῷ πνεύματί μου
I have had letting go up to the spirit of me
τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
to the not to find me Titus the brother of me,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
but having set self off to them I went out into
Μακεδονίαν.

14 Τῷ δὲ θεῷ χάρις τῷ
To the but God thanks to the (one)
πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ
always leading in triumph us in the Christ

6 This rebuke given by
the majority is suffi-
cient for such a man,
7 so that, on the con-
trary now, you should
kindly forgive and
comfort [him], that
somehow such a man
may not be swallowed
up by his being overly
sad. 8 Therefore I ex-
hort you to confirm
your love for him.
9 For to this end also
I write to ascertain
the proof of you,
whether you are obe-
dient in all things.
10 Anything you kind-
ly forgive anyone, I
do too. In fact, as
for me, whatever I
have kindly forgiven,
if I have kindly for-
given anything, it
has been for your
sakes in Christ's
sight; 11 that we may
not be overreached by
Satan, for we are not
ignorant of his de-
signs.

12 Now when I ar-
rived in Troas to de-
clare the good news
about the Christ, and
a door was opened to
me in [the] Lord,
13 I got no relief in
my spirit on account
of not finding Titus
my brother, but I said
good-by to them and
departed for Mac-e-
do-ni-a.

14 But thanks be to
God who always leads
us in a triumphal
procession in com-
pany with the Christ

καὶ τὴν ὄσμην τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανεροῦντι δι' ἡμῶν ἐν παντὶ
to (one) manifesting through us in every
τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὄσμη ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὄσμη ἐκ ζωῆς εἰς ζωὴν. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἱκανός; 17 οὐ γάρ
toward these (things) who sufficient? Not for
ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῆζομεν ὡς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 ἡ
letters toward you or out of you? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,
letter of us you are,
ἐνγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;
3 φανερούμενοι ὅτι ἐστέ
(ones) being manifested because you are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐνγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
to black [ink] but to spirit of God living,

and makes the odor
of the knowledge
of him perceptible
through us in every
place! 15 For to God
we are a sweet
odor of Christ among
those who are being
saved and among
those who are per-
ishing; 16 to the lat-
ter ones an odor
issuing from death
to death, to the
former ones an odor
issuing from life to
life. And who is ade-
quately qualified for
these things? 17 [We
are;] for we are not
peddlers of the word
of God as many men
are, but as out of sin-
cerity, yes, as sent
from God, under
God's view, in com-
pany with Christ, we
are speaking.

3 Are we starting
again to recom-
mend ourselves? Or
do we, perhaps, like
some men, need let-
ters of recommenda-
tion to you or from
you? 2 You yourselves
are our letter, in-
scribed on our hearts
and known and being
read by all mankind.
3 For you are shown
to be a letter of Christ
written by us as min-
isters, inscribed not
with ink but with
spirit of a living God,

οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν
not in tablets stony but in tablets
καρδίαις σαρκίναις.
to hearts fleshly.

4 Πεποίθῃσιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. **5** οὐχ
through the Christ toward the God. Not
ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμὲν λογίσασθαι
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης
anything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, **6** ὃς καὶ ἱκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, **8** πῶς
of him the (one) being made ineffective, how
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; **9** εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξη.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης· **11** εἰ
on account of the surpassing glory; if

not on stone tablets,
but on fleshly tablets,
on hearts.

4 Now through the
Christ we have this
sort of confidence
toward God. **5** Not
that we of ourselves
are adequately qualified
to reckon anything as
issuing from ourselves,
but our being ade-
quately qualified issues
from God, **6** who has
indeed adequately
qualified us to be
ministers of a new
covenant, not of a
written code, but of
spirit; for the writ-
ten code condemns to
death, but the spirit
makes alive.

7 Moreover, if the
code which adminis-
ters death and which
was engraved in let-
ters in stones came
about in a glory,
so that the sons of
Israel could not gaze
intently at the face
of Moses because of
the glory of his face,
[a glory] that was
to be done away with,
8 why should not the
administering of the
spirit be much more
with glory? **9** For if
the code administer-
ing condemnation was
glorious, much more
does the administer-
ing of righteousness
abound with glory.
10 In fact, even that
which has once been
made glorious has
been stripped of glory
in this respect, be-
cause of the glory that
excels it. **11** For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through
δόξης, πολλῶ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining
ἐν δόξῃ.
in glory.

12 ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope
πολλῇ παρρησίᾳ χρῶμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not
καθάπερ Μωυσῆς
according to which (things) even Moses

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,
πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel
εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very
κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old
διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,

ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,

15 ἀλλ' ἕως σήμερον ἡνίκα ἂν
but until today when likely

ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the

καρδίαν αὐτῶν κεῖται· 16 ἡνίκα δὲ ἔαν
heart of them is lying; when but if ever

ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,

περιαίρεῖται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but

κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit

Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all

ἀνακακαλυμμένῳ προσώπῳ τὴν
to (one) having been uncovered face the

δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very

εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to
be done away with
was brought in with
glory, much more
would that which re-
mains be with glory.

12 Therefore, as we
have such a hope, we
are using great free-
ness of speech, 13 and
not doing as when
Moses would put a
veil upon his face;
that the sons of Is-
rael might not gaze
intently at the end
of that which was
to be done away
with. 14 But their
mental perceptions
were dulled. For to
this present day the
same veil remains un-
lifted at the reading
of the old covenant,
because it is done
away with by means
of Christ. 15 In fact,
down till today when-
ever Moses is read, a
veil lies upon their
hearts. 16 But when
there is a turning
to Jehovah,^a the veil
is taken away. 17 Now
Jehovah^a is the Spirit;
and where the spirit
of Jehovah^a is, there
is freedom. 18 And
all of us, while
we with unveiled
faces reflect like mir-
rors the glory of
Jehovah,^a are trans-
formed into the same
image from glory to

δόξαν, καθάπερ ἀπὸ
glory, according to which (things) even from
κυρίου πνεύματος.
of Lord of spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service
ταύτην καθὼς ἡλεήθημεν,
this according as we were shown mercy,
οὐκ ἐγκακοῦμεν, 2 ἀλλὰ
not we are behaving badly, but

ἀπειπάμεθα τὰ κρυπτὰ τῆς
we said away from selves the hidden (things) of the
αἰσχύνῃς, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working

μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word

τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the

ἀληθείας συνιστάοντες ἑαυτοὺς πρὸς
truth making stand together selves toward

πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the

θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered

τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)

ἀπολλυμένοις ἔστιν κεκαλυμμένον,
destroying themselves is having been covered,

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this

ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the

ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
unbelievers into the not to beam forth the

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the

χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. Not

γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ

Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of you

διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)

εἰπὼν Ἐκ σκοτῶν φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who

ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

glory, exactly as done
by Jehovah^a [the]
Spirit.

4 That is why, since
we have this min-
istry according to the
mercy that was shown
us, we do not give
up; 2 but we have
renounced the under-
handed things of
which to be ashamed,
not walking with cun-
ning, neither adulter-
ating the word of God,
but by making the
truth manifest recom-
mending ourselves to
every human con-
science in the sight
of God. 3 If, now, the
good news we declare
is in fact veiled, it
is veiled among those
who are perishing,
4 among whom the
god of this system
of things has blinded
the minds of the
unbelievers, that the
illumination of the
glorious good news
about the Christ, who
is the image of
God, might not shine
through. 5 For we are
preaching, not our-
selves, but Christ
Jesus as Lord, and
ourselves as your
slaves for Jesus' sake.
6 For God is he who
said: "Let the light
shine out of darkness,"
and he has shone
on our hearts to

16, 17, 18^a Jehovah, J7,8,13,14,16; the Lord, NBA.

18^a Jehovah, J7,8,13,14,16; the Lord, NBA.

φωτισμόν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
ὄστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ἡ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν. 8 ἐν παντὶ θλιβόμενοι
out of us; in every [way] being pressed

ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,

ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,

καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus

ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that

καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body

ἡμῶν φανερωθῇ. 11 αἰεὶ γὰρ ἡμεῖς
of us might be manifested; ever for we

οἱ ζῶντες εἰς θάνατον
the (ones) living into death

παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesus

φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.

12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,

ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in you.

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the

πίστεως, κατὰ τὸ (thing)
faith, according to the (thing)

γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which

ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which

καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, having known that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.

7 However, we have
this treasure in earth-
en vessels, that the
power beyond what is
normal may be God's
and not that out of
ourselves. 8 We are
pressed in every way,
but not cramped be-
yond movement; we

are perplexed, but not
absolutely with no way
out; 9 we are perse-
cuted, but not left
in the lurch; we are
thrown down, but not
destroyed. 10 Always
we endure everywhere
in our body the
death-dealing treat-
ment given to Jesus,
that the life of Jesus
may also be made
manifest in our body.

11 For we who live
are ever being brought
face to face with
death for Jesus' sake,
that the life of Jesus
may also be made
manifest in our mortal
flesh. 12 Consequently
death is at work in
us, but life in you.

13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we
too exercise faith
and therefore we
speak, 14 knowing that

ὁ ἐγείρας τὸν κύριον Ἰησοῦν
the (one) having raised up the Lord Jesus
καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
also us together with Jesus will raise up and

παραστήσει σὺν ὑμῖν. 15 τὰ
will stand alongside together with you. The

γὰρ πάντα δι' ὑμᾶς, ἵνα
for all (things) through you, in order that

ἡ χάρις πλεονάσασα
the undeserved kindness having become more

διὰ τῶν πλειόνων τὴν εὐχαριστίαν
through the more (ones) the thanksgiving

περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
might abound into the glory of the God.

16 Διὸ οὐκ ἐγκακοῦμεν,
Through which not we are behaving badly,

ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
but if also the outside of us man

διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
is wasting away, but the (one) inside of us

ἀνακαινύεται ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ
is being renewed to day and to day. The for

παραυτίκα ἐλαφρὸν τῆς θλίψεως
momentary light (ness) of the tribulation

καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
according to over-cast into over-cast everlasting

βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
weight of glory is working down to us, not

σκοποῦντων ἡμῶν τὰ βλεπόμενα
looking at of us the (things) being seen

ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
but the (things) not being seen, the (things)

γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
for being seen temporary, the (things) but

μὴ βλεπόμενα αἰώνια.
not being seen everlasting.

5 οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
We have known for that if ever the earthly

ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ,
of us house of the tent should be loosed down,

οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν
building out of God we are having house

ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
not handmade everlasting in the heavens.

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
And for in this we are groaning, the

οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

we do indeed groan,

he who raised Jesus
up will raise us up
also together with Je-
sus and will present
us together with you.
15 For all things are
for YOUR sakes, in or-
der that the unde-
served kindness which
was multiplied should
abound because of the
thanksgiving of many
more to the glory of
God.

16 Therefore we do
not give up, but even
if the man we are out-
side is wasting away,
certainly the man we
are inside is being re-
newed from day to
day. 17 For though the
tribulation is momen-
tary and light, it
works out for us a
glory that is of more
and more surpassing
weight and is ever-
lasting; 18 while we
keep our eyes, not on
the things seen, but
on the things unseen.
For the things seen
are temporary, but
the things unseen are
everlasting.

5 For we know that
if our earthly
house, this tent, should
be dissolved, we are
to have a building
from God, a house not
made with hands,
everlasting in the
heavens. 2 For in
this dwelling house
we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἰ γε καὶ
to put upon selves longing, if in fact also
ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)
εὔρεθῆσόμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being
ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι
in the tent we are groaning being weighed down
ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves
ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that
καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the
ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us
εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)
δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ
having given to us the token of the
πνεύματος.
spirit.

6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and
εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in
τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from
τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for
περιπατοῦμεν οὐ διὰ εἰδους, —
we are walking about not through appearance, —
8 θαρροῦμεν δὲ καὶ
we are being of good courage but also
εὐδοκοῦμεν μᾶλλον
we are thinking well rather
ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and
ἐνδημῆσαι πρὸς τὸν κύριον.
to be among (own) people toward the Lord;
9 διὸ καὶ φιλοτιμούμεθα,
through which also we are fond of honor for selves,
εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or
ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing
αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us
φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring
to put on the one
for us from heav-
en, 3 so that, hav-
ing really put it
on, we shall not be
found naked. 4 In
fact, we who are
in this tent groan,
being weighed down;
because we want,
not to put it off,
but to put on the
other, that what
is mortal may be
swallowed up by
life. 5 Now he that
produced us for
this very thing is
God, who gave us
the token of what
is to come, that is,
the spirit.

6 We are there-
fore always of good
courage and know
that, while we have
our home in the
body, we are ab-
sent from the Lord,
7 for we are walk-
ing by faith, not
by sight. 8 But we
are of good courage
and are well pleased
rather to become ab-
sent from the body
and to make our
home with the Lord.
9 Therefore we are
also making it our
aim that, whether
having our home
with him or being
absent from him,
we may be accept-
able to him. 10 For
we must all be made
manifest before the

βήματος τοῦ χριστοῦ, ἵνα
step of the Christ, in order that
κομισθῇ ἑκάστος τὰ
might carry off for self each (one) the (things)
διὰ τοῦ σώματος πρὸς ἃ
through the body toward which (things)
ἔπραξεν, εἴτε ἀγαθὸν εἴτε
he performed, whether good (thing) or
φῶλον.
vile (thing).

11 Εἰδότες οὖν τὸν φόβον τοῦ
Having known therefore the fear of the
κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ
Lord men we are persuading, to God but
πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν
we have been manifested; I am hoping but also in
ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
the consciences of you to have been manifested.

12 οὐ πάλιν ἑαυτοὺς
Not again selves
συνιστάνομεν ὑμῖν, ἀλλὰ
we are putting in standing together to you, but
ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
onrush from giving to you of boasting over
ἡμῶν, ἵνα ἔχητε πρὸς
us, in order that you may be having toward
τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
the (ones) in face (ones) boasting and not
ἐν καρδίᾳ. 13 εἴτε γὰρ
in heart. Whether for

ἐξέστημεν, θεῷ εἴτε
we stood out of (selves), to God; or
σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
we are sound in mind, to you. The for love
τοῦ χριστοῦ συνέχει ἡμᾶς,
of the Christ is holding together us,
κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων
having judged this that one over all (ones)
ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον. 15 καὶ
he died; really the all they died; and
ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ
over all (ones) he died in order that the
ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
(ones) living not yet to selves they might live
ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
but to the (one) over them to (one) having died
καὶ ἐγερθέντι.
and to (one) having been raised up.

judgment seat of
the Christ, that each
one may get his
award for the things
done through the
body, according to
the things he has
practiced, whether it
is good or vile.

11 Knowing, there-
fore, the fear of
the Lord, we keep
persuading men, but
we have been made
manifest to God.
However, I hope
that we have been
made manifest also
to your consciences.

12 We are not again
recommending our-
selves to you, but
giving you an in-
ducement for boast-
ing in respect to us,
that you may have
[an answer] for those
who boast over the
outward appearance
but not over the
heart. 13 For if we
were out of our mind,
it was for God; if
we are sound in mind,
it is for you. 14 For
the love the Christ
has compels us, be-
cause this is what
we have judged,
that one man died
for all; so, then,
all had died; 15 and
he died for all that
those who live might
live no longer for
themselves, but for
him who died for
them and was raised
up.

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
As-and we from the now no one
οἶδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκουμεν. 17 ὥστε
but now not yet we are knowing. As-and
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὥς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.

20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὥς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be you reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν χάριν
not into empti(ness) the undeserved kindness
τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept you; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. 17 Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence. 18 But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, 19 namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us.

20 We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: "Become reconciled to God." 21 The one who did not know sin he made to be sin for us, that we might become God's righteousness by means of him.

6 Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. 2 For he says: "In an acceptable time I heard you;

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward,
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;

3 μηδεμίαν ἐν μηδενὶ
not one in nothing
διδόντες προσκοπὴν, ἵνα
giving striking toward, in order that
μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but
ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves
ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in
θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
tribulations, in necessities, in straits,
5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,
6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,
ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love

ἀνυποκρίτως, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power
θεοῦ· διὰ τῶν ὀπλῶν τῆς δικαιοσύνης
of God; through the weapons of the righteousness
τῶν δεξιῶν καὶ
of the (ones) of the right [parts] and
ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left [parts], through glory and dishonor,
διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants
καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι
and truthful (ones), as (ones) being unknown
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying
καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined
καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as
λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (ones) rejoicing, as
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of salvation I helped you." Look! Now is the especially acceptable time. Look! Now is the day of salvation.

3 In no way are we giving any cause for stumbling, that our ministry might not be found fault with; 4 but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, 5 by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food, 6 by purity, by knowledge, by long-suffering, by kindness, by holy spirit, by love free from hypocrisy, 7 by truthful speech, by God's power; through the weapons of righteousness on the right hand and on the left, 8 through glory and dishonor, through bad report and good report; as deceivers and yet truthful, 9 as being unknown and yet being recognized, as dying and yet, look! we live, as disciplined and yet not delivered to death, 10 as sorrowing but ever rejoicing, as poor but making many rich, as

μηδὲν ἔχοντες καὶ πάντα
nothing (ones) having and all (things)
κατέχοντες.
holding down.

11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς
The mouth of us has stood opened up toward
ὑμᾶς, Κορίνθιοι, ἡ καρδία
you, Corinthians, the heart
ἡμῶν πεπλάτυνται· 12 οὐ
of us has been broadened; not
στενοχωρεῖσθε ἐν ἡμῖν,
you are being put in narrow place in us,
στενοχωρεῖσθε δὲ ἐν τοῖς
you are being put in narrow place but in the
σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν
bowels of you; the but very
ἀντιμισθίαν, ὡς τέκνοις λέγω,
return reward, as to children I am saying,
πλατύνθητε καὶ ὑμεῖς.
be you broadened also you.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be you becoming being differently yoked
ἀπίστοις· τίς γὰρ μετοχὴ
to unbelievers; what for holding with
δικαιοσύνη καὶ ἀνομία, ἢ τίς
to righteousness and to lawlessness, or what
κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but
συμφώνησις Χριστοῦ πρὸς Βελίαν, ἢ τίς
harmony of Christ toward Beliar, or what
μερίς πιστῶ μετὰ ἀπίστου;
portion to faithful (one) with unbeliever?

16 τίς δὲ συνκατάθεσις
What but putting down together
ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We
γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος·
for divine habitation of God we are of (one) living;
καθὼς εἶπεν ὁ θεὸς ὅτι· Ἐνοικήσω
according as said the God that I shall indwell
ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.
of them God, and they will be of me people.

17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out you out of midst
αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and you be defined off, is saying Lord,

having nothing and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has widened out. 12 You are not cramped for room within us, but you are cramped for room in your own tender affections. 13 So, as a recompense in return—I speak as to children—you, too, widen out.

14 Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? 15 Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?

16 And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I shall reside among them and walk among [them], and I shall be their God, and they will be my people." 17 "Therefore get out from among them, and separate yourselves," says Jehovah,

καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ
and of unclean (thing) not be you touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into you; and I shall be to you
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς
into father, and you will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.

7 ταύτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθарίσωμεν
promises, loved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.

2 Χωρήσατε ἡμᾶς· οὐδένα
Allow you space for us; no one
ἡδίκησαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. Toward
κατάκρισιν οὐ λέγω, προεῖρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us you are into
τὸ συναποθανεῖν καὶ
the to die together with and

συνζῆν. 4 πολλή μοι
to be living together with. Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward you, much to me
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting over you; I have been filled to the
παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι —
but in everything (ones) being under tribulation —
ἐξωθεν μάχαι, ἐσωθεν φόβοι — 6 ἀλλ'
outside fights, inside fears — 6 But

'and quit touching the unclean thing'; "and I will take you in." 18 "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah^a the Almighty."

7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.

2 ALLOW room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you. For I have said before that you are in our hearts to die and to live with us. 4 I have great freedom of speech toward you. I have great boasting in regard to you. I am filled with comfort, I am overflowing with joy in all our affliction.

5 In fact, when we arrived in Mac'e-do-ni-a, our flesh got no relief, but we continued to be afflicted in every manner—there were fights without, fears within. 6 Nevertheless

ὁ παρακαλῶν τοὺς ταπεινοὺς
the (one) comforting the lowly (ones)
παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
comforted us the God in the presence
Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; not only but in the presence
αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ
of him, but also in the comfort to which
παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted upon you, reporting back to us
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
the of you longing, the of you wailing,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
the of you zeal over me, as-and me
μᾶλλον χαρῆναι.
rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
Because if and I saddened you in the
ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην,
letter, not I am regretting; if and I regretted,

βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
I look at that the letter that if and
πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
toward hour saddened you, now

χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
I am rejoicing, not that you were saddened, but

ὅτι ἐλυπήθητε εἰς μετάνοιαν,
that you were saddened into repentance,

ἐλυπήθητε γὰρ κατὰ θεόν,
you were saddened for according to God,

ἵνα ἐν μηδενὶ ζημιωθῆτε
in order that in nothing you might suffer damage

ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν
out of us. The for according to God

λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sadness repentance into salvation unregrettable

ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
is working; the but of the world sadness

θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ
death is working down. Look! For very

τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
this (thing) the according to God to be saddened

πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ
how much it worked down to you speed up, but

ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
defense, but indignation, but fear,

ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
but longing, but zeal, but avenging;

God, who comforts those laid low, comforted us by the presence of Titus; 7 yet not alone by his presence, but also by the comfort with which he had been comforted over you, as he brought us word again of your longing, your mourning, your zeal for me; so that I rejoiced yet more.

8 Hence even if I saddened you by my letter, I do not regret it. Even if I did at first regret it, (I see that that letter saddened you, though but for a little while,) 9 now I rejoice, not because you were just saddened, but because you were saddened into repenting; for you were saddened in a godly way, that you might suffer no damage in anything due to us. 10 For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death. 11 For, look! this very thing, your being saddened in a godly way, what a great earnestness it produced in you, yes, clearing of yourselves, yes, indignation, yes, fear, yes, longing, yes, zeal, yes, righting of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
in everything you put in standing with selves
ἀγνοῦς εἶναι τῷ πράγματι. 12 ἄρα εἰ
chaste to be to the matter. Really if

καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν
and I wrote to you, not on account

τοῦ ἀδικήσαντος, ἀλλ'
of the (one) having acted unrighteously, but

οὐδὲ ἕνεκεν τοῦ
neither on account of the (one)

ἀδικηθέντος, ἀλλ'
having been treated unrighteously, but

ἕνεκεν τοῦ φανερωθῆναι τὴν
on account of the to be manifested the

σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
speed up of you the (one) over us toward

ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
you in sight of the God. Through

τοῦτο παρακεκλήμεθα.
this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
Upon but the comfort of us

περισσότερως μᾶλλον ἐχάρημεν ἐπὶ τῇ
more abundantly rather we rejoiced upon the

χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
joy of Titus, because has been rested up the

πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. 14 ὅτι
spirit of him from all of you; because

εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
if anything to him over you I have boasted,

οὐ κατησχύνθην, ἀλλ' ὥς πάντα ἐν
not I was shamed down, but as all (things) in

ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ
truth we spoke to you, thus also the

καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
boasting of us upon Titus truth became.

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσότερως
And the bowels of him more abundantly

εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν
into you is of (one) remembering the

πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ
of all of you obedience, as with fear and

τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
trembling you received him. I am rejoicing

ὅτι ἐν παντὶ θαρρῶ
because in everything I am having good courage

ἐν ὑμῖν.
in you.

In every respect you demonstrated yourselves to be chaste in this matter. 12 Certainly, although I wrote you, I did it, neither for the one who did the wrong, nor for the one who was wronged, but that your earnestness for us might be made manifest among you in the sight of God. 13 That is why we have been comforted.

However, in addition to our comfort we rejoiced still more abundantly due to the joy of Titus, because his spirit has been refreshed by all of you. 14 For if we have made any boast to him about you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting before Titus has proved to be true. 15 Also, his tender affections are more abundant toward you, while he calls to mind the obedience of all of you, how you received him with fear and trembling. 16 I rejoice that in every way I may have good courage by reason of you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
We are making known but to you, brothers,
τὴν χάριν τοῦ θεοῦ τὴν
the undeserved kindness of the God the (one)
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
having been given in the ecclesias of the
Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
Macedonia, that in much proof
θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν
of tribulation the abundance of the joy of them
καὶ ἡ κατὰ βάθος πτωχεία αὐτῶν
and the down depth poorness of them
ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος
abounded into the riches of the simplicity
αὐτῶν· 3 ὅτι κατὰ δύναμιν,
of them; because according to power,
μαρτυρῶ, καὶ παρὰ δύναμιν,
I am bearing witness, and beside power,
αὐθαίρετοι 4 μετὰ πολλῆς
self-undertaking (ones) with much
παρακλήσεως δεόμενοι ἡμῶν, τὴν
entreaty supplicating of us, the
χάριν καὶ τὴν κοινωνίαν τῆς
undeserved kindness and the sharing of the
διακονίας τῆς εἰς τοὺς ἁγίους, —
service the (one) into the holy (ones), —
5 καὶ οὐ καθὼς ἡλπίσαμεν ἀλλ'
and not according as we hoped but
ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
themselves they gave first to the Lord and
ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
to us through will of God, into the
παρακαλέσαι ἡμᾶς Τίτον ἵνα
to encourage us Titus in order that
καθὼς προενήρξατο οὕτως καὶ
according as he made beginning before thus also
ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
he should put end upon into you also the
χάριν ταύτην· 7 ἀλλ' ὥσπερ ἐν
undeserved kindness this; but as-even in
παντὶ περισσεύετε, πίστει καὶ λόγῳ
everything you are abounding, to faith and to word
καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
and to knowledge and to all speed up and to the
ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
out of us in you to love, in order that also
ἐν ταύτῃ τῇ χάριτι
in this the undeserved kindness
περισσεύητε.
you may be abounding.

8 Now we let you
know, brothers,
about the undeserved
kindness of God that
has been bestowed
upon the congrega-
tions of Mac·e·do-
ni·a, 2 that during a
great test under af-
fliction their abun-
dance of joy and
their deep poverty
made the riches
of their generosity
abound. 3 For accord-
ing to their actual
ability, yes, I testify,
beyond their actual
ability this was,
4 while they of their
own accord kept beg-
ging us with much
entreaty for the [priv-
ilege of] kindly giving
and for a share in
the ministry destined
for the holy ones.
5 And not merely as
we had hoped, but
first they gave them-
selves to the Lord
and to us through
God's will. 6 This led
us to encourage Titus
that, just as he had
been the one to ini-
tiate it among you,
so too he should
complete this same
kind giving on your
part. 7 Nevertheless,
just as you are
abounding in every-
thing, in faith and
word and knowledge
and all earnestness
and in this love of
ours to you, may you
also abound in this
kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
Not according to enjoinder I am saying, but
διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ
through the of different (ones) speed up and the
τῆς ὑμετέρας ἀγάπης γνήσιον
of the YOUR love genuine (ness)
δοκιμάζων· 9 γινώσκετε γὰρ τὴν
[I] proving; you are knowing for the
χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
undeserved kindness of the Lord of us of Jesus
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that through you he became poor
πλούσιος ὢν, ἵνα ὑμεῖς τῇ
rich being, in order that you to the
ἐκείνου πτωχείᾳ πλουτήσητε.
of that (one) poorness you might become rich.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
And opinion in this I am giving; this
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
for to you is bearing with, who not only the
ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
to do but also the to be willing
προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ
you made beginning before from last year; now
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
but and the to do you put end upon, so that
καθάπερ ἡ
according to which (things) even the
προθυμία τοῦ θέλειν οὕτως καὶ
fore-spiritedness of the to be willing thus also
τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
the to put end upon out of the to be having.
12 εἰ γὰρ ἡ προθυμία πρόκειται,
If for the fore-spiritedness is lying before,
καθὸ ἔαν ἔχη
according to what if ever one may be having
εὐπρόσδεκτος, οὐ καθὸ οὐκ
well acceptable toward, not according to what not
ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
one is having. Not for in order that to others
ἄνεσις, ὑμῖν θλίψις· 14 ἀλλ' ἐξ
letting off up, to you tribulation; but out of
ισότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
equality in the now appointed time the of you
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
abundancy into the of those coming behind,
ἵνα καὶ τὸ ἐκείνων περίσσευμα
in order that also the of those abundancy
γένηται εἰς τὸ ὑμῶν ὑστέρημα,
might become into the of you coming behind,

8 It is not in the
way of commanding
you, but in view of
the earnestness of
others and to make
a test of the genui-
ness of YOUR love,
that I am speaking.
9 For you know the
undeserved kindness
of our Lord Jesus
Christ, that though
he was rich he became
poor for YOUR sakes,
that you might be-
come rich through his
poverty.
10 And in this I
render an opinion: for
this matter is of
benefit to you, seeing
that already a year
ago you initiated not
only the doing but
also the wanting [to
do]; 11 now, then,
finish up also the
doing of it, in order
that, just as there
was a readiness to
want to do, so also
there should be a
finishing up of it out
of what you have.
12 For if the readi-
ness is there first,
it is especially ac-
ceptable according to
what a person has,
not according to what
a person does not
have. 13 For I do not
mean for it to be easy
for others, but hard
on you; 14 but that
by means of an equal-
izing YOUR surplus
just now might offset
their deficiency, in or-
der that their surplus
might also come to
offset YOUR deficiency.

ὅπως γένηται ἰσότης· 15 καθὼς
so that might become equality; according as
γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not
ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the
ὀλίγον οὐκ ἥλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over you in the heart
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement
ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward you.

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news
διὰ πασῶν τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not
μόνον δὲ ἀλλὰ καὶ
only but but also

χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the
ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together

ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)
διακονουμένη ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord
δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —

20 στελλόμενοι τοῦτο μὴ τις ἡμᾶς
arranging for selves this not anyone us
μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ
should make spotted in the liberality this
τῇ διακονουμένῃ ὑφ' ἡμῶν,
the (one) been served by us,

21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)
οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight
ἀνθρώπων.
of men.

that an equalizing
might take place.
15 Just as it is writ-
ten: "The person with
much did not have
too much, and the
person with little did
not have too little."

16 Now thanks be
to God for putting
the same earnestness
for you in the heart
of Titus, 17 because he
has indeed responded
to the encouragement,
but, being very ear-
nest, he is going forth
of his own accord
to you. 18 But we are
sending along with
him the brother whose
praise in connection
with the good news
has spread through
all the congregations.
19 Not only that, but
he was also appointed
by the congregations
to be our traveling
companion in connec-
tion with this kind
gift to be administered
by us for the glory
of the Lord and in
proof of our ready
mind. 20 Thus we are
avoiding having any
man find fault with
us in connection with
this liberal contribu-
tion to be adminis-
tered by us. 21 For
we "make honest pro-
vision, not only in the
sight of Jehovah,* but
also in the sight of
men."

22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
We sent with but to them the brother
ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
of us whom we proved in many (things)
πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
many (times) speedy being, now but much
σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
more speedy to confidence much the (one) into
ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
you. Whether over Titus, sharer my

καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν,
and into you co-worker; or brothers of us,
ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
apostles of ecclesias, glory of Christ.

24 Τὴν οὖν ἐνδείξιν τῆς ἀγάπης
The therefore demonstration of the love
ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
of you and of us of boasting over you into
αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
them demonstrate you into face of the
ἐκκλησιῶν.
ecclesias.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
About indeed for of the service of the one
εἰς τοὺς ἁγίους περισσὸν μοί ἐστὶν τὸ
into the holy (ones) abundant to me it is the
γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
to be writing to you, I have known for the
προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
fore-spiritedness of you which over you
καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα
I am boasting to Macedonians that Achaia
παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν
has been prepared from last year, and the of you
ζῆλος ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
zeal excited the more (ones). I sent but

τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
the brothers, in order that not the boasting
ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
of us the (one) over you might be made empty
ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
in the part this, in order that according as
ἔλεγον παρεσκευασμένοι
I was saying (ones) having been prepared

ἦτε, 4 μὴ πῶς ἔάν
you may be, not somehow if ever
ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
should come together with me Macedonians and
εὕρωσιν ὑμᾶς ἀπαρασκευάστους
they should find you unprepared

22 Moreover, we are
sending with them
our brother whom we
have often proved in
many things to be
earnest, but now
much more earnest
due to his great con-
fidence in you. 23 If,
though, there is any
question about Titus,
he is a sharer with
me and a fellow
worker for your in-
terests; or if about
our brothers, they are
apostles of congrega-
tions and a glory of
Christ. 24 Therefore
demonstrate to them
the proof of your love
and of what we
boasted about you,
before the face of the
congregations.

9 Now concerning
the ministry that
is for the holy ones,
it is superfluous for
me to write you,
2 for I know your
readiness of mind of
which I am boast-
ing to the Mac-e-
do'ni-ans about you,
that A-cha'ia has
stood ready now for
a year, and your
zeal has stirred up
the majority of them.
3 But I am sending
the brothers, that our
boasting about you
might not prove
empty in this respect,
but that you may
really be ready,
just as I used to
say you would be.
4 Otherwise, in some
way, if Mac-e-
do'ni-ans should
come with me and
find you not ready,

καταισχυνθώμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying you, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into you and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of you,
ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.

6 Τοῦτο δὲ, ὁ σπείρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προήρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότῃν
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.

8 Δυνατεῖ δὲ ὁ θεὸς πᾶσαν
Is able but the God all
χάριν περισσεῦσαι εἰς ὑμᾶς,
undeserved kindness to abound into you,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having you may be abounding into
πάν ἔργον ἀγαθόν. 9 καθὼς
every work good; according as
γέγραπται Ἐσκόρπισέν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἢ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα. 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπείροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say you—
should be put to shame
in this assurance of
ours. 5 Therefore I
thought it necessary
to encourage the
brothers to come to
you in advance and
to get ready in
advance your boun-
tiful gift previously
promised, that thus
this might be ready
as a bountiful gift
and not as something
extorted.

6 But as to this, he
that sows sparingly
will also reap sparing-
ly; and he that sows
bountifully will also
reap bountifully. 7 Let
each one do just as he
has resolved in his
heart, not grudgingly
or under compulsion,
for God loves a cheer-
ful giver.

8 God, moreover, is
able to make all his
undeserved kindness
abound toward you;
that, while you
always have full self-
sufficiency in every-
thing, you may have
plenty for every good
work. 9 (Just as it is
written: "He has dis-
tributed widely, he
has given to the poor
ones, his righteous-
ness continues for-
ever." 10 Now he that
abundantly supplies
seed to the sower
and bread for eat-
ing will supply and

πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
he will multiply the seed of you and
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
he will increase the products of the righteousness
ὑμῶν. 11 ἐν παντὶ πλουτιζόμενοι
of you; in everything (ones) being enriched
εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται
into every simplicity, which is working down
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ,—
through us thanksgiving to the God,—
12 ὅτι ἡ διακονία τῆς λειτουργίας
because the service of the public work
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
this not only is filling up toward the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things lacking of the holy (ones), but also
περισσεύουσα διὰ πολλῶν εὐχαριστιῶν
abounding through many thanksgivings
τῷ θεῷ,— 13 διὰ τῆς δοκιμῆς τῆς
to the God,— through the proof of the
διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
service this (ones) glorifying the God upon
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
the subjection of the confession of you into
τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι
the good news of the Christ and simplicity
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the sharing into them and into all (ones),
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
and of them to supplication over you
ἐπιποθούντων ὑμᾶς διὰ τὴν
of (ones) longing for you through the
ὑπερβάλλουσαν χάριν τοῦ θεοῦ
surpassing undeserved kindness of the God
ἐφ' ὑμῖν.
upon you.

15 Χάρις τῷ θεῷ ἐπὶ τῇ
Thanks to the God upon the
ἀνεκδιηγήτῳ αὐτοῦ δώρεῳ.
indescribable of him free gift.

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
Very (one) but I Paul I am entreating
ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικίας
you through the mildness and yieldingness
τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
of the Christ, who according to face
μέν ταπεινὸς ἐν ὑμῖν, ἄπων δὲ
indeed lowly in you, being absent but
θαρρῶ εἰς ὑμᾶς. 2 Δέομαι
I am of good courage into you; I am supplicating

multiply the seed for
you to sow and will
increase the products
of your righteous-
ness.) 11 In everything
you are being enriched
for every sort of gen-
erosity, which pro-
duces through us an
expression of thanks
to God; 12 because the
ministry of this public
service is not only to
supply abundantly the
wants of the holy
ones but also to be
rich with many ex-
pressions of thanks to
God. 13 Through the
proof that this min-
istry gives, they glorify
God because you are
submissive to the good
news about the Christ,
as you publicly de-
clare you are, and
because you are gen-
erous in your contri-
bution to them and to
all; 14 and with sup-
plication for you they
long for you because
of the surpassing un-
deserved kindness of
God upon you.

15 Thanks be to God
for his indescribable
free gift.

10 Now I myself,
Paul, entreat you
by the mildness and
kindness of the Christ,
lowly though I am
in appearance among
you, whereas when ab-
sent I am bold toward
you. 2 Indeed I beg

δὲ τὸ μὴ παρὼν θαρρῆσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ἣ λογιζομαι
to the confidence to which I am reckoning
τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους
to be daring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.
3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to
σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not
σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρεσιν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings
καθαίρουντες καὶ πᾶν ὑψωμα
(ones) taking down and every lofty (thing)
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into
τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἐτοιμῷ
the obedience of the Christ, and in readiness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever
πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of you the obedience.

7 Τὰ κατὰ πρόσωπον
The (things) according to face
βλέπετε. εἴ τις πέποιθεν ἐαυτῷ
you are looking at. If anyone has trusted to himself
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν
of Christ to be, this let him be reckoning again
ἐφ' ἐαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ
οὕτως καὶ ἡμεῖς. 8 ἔάν τε γὰρ
thus also we. If ever and for
περισσότερόν τι καυχῆσωμαι περὶ
more abundant somewhat I should be boasting about
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,
into upbuilding and not into taking down of you,
οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not
δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying you

that, when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to [what we are in the] flesh. 3 For though we walk in the flesh, we do not wage warfare according to [what we are in the] flesh. 4 For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. 5 For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ; 6 and we are holding ourselves in readiness to inflict punishment for every disobedience, as soon as your own obedience has been fully carried out.

7 You look at things according to their face value. If anyone trusts in himself that he belongs to Christ, let him again take this fact into account for himself, that, just as he belongs to Christ, so do we also. 8 For even if I should boast a bit too much about the authority that the Lord gave us to build you up and not to tear you down, I would not be put to shame, 9 that I may not seem to want to terrify you

διὰ τῶν ἐπιστολῶν 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἷοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐνκρίναι ἢ συγκρίναι
we are daring to judge among or to judge with
ἐαυτοὺς τισιν τῶν ἐαυτοῦς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἐαυτοῖς
putting in standing with; but they in selves
ἐαυτοὺς μετροῦντες καὶ συγκρίνοντες
selves measuring and judging with
ἐαυτοὺς ἐαυτοῖς οὐ συνιάσιν.
selves to selves not they are comprehending.

13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν — 14 οὐ γὰρ
to come upon until also of you; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into you
ὑπερεκτείνουμεν ἐαυτοὺς, ἄχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of you we came ahead in the good news of the
χριστοῦ — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἄλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of you in you to be made great

by [my] letters. 10 For, say they: "[his] letters are weighty and forceful, but [his] presence in person is weak and [his] speech contemptible." 11 Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. 12 For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding.

13 For our part we will boast, not outside our assigned boundaries, but according to the boundary of the territory that God apportioned to us by measure, making it reach even as far as you. 14 Really we are not overstretching ourselves as if we did not reach to you, for we were the first to come even as far as you in declaring the good news about the Christ. 15 No, we are not boasting outside our assigned boundaries in the labors of someone else, but we entertain hope that, as your faith is being increased, we may be made great among you

κατὰ τὸν κανόνα ἡμῶν εἰς
according to the (measuring) reed of us into
περισσεΐαν, 16 εἰς τὰ
abundance, into the [regions]
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
beyond those [parts] of you to declare good news,
οὐκ ἐν ἀλλοτρίῳ κανόνι
not in belonging to another (measuring) reed
εἰς τὰ ἔτοιμα καυχῆσασθαι. 17 Ὁ
into the (things) ready to boast. The
δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω
but (one) boasting in Lord let him be boasting;
18 οὐ γὰρ ὁ ἑαυτὸν
not for the (one) himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
putting in standing with, that (one) is approved,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
but whom the Lord is putting in standing with.

11 Ὅφελον ἀνείχεσθέ μου
I owed you were putting up with of me
μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
little something of senselessness; but and
ἀνέχεσθέ μου. 2 ζηλῶ
you are putting up with of me. I am jealous of
γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην
for you of God to jealousy, I joined together
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
for you to one male person virgin chaste
παραστήσαι τῷ Χριστῷ
to make stand alongside to the Christ;
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις
I am fearing but not somehow, as the serpent
ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ,
seduced Eve in the all-working of it,
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
it might be corrupted the minds of you from the
ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν
simplicity and of the chastity of the in the
Χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
Christ. If indeed for the (one) coming
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ
another Jesus is preaching whom not
ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
we preached, or spirit different you are receiving
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
which not you received, or good news different
ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
which not you accepted, finely you are putting up.

with reference to our territory. Then we will abound still more, 16 to declare the good news to the countries beyond you, so as not to boast in someone else's territory where things are already prepared. 17 "But he that boasts, let him boast in Jehovah." 18 For not the one who recommends himself is approved, but the man whom Jehovah recommends.

11 I wish you would put up with me in some little unreasonableness. But, in fact, you are putting up with me! 2 For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. 3 But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. 4 For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up [with him].

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; if but also
ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into you.

7 Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν
Or sin I did myself
ταπεινῶν ἵνα ὑμεῖς
making lowly in order that you
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to you?
8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὁψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of you service, and
παρὼν πρὸς ὑμᾶς καὶ
being alongside toward you and
ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθενός· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
from Macedonia; and in everything weight-free
ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to you I kept and I shall be keeping.

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαΐας. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving you? The God
οἶδεν.
has known.

12 Ὅ δὲ ποιῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελόντων ἀφορμὴν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that I have not in a single thing proved inferior to your superfine apostles. 6 But even if I am unskilled in speech, I certainly am not in knowledge; but in every way we manifested it to you in all things.

7 Or did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you? 8 Other congregations I robbed by accepting provisions in order to minister to you; 9 and yet when I was present with you and I fell in need, I did not become a burden to a single one, for the brothers that came from Macedonia abundantly supplied my deficiency. Yes, in every way I kept myself unburdensome to you and will keep myself so. 10 It is a truth of Christ in my case that no stop shall be put to this boasting of mine in the regions of Achaia. 11 For what reason? Because I do not love you? God knows [I do].

12 Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for

ἐν ᾧ καυχῶνται εὐρεθῶσιν
in which they are boasting they might be found
καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)
ψευδαπόστολοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,
μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ
refashioning selves into apostles of Christ;
14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan
μετασχηματίζεται εἰς ἄγγελον φωτός. 15 οὐ
is transforming self into angel of light; not
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him
μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants
δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be
κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τις με
Again I am saying, not anyone me
δόξη ἄφρονα εἶναι·—εἰ δὲ μήγε,
might think senseless to be;—if but not in fact,
κᾶν ὡς ἄφρονα δέξασθέ με,
and likely as senseless (one) accept you me,
ἵνα καγὼ μικρόν τι καυχήσωμαι·
in order that also I little somewhat I might boast;
17 ὁ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord
λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speaking, but as in senselessness, in this
τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-standing of the boasting. Since
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ
many are boasting according to the flesh, also I
καυχήσωμαι. 19 ἡδέως γὰρ
should boast. Gladly for
ἀνέχεσθε τῶν ἀφρόνων
you are putting up with of the senseless (ones)
φρόνιμοι ὄντες. 20 ἀνέχεσθε γὰρ
sensible being; you are putting up with for
εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone you is enslaving, if anyone
κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone
ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face
ὑμᾶς δέρει.
you is flaying.

being found equal to us in the office of which they boast. 13 For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder, for Satan himself keeps transforming himself into an angel of light. 15 It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.

16 I say again, Let no man think I am unreasonable. Still, if you really do, accept me even if as unreasonable, that I too may do some little boasting. 17 What I speak I speak, not after the Lord's example, but as in unreasonableness, in this cocksureness peculiar to boasting. 18 Since many are boasting according to the flesh, I too will boast. 19 For you gladly put up with the unreasonable persons, seeing you are reasonable. 20 In fact, you put up with whoever enslaves you, whoever devours [what you have], whoever grabs [what you have], whoever exalts himself over [you], whoever strikes you in the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that
ἡμεῖς ἡσθενήκαμεν·
we have been weak;
ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν
in what but likely anyone is daring, in
ἀφροσύνῃ λέγω, τολμῶ καγὼ.
senselessness I am saying, am daring also I.
22 Ἑβραῖοί εἰσιν; καγὼ. Ἰσραηλεῖται
Hebrews are they? also I. Israelites
εἰσιν; καγὼ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?
καγὼ. 23 διάκονοι Χριστοῦ εἰσιν;
also I. Servants of Christ are they?
παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·
Being beside one's mind I am speaking, over I;
ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in
θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews
πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,
25 τρίς ἑραβδίσθην, ἅπαξ
three times I was beaten with staves, once
ἐλιθάσθην, τρίς ἐναυάγησα,
I was stoned, three times I was shipwrecked,
νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·
night (and) day in the deep I have done;
26 ὁδοιπορίαις πολλάκις, κινδύνοις
to wayfarings many times, to dangers
ποταμῶν, κινδύνοις ληστῶν, κινδύνοις
of rivers, to dangers of plunderers, to dangers
ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις
out of race, to dangers out of nations, to dangers
ἐν πόλει, κινδύνοις ἐν ἔρημῳ, κινδύνοις
in city, to dangers in desolate place to dangers
ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,
27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep
πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστεῖαις
many [times], in hunger and to thirst, in fastings
πολλάκις, ἐν ψύχει καὶ γυμνότητι.
many times, in cold and to nakedness.

28 χωρὶς τῶν παρεκτὸς ἢ
Apart from the (things) beside outside the
ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ
standing upon to me the according to day, the

21 I say this to [our] dishonor, as though our position had been weak.

But if anyone else acts bold in something—I am talking unreasonably—I too am acting bold in it. 22 Are they Hebrews? I am one also. Are they Israelites? I am one also. Are they Abraham's seed? I am also. 23 Are they ministers of Christ? I reply like a madman, I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. 24 By Jews I five times received forty strokes less one, 25 three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; 26 in journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from [my own] race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, 27 in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness.

28 Besides those things of an external kind, there is what rushes in on me from day to day, the

μέριμνα πᾶσων τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who

σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρούμαι;
is being caused to fall, and not I am on fire?

30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)

τῆς ἀσθενείας μου καυχήσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God

καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
and Father of the Lord Jesus has known,

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,

ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the

ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει
ethnarch of Aretas the king was guarding

τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to-seize me, and

διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
through window in plaited basket I was lowered

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands

αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ, οὐ συμφέρον
To be boasting it is binding; not bearing with

μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ
indeed, I shall come but into sights and

ἀποκαλύψεις κυρίου. 2 οἶδα
revelations of Lord. I have known

ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
man in Christ before years

δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not

οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not

οἶδα, ὁ θεὸς οἶδεν, —
I have known, the God has known, —

ἄρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until

τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the

τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or

χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the

θεὸς οἶδεν, — 4 ὅτι ἠρπάγη
God has known, — that he was snatched away

anxiety for all the
congregations. 29 Who
is weak, and I am
not weak? Who is
stumbled, and I am
not incensed?

30 If boasting there
must be, I will boast
of the things having
to do with my weak-
ness. 31 The God and
Father of the Lord
Jesus, even the One
who is to be praised
forever, knows I am
not lying. 32 In Da-
mascus the governor
under A-re'tas the
king was guarding the
city of the Dam-a-
scenes' to seize me,
33 but through a win-
dow in the wall I was
lowered in a wicker
basket and escaped his
hands.

12 I have to boast.
It is not bene-
ficial; but I shall pass
on to supernatural
visions and revelations
of [the] Lord. 2 I
know a man in un-
ion with Christ who,
fourteen years ago—
whether in the body
I do not know, or
out of the body I
do not know; God
knows—was caught
away as such to the
third heaven. 3 Yes, I
know such a man—
whether in the body
or apart from the
body, I do not know,
God knows— 4 that
he was caught away

into the
paradise and he heard
unsayable
words which it is not
lawful for a man to
speak. 5 Over such a
man I will boast, but
I will not boast over
myself, except as re-
spects [my] weakness-
es. 6 For if I ever do
want to boast, I shall
not be unreasonable,
for I shall say the
truth. But I abstain,
in order that no
one should put to
my credit more than
what he sees I am
or he hears from me,
7 just because of the
excess of the revela-
tions.

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
into the paradise and he heard unsayable
ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
sayings which not lawful (thing) to man

λαλήσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι,
to speak. Over the such (one) I shall boast,

ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς
over but myself not I shall boast if not in the

ἀσθενείαις. 6 ἐὰν γὰρ θελήσω
weaknesses. If ever for I should be willing

καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, not I shall be senseless, truth

γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς
for I shall say; I am sparing but, not anyone into

ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ
me should reckon over what he is seeing me or

ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ ὑπερβολῇ
he is hearing out of me, and to the over-cast

τῶν ἀποκαλύψεων.
of the revelations.

διὸ ἵνα μὴ
Through which in order that not

ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
I may be overly lifted up, was given to me thorn

τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα μὲ
to the flesh, angel of Satan, in order that me

κολαφίζῃ, ἵνα μὴ
he may be slapping, in order that not

ὑπεραίρωμαι. 8 ὑπὲρ τούτου
I may be overly lifted up. Over this

τρὶς τὸν κύριον παρεκάλεσα ἵνα
three times the Lord I entreated in order that

ἀποστή ἀπ' ἐμοῦ. 9 καὶ εἰρηκέν
it might stand off from me; and he has said

μοι Ἀρκεῖ σοι ἡ χάρις
to me Is sufficient to you the undeserved kindness

μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
of me; the for power in weakness

τελείται. Ὡδιστα οὖν μᾶλλον
is being finished. Most gladly therefore rather

καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα
I shall be boasting in the weaknesses, in order that

ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
might pitch tent upon me the power of the

χριστοῦ. 10 διὸ εὐδοκῶ ἐν
Christ. Through which I am thinking well in

ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
weaknesses, in insults, in necessities, in

in cases of need, in

into paradise and
heard unutterable
words which it is not
lawful for a man to
speak. 5 Over such a
man I will boast, but
I will not boast over
myself, except as re-
spects [my] weakness-
es. 6 For if I ever do
want to boast, I shall
not be unreasonable,
for I shall say the
truth. But I abstain,
in order that no
one should put to
my credit more than
what he sees I am
or he hears from me,
7 just because of the
excess of the revela-
tions.

Therefore, that I
might not feel overly
exalted, there was
given me a thorn in
the flesh, an angel of
Satan, to keep slap-
ping me, that I might
not be overly exalted.
8 In this behalf I
three times entreated
the Lord that it might
depart from me; 9 and
yet he really said to
me: "My undeserved
kindness is sufficient
for you; for [my]
power is being made
perfect in weakness."
Most gladly, therefore,
will I rather boast
as respects my weak-
nesses, that the power
of the Christ may
like a tent remain
over me. 10 Therefore
I take pleasure in
weaknesses, in insults,
in cases of need, in

4^a Paradise; P⁴⁰ NBVG Sy^{12,17,18}; or, "a garden."

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ·
persecutions and to straits, over Christ;
ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
whenever for I am weak, then powerful I am.

11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me
ἠναγκάσατε· ἐγὼ γὰρ ὥφειλον ὑφ'
put under necessity; I for I was owing by
ὕμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for
ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,
εἰ καὶ οὐδὲν εἰμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the
ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all
ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and
δυνάμεσιν. 13 τί γὰρ ἐστὶν ὃ
powers. What for is it which
ἡσώθητε ὑπὲρ τὰς λοιπὰς
you were made less over the leftover
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not
κατενάρκησα ὑμῶν; χαρίσασθέ
I lay torpid down on of you? Graciously forgive you
μοι τὴν ἀδικίαν ταύτην.
to me the unrighteousness this.

14 Ἰδοὺ τρίτον τοῦτο ἐτοίμως
Look! Third [time] this in readiness
ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not
καταναρκήσω· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking
τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing
τὰ τέκνα τοῖς γονεῦσιν
the children to the parents
θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the
τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and
ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.
εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσσον
If more abundantly you I am loving, less
ἀγαπῶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and diffi-
culties, for Christ. For
when I am weak, then
I am powerful.

11 I have become
unreasonable. You
compelled me to, for
I ought to have been
recommended by you.
For I did not prove
to be inferior to
[your] superfine apos-
tles in a single thing,
even if I am nothing.
12 Indeed, the signs of
an apostle were pro-
duced among you by
all endurance, and
by signs and portents
and powerful works.
13 For in what respect
is it that you became
less than the rest of
the congregations, ex-
cept that I myself did
not become a burden
to you? Kindly for-
give me this wrong.

14 Look! This is the
third time I am ready
to come to you, and
yet I will not become
a burden. For I am
seeking, not your pos-
sessions, but you; for
the children ought not
to lay up for [their]
parents, but the par-
ents for [their] chil-
dren. 15 For my part
I will most gladly
spend and be com-
pletely spent for your
souls. If I love you
the more abundantly,
am I to be loved the
less? 16 But be that
as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανούργος δόλω ὑμᾶς ἔλαβον. 17 μὴ
all-working to deceit you I took. Not
τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?
18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the
ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you
Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;
we walked about? Not to the very footsteps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you
ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in
Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),
ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,
loved (ones), over the of you upbuilding,
20 φοβοῦμαι γὰρ μὴ πως ἐλθὼν
I am fearing for not somehow having come
οὐχ οἷους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,
κἀγὼ εὐρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort
οὐ θέλετε, μὴ πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,
θυμοί, ἐριθίαι καταλαλῖαι, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,
φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
puffings up, disorders; not again
ἐλθόντος μου ταπεινώσῃ με ὁ θεός
having come of me might make lowly me the God
μου πρὸς ὑμᾶς, καὶ πενθήσω
of me toward you, and I might mourn over
πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and
πορνείᾳ καὶ ἀσελγείᾳ ἣ
to fornication and to loose conduct to which
ἐπραξαν.
they performed.

burden you down.
Nevertheless, you say,
I was "crafty" and I
caught you "by trick-
ery." 17 As for any
one of those I have
dispatched to you, I
did not take advan-
tage of you through
him, did I? 18 I urged
Titus and I dispatched
the brother with him.
Titus did not take ad-
vantage of you at all;
did he? We walked in
the same spirit, did
we not? In the same
footsteps, did we not?

19 Have you been
thinking all this while
that we have been
making our defense to
you? It is before God
that we are speaking
in connection with
Christ. But, beloved
ones, all things are
for your upbuilding.
20 For I am afraid
that somehow, when I
arrive, I may find
you not as I could
wish and I may prove
to be to you not as
you could wish, but,
instead, there should
somehow be strife,
jealousy, cases of an-
ger, contentions, back-
bitings, whisperings,
cases of being puffed
up, disorders. 21 Per-
haps, when I come
again, my God might
humiliate me among
you, and I might
mourn over many of
those who formerly
sinned but have not
repented over their
uncleanness and for-
nication and loose
conduct that they
have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward you;

ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three

σταθήσεται πᾶν ῥῆμα·
will be made to stand every saying.

2 προεῖρηκα καὶ προλέγω
I have said before and I am saying beforehand

ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and

ἄπὼν νῦν τοῖς προημαρτηκόσιν
being absent now to the (ones) having sinned before

καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἂν
and to the leftover (ones) all, that if ever

ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
since proof you are seeking of the in me

λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ
speaking Christ; who into you not is weak

ἀλλὰ δυνατεῖ ἐν ὑμῖν, **4** καὶ γὰρ
but is powerful in you, and for

ἔσταυρώθη ἐξ ἁσθενείας, ἀλλὰ
he was put on stake out of weakness, but

ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we

ἄσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live

σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into

ὑμᾶς.
you.

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be you testing if you are in the

πίστεϊ, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be you proving; or not

ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
you are recognizing selves that Jesus Christ

ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.
in you? if not what disapproved you are.

6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that you will know that we

οὐκ ἔσμεν ἀδόκιμοι.
not we are disapproved.

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not

ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα
to do you bad nothing, not in order that

ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the third
time I am com-

ing to you. "At the
mouth of two witness-

es or of three every
matter must be estab-

lished." **2** I have said
previously and, as I

present the second
time and yet absent

now, I say in advance
to those who have

sinned before and to
all the rest, that if

ever I come again I
will not spare, **3** since

you are seeking a
proof of Christ speak-

ing in me, [Christ]
who is not weak to-

ward you but is
powerful among you.

4 True, indeed, he
was impaled owing

to weakness, but he
is alive owing to God's

power. True, also, we
are weak with him,

but we shall live to-
gether with him owing

to God's power toward
you.

5 Keep testing
whether you are in

the faith, keep prov-
ing what you your-

selves are. Or do you
not recognize that Je-

sus Christ is in union
with you? Unless you

are disapproved. **6** I
truly hope you will

come to know we are
not disapproved.

7 Now we pray to
God that you may

do nothing wrong,
not that we our-

selves may appear
approved, but that

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
you the fine (thing) you may be doing, we but

ὡς ἀδόκιμοι ὦμεν. **8** οὐ γὰρ δυνάμεθα
as disapproved we may be. Not for we are able

τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
anything down on the truth, but over the

ἀληθείας. **9** χαίρομεν γὰρ ὅταν
truth. We are rejoicing for whenever

ἡμεῖς ἄσθενῶμεν, ὑμεῖς δὲ δυνατοί
we may be weak, you but powerful

ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
you may be; this also we are praying, the of you

κατάρτισιν. **10** Διὰ τοῦτο ταῦτα
adjustment down. Through this these (things)

ἄπὼν γράφω, ἵνα
being absent I am writing, in order that

παρὼν μὴ ἀποτόμως χρήσωμαι
being alongside not in cutting-off way I might behave

κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
according to the authority which the Lord

ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
gave to me, into upbuilding and not into

καθαίρεσιν.
taking down.

11 Λοιπὸν, ἀδελφοί, χαίρετε,
Leftover (thing), brothers, be you rejoicing,

καταρτίζεσθε, παρακαλεῖσθε, τὸ
be you being adjusted down, be you comforted, the

αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
very (thing) be you minding, be you at peace, and

ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
the God of the love and of peace will be with

ὑμῶν. **12** Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
you. Greet you one another in holy

φιλήματι. **13** Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
kiss. Are greeting you the holy (ones)

πάντες.
all.

14 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
Jesus Christ and the love of the God and

ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
the sharing of the holy spirit with

πάντων ὑμῶν.
all of you.

you may be doing
what is fine, though

we ourselves may
appear disapproved.

8 For we can do noth-

ing against the truth,
but only for the truth.

9 We certainly rejoice
whenever we are weak

but you are powerful;
and for this we are

praying, your being
readjusted. **10** That is

why I write these
things while absent,

that, when I am
present, I may not

act with severity ac-
cording to the au-

thority that the Lord
gave me, to build

up and not to tear
down.

11 Finally, brothers,
continue to rejoice, to

be readjusted, to be
comforted, to think

in agreement, to live
peaceably; and the

God of love and of
peace will be with

you. **12** Greet one an-

other with a holy
kiss. **13** All the holy

ones send you their
greetings.

14 The undeserved
kindness of the Lord

Jesus Christ and the
love of God and the

love of God and the
sharing in the holy

spirit be with all of
you.

ΠΡΟΣ ΓΑΛΑΤΑΣ
TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγειράντος
Christ and God Father the (one) having raised
αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν
him out of dead (ones), and the together with
ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the
Γαλατίας
Galatia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ, **4** τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over
τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέλθῃται
the sins of us so that he might take out
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
us out of the age the having stood in
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God
καὶ πατρὸς ἡμῶν, **5** ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly
μετατίθεσθε ἀπὸ τοῦ
you are being transferred from the (one)
καλέσαντος ὑμᾶς ἐν χάριτι
having called you in undeserved kindness
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, **7** ὃ οὐκ
of Christ into different good news, which not
ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσὶν οἱ
is another; if not some are the (ones)
ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating you and willing
μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the
Χριστοῦ. **8** ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle,
neither from men
nor through a man,
but through Jesus
Christ and God the
Father, who raised
him up from the dead,
2 and all the brothers
with me, to the con-
gregations of Ga-la-
ti-a:

3 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ. **4** He
gave himself for our
sins that he might
deliver us from the
present wicked system
of things according
to the will of our
God and Father, **5** to
whom be the glory
forever and ever.
Amen.

6 I marvel that
you are being so
quickly removed from
the One who called
you with Christ's
undeserved kindness
over to another
sort of good news.
7 But it is not an-
other; only there
are certain ones
who are causing you
trouble and want-
ing to pervert the
good news about the
Christ. **8** However,
even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν
out of heaven should declare as good news to you
παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
beside which we declared as good news to you,
ἀνάθεμα ἔστω. **9** ὥς
anathema let him be. As
προειρήκαμεν, καὶ ἄρτι πάλιν
we have said before, also right now again
λέγω, εἴ τις ὑμᾶς
I am saying, if anyone you
εὐαγγελίζεται παρ' ὃ
is declaring good news to beside which
παρελάβετε, ἀνάθεμα ἔστω.
you received alongside, anathema let him be.

10 Ἄρτι γὰρ ἀνθρώπους πείθω
Right now for men am I persuading
ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
or the God? Or am I seeking to men
ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
to be pleasing? If yet to men I was pleasing,
Χριστοῦ δούλος οὐκ ὂν ἤμην.
of Christ slave not likely I was.
11 γινώριζω γὰρ ὑμῖν, ἀδελφοί,
I am making known for to you, brothers,
τὸ εὐαγγέλιον τὸ
the good news the (one)
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
having been declared as good news by me that
οὐκ ἔστιν κατὰ ἄνθρωπον. **12** οὐδὲ
not it is according to man; neither
γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for I beside of man I received alongside
αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
it, nor I was taught, but through
ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
revelation of Jesus Christ.

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν
You heard for the my conduct
ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
sometime in the Judaism, that according to
ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
over-cast I was persecuting the ecclesia
τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, **14** καὶ
of the God and I was laying waste it, and
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
I was striking before in the Judaism over
πολλοὺς συνηλικιώτας ἐν τῷ γένει
many of (same) age with in the race
μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν
of me, more abundantly zealous being of the

out of heaven were
to declare to you as
good news something
beyond what we de-
clared to you as
good news, let him
be accursed. **9** As we
have said above, I
also now say again,
Whoever it is that is
declaring to you as
good news something
beyond what you ac-
cepted, let him be
accursed.

10 Is it, in fact,
men I am now try-
ing to persuade or
God? Or am I seek-
ing to please men?
If I were yet pleas-
ing men, I would
not be Christ's slave.
11 For I put you
on notice, broth-
ers, that the good
news which was
declared by me as
good news is not
something human;
12 for neither did
I receive it from
man, nor was I
taught [it], except
through revelation by
Jesus Christ.

13 You, of course,
heard about my
conduct formerly in
Ju'da-ism, that to the
point of excess I
kept on persecut-
ing the congregation
of God and devas-
tating it, **14** and I
was making greater
progress in Ju'da-
ism than many of
my own age in my
race, as I was far
more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
paternal of me traditions. When but
εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
thought well the God the (one) having defined off
με ἐκ κοιλίας μητρός μου καὶ
me out of cavity of mother of me and
καλέσας διὰ τῆς χάριτος
having called through the undeserved kindness
αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
of him to reveal the Son of him in me
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
in order that I may declare as good news him in
τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
the nations, immediately not I put self up toward
σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς
to flesh and to blood, neither I went up into
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
Jerusalem toward the before me
ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν,
apostles, but I went off into Arabia,
καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
and again I turned under into Damascus.

18 Ἐπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς
Thereupon after three years I went up into
Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
Jerusalem to visit for inquiry Cephas, and

ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.
I remained upon toward him days fifteen;

19 ἕτερον δὲ τῶν ἀποστόλων οὐκ
different (one) but of the apostles not
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
I saw, if not James the brother of the
κυρίου. 20 Ἄ, δὲ γράφω ὑμῖν,
Lord. What (things) but I am writing to you,

ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
look, in sight of the God that not I am lying.

21 Ἐπειτα ἦλθον εἰς τὰ κλίμακα τῆς
Thereupon I came into the slopes of the

Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ
Syria and of the Cilicia. I was but

ἄγνωστος τῷ προσώπῳ ταῖς
being unknown of the face to the

ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
ecclesias of the Judea the (ones) in

Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
Christ, only but hearing they were

ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν
that The (one) persecuting us sometime now

εὐαγγελίζεται τὴν πίστιν ἣν
is declaring as good news the faith which

traditions of my fa-
thers. 15 But when
God, who separated
me from my mother's
womb and called [me]
through his unde-
served kindness,
thought good 16 to re-
veal his Son in con-
nection with me, that
I might declare the
good news about him
to the nations, I did
not go at once into
conference with flesh
and blood. 17 Neither
did I go up to Jerusa-
lem to those who were
apostles previous to
me, but I went off into
Arabia, and I came
back again to Da-
mascus.

18 Then three years
later I went up to Je-
rusalem to visit Ce-
phas, and I stayed
with him for fifteen
days. 19 But I saw no
one else of the apos-
tles, only James the
brother of the Lord.
20 Now as to the
things I am writing
you, look! in the
sight of God, I am
not lying.

21 After that I went
into the regions of Syr-
ia and of Cilicia.
22 But I was unknown
by face to the congre-
gations of Ju-de'a that
were in union with
Christ; 23 they only
used to hear: "The man
that formerly perse-
cuted us is now de-
claring the good news
about the faith which

ΠΟΤΕ ἐπόρθει, 24 καὶ
sometime he was laying waste, and
ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
they were glorifying in me the God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν
Thereupon through fourteen years

πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
again I stepped up into Jerusalem with

Βαρνάβαν, συνπαραλαβὼν καὶ Τίτον.
Barnabas, having taken along with also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν καὶ
I stepped up but according to revelation; and

ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ
I put up to them the good news which

κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
I am preaching in the nations, according to

ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ
own [place] but to the (ones) seeming, not

πῶς εἰς κενὸν τρέχω ἢ
somehow into empti (ness) I may be running or

ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ
I ran. But not-but Titus the (one)

σὺν ἐμοί, Ἕλλην ὢν,
together with me, Greek being,

ἠναγκάσθη περιτμηθῆναι.
was put under necessity to be circumcised;

4 διὰ δὲ τοὺς παρεισάκτους
through but the led into alongside

ψευδαδελφούς, οἵτινες παρεισήλθον
false brothers, who came into alongside

κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν
to look down at the freedom of us which

ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
we are having in Christ Jesus, in order that

ἡμᾶς καταδουλώσουσιν, — 5 οἷς
us they will enslave down, — to whom

οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ,
not-but toward hour we yielded to the subjection,

ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
in order that the truth of the good news

διαμείνη πρὸς ὑμᾶς.
might remain through toward you.

6 ἀπὸ δὲ τῶν δοκούντων εἶναι
From but the (ones) seeming to be

τι — ὁποῖοι ποτὲ ἦσαν
something — of what sort sometime they were

οὐδὲν μοι διαφέρει — προσώπον ὁ θεός
nothing to me it is differing — face the God

οὐδὲν μοι διαφέρει — προσώπον ὁ θεός
nothing to me it is differing — face the God

he formerly devas-
tated." 24 So they be-
gan glorifying God
because of me.

2 Then after four-
teen years I again
went up to Jerusalem
with Bar-na-bas, tak-
ing also Titus along
with me. 2 But I went
up as a result of a
revelation. And I laid
before them the good
news which I am
preaching among the
nations, privately,
however, before those
who were outstanding
men, for fear that
somehow I was run-
ning or had run in
vain. 3 Nevertheless,
not even Titus, who
was with me, was
compelled to be cir-
cumcised, although he
was a Greek. 4 But
because of the false
brothers brought in
quietly, who sneaked
in to spy upon our
freedom which we
have in union with
Christ Jesus, that they
might completely en-
slave us— 5 to these
we did not yield by
way of submission, no,
not for an hour, in
order that the truth
of the good news
might continue with
you.

6 But on the part of
those who seemed
to be something
—whatever sort of
men they formerly
were makes no dif-
ference to me—God"

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)
δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ
seeming nothing they put up toward, but
τοῦναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that
πεπίστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the
ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the
περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,
9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness
τὴν δοθείσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and
Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming
στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right [hands] they gave to me
καὶ Βαρνάβαν κοινωνίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
into the nations, they but into the circumcision;
10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that
μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up
αὐτὸ τοῦτο ποιῆσαι.
very this (thing) to do.

11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
down on face to him I stood against, because
κατεγνωσμένος ἦν. 12 πρὸ
having been known down on he was; before
τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James
μετὰ τῶν ἐθνῶν συνήσθιεν, ὅτε
with the nations he was eating together; when
δὲ ἦλθον, ὑπέστελλεν καὶ
but they came, he was withdrawing and
ἀφώριζεν ἑαυτὸν, φοβούμενος
was defining off himself, fearing
τοὺς ἐκ περιτομῆς. 13 καὶ
the (ones) out of circumcision. 13 And

does not go by a man's outward appearance—to me, in fact, those outstanding men imparted nothing new. 7 But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter [had it] for those who are circumcised—8 for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; 9 yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Bar'nabaz the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. 10 Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do.

11 However, when Cephas came to Antioch, I resisted him face to face, because he stood condemned. 12 For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him also the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas
συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that not
ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ
of the good news, I said to the Cephas
ἐμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew
ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like
ζῆς, πῶς τὰ ἔθνη
are living, how the nations
ἀναγκάζεις Ἰουδαῖζειν;
are you putting under necessity to be Judaizing?

15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of
ἐθνῶν ἁμαρτωλοί, 16 εἰδότες δὲ ὅτι
nations sinners, having known but that
οὐ δικαιούται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works
νόμου· ἐὰν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ
Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus
ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν
we believed, in order that we might be justified
ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works
νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not
δικαιωθήσεται πᾶσα σὰρξ. 17 εἰ δὲ
will be justified every flesh. If but
ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ
εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα
we were found also very sinners, really
Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
Christ of sin servant? Not may it occur;

18 εἰ γὰρ ᾧ κατέλυσα
if for what (things) I loosed down
ταῦτα πάλιν οἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor
ἑμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also joined him in putting on this pretense, so that even Bar'nabaz was led along with them in their pretense. 14 But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: "If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?"

15 We who are Jews by nature, and not sinners from the nations, 16 knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous. 17 Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sin's minister? May that never happen! 18 For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. 19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω 20 Χριστῷ
to God I might live; to Christ
συνεσταύρωμαι. ζῶ δὲ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;
ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παράδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.
21 Οὐκ ἀθετῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.
3 Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who you bewitched,
οἷς κατ' ὀφθαλμοὺς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before
ἑσταυρωμένος; 2 τοῦτο μόνον
having been put on stake? This only
θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from you; out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit you received or out of hearing
πίστεως; 3 οὕτως ἀνόητοί ἐστε;
of faith? Thus senseless (ones) you are?
ἐναρξάμενοι πνεύματι νῦν
Having begun in to spirit now
σαρκὶ ἐπιτελείσθε;
to flesh are you being brought to end upon?
4 τοσαῦτα ἐπάθετε εἰκῇ; εἰ
So many (things) you suffered in vain? If
γε καὶ εἰκῇ. 5 ὁ οὖν
in fact also in vain. The (one) therefore
ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to you the spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in you out of works
νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law, that I might become alive toward God. 20 I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. 21 I do not shove aside the undeserved kindness of God; for if righteousness is through law, Christ actually died for nothing.

3 O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled? 2 This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith? 3 Are you so senseless? After starting in spirit are you now being completed in flesh? 4 Did you undergo so many sufferings to no purpose? If it really was to no purpose. 5 He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of law or owing to a hearing by faith? 6 Just as

Ἀβραάμ ἐπίστευσεν τῷ Θεῷ, καὶ
Abraham believed to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.

7 Γινώσκετε ἄρα ὅτι οἱ
Are you knowing really that the (ones)
ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ.
out of faith, these sons are of Abraham.

8 προῖδουσα δὲ ἡ γραφὴ ὅτι
Having seen before but the scripture that
ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ
out of faith is justifying the nations the
θεὸς προεηγγελίσατο τῷ
God declared beforehand as good news to the
Ἀβραάμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ
Abraham that Will be blessed within in you
πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ
all the nations. As-and the (ones) out of
πίστεως εὐλογοῦνται σὺν τῷ
faith are being blessed together with the
πιστῷ Ἀβραάμ.
faithful Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν,
As many as for out of works of law they are
ὑπὸ κατάραν εἰσιν, γεγραπται
under curse they are, it has been written
γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς
for that Cursed upon every (one) who
οὐκ ἐμμένει πᾶσιν τοῖς
not is remaining in to all the (things)
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ
having been written in the little book of the
νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ
Law of the to do them. That but
ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ
in law no one is being justified beside the
θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ
God evident, because The righteous (one) out of
πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ
faith he will live, the but Law not
ἔστιν ἐκ πίστεως, ἀλλ' Ὁ
is out of faith, but The (one)
ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
having done them he will live in these.
13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς
Christ us bought out out of the
κατάρας τοῦ νόμου, γενόμενος
curse of the Law [he] having become

Abraham "put faith in Jehovah," and it was counted to him as righteousness."

7 Surely you know that those who adhere to faith are the ones who are sons of Abraham. 8 Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: "By means of you all the nations will be blessed." 9 Consequently those who adhere to faith are being blessed together with faithful Abraham.

10 For all those who depend upon works of law are under a curse; for it is written: "Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them." 11 Moreover, that by law no one is declared righteous with God is evident, because "the righteous one will live by reason of faith." 12 Now the Law does not adhere to faith, but "he that does them shall live by means of them." 13 Christ by purchase released us from the curse of the Law by becoming

ὕπὲρ ἡμῶν κατάρα, ὅτι γέγραπται
over us curse, because it has been written
'Επικατάρατος πᾶς ὁ κρεμᾶμενος
Cursed upon every (one) the hanging self
ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
upon wood, in order that into the nations
ἡ εὐλογία τοῦ Ἀβραὰμ γένηται
the blessing of the Abraham might come to be
ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
in Jesus Christ, in order that the promise
τοῦ πνεύματος λάβωμεν διὰ
of the spirit we might receive through
τῆς πίστεως.
the faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον
Brothers, according to man
λέγω· ὁμῶς ἀνθρώπου
I am saying; though of man
κεκυρωμένην διαθήκην οὐδεὶς
having been made valid covenant no one
ἀθετεῖ ἢ ἐπιδιατάσσεται.
is putting aside or is setting orderly upon.

16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ
To the but Abraham were said the
ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
promises and to the seed of him; not
λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
it is saying And to the seeds, as upon
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ
many, but as upon one And to the
σπέρματί σου, ὃς ἐστὶν Χριστός.
seed of you, who is Christ.

17 τοῦτο δὲ λέγω· διαθήκην
This (thing) but I am saying; covenant
προκεκυρωμένην ὑπὸ τοῦ θεοῦ
having been made valid before by the God
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
the after four hundred and thirty years
γεγονώς νόμος οὐκ ἀκυροῖ,
having come to be Law not is making invalid,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
into the to make ineffective the promise.

18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
If for out of law the inheritance,
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ
not yet out of promise; to the but Abraham
δι' ἐπαγγελίας κεχάρισται ὁ
through promise has graciously given the
θεός.
God.

a curse instead of us, because it is written: "Accursed is every man hanged upon a stake." 14 The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith.

15 Brothers, I speak with a human illustration: A validated covenant, though it is a man's, no one sets aside or attaches additions to it. 16 Now the promises were spoken to Abraham and to his seed. It says, not: "And to seeds," as in the case of many such, but as in the case of one: "And to your seed," who is Christ. 17 Further, I say this: As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. 18 For if the inheritance is due to law, it is no longer due to promise; whereas God has kindly given it to Abraham through a promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἂν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγεῖς
it has been promised, having been set through orderly

δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεός
but mediator of one not he is, the but God
εἷς ἐστίν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on

τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν
to make alive, essentially in law likely

ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was the righteousness. But shut up together

ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith

Ἰησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεύουσιν.
believing.

23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν
Before the but to come the faith

ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch

συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about

πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law

παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,

ἵνα ἐκ πίστεως δικαιωθῶμεν·
in order that out of faith we might be justified;

25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith not yet

ὑπὸ παιδαγωγόν ἐσμεν.
under pedagogue we are.

19 Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator. 20 Now there is no mediator where only one person is concerned, but God^a is only one. 21 Is the Law, therefore, against the promises of God? May that never happen! For if a law had been given that was able to give life, righteousness would actually have been by means of law. 22 But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith.

23 However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. 24 Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. 25 But now that the faith has arrived, we are no longer under a tutor.

20^a God, P⁴⁶NBAVgSyr⁷; Jehovah, J⁷^a (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστέ
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.
27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
you were baptized, Christ you put on selves;
28 οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλληνι, οὐκ
not there is Jew not-but Greek, not
ἐν δούλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν
there is slave nor freeman, not there is
ἄρσεν καὶ θήλυ· πάντες
male (thing) and female (thing); all
γὰρ ὑμεῖς εἰς ἐστέ ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise
κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν
the heir babe he is, nothing
διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)
ὢν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
being, but under men in charge he is and
οἰκονόμους ἄχρι τῆς
house administrators until the
προθεσμίας τοῦ πατρός. 3 οὕτως
[day] before appointed of the father. Thus
καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
also we, when we were babes, under
τὰ στοιχεῖα τοῦ κόσμου ἦμεθα
the elementary things of the world we were
δεδουλωμένοι. 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεός
-fullness of the time, sent off out the God
τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of
γυναικός, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,
5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all, in fact, sons of God through your faith in Christ Jesus. 27 For all of you who were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one [person] in union with Christ Jesus. 29 Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise.

4 Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, 2 but he is under men in charge and under stewards until the day his father appointed beforehand. 3 Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. 4 But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law, 5 that he might

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν
he might buy-out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.

6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out
ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κράζον Ἀββὰ ὁ
the hearts of us, crying out Abba the
πατήρ. 7 ὥστε οὐκέτι εἰ δούλος ἀλλὰ
Father. As-and not yet you are slave but
υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν
But then indeed not having known God
ἐδουλεύσατε τοῖς φύσει μὴ
you slaved to the (ones) to nature not
οὔσι θεοῖς. 9 νῦν δὲ γνόντες
to (ones) being gods; now but having known
θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the
ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς
weak and poor elementary things, to which
πάλιν ἄνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?
10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months
καὶ καιροὺς καὶ ἐνιαυτούς.
and appointed times and years.
11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ
I am fearing for you not somehow in vain
κεκοπίακα εἰς ὑμᾶς.
I have labored into you.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς
Be becoming as I, because I also as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν
you, brothers, I am supplicating of you. Nothing
με ἠδικήσατε. 13 οἶδατε
me you treated unrighteously; you have known
δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς
but that through weakness of the flesh
εὐηγγελισάμην ὑμῖν τὸ πρότερον,
I declared good news to you the (thing) former,
14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh
μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

release by purchase those under law, that we, in turn, might receive the adoption as sons.

6 Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out: "Abba, Father!" 7 So, then, you are no longer a slave but a son; and if a son, also an heir through God.

8 Nevertheless, when you did not know God, then it was that you slaved for those who by nature are not gods. 9 But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? 10 You are scrupulously observing days and months and seasons and years. 11 I fear for you, that somehow I have toiled to no purpose respecting you.

12 Brothers, I beg you, Become as I am, because I used to be also as you are. You did me no wrong. 13 But you know that it was through a sickness of my flesh I declared the good news to you the first time. 14 And what was a trial to you in my flesh, you did not treat with contempt or

ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
you spit out, but as angel of God
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
you received me, as Christ Jesus.
15 ποῦ οὖν ὁ μακαρισμός ὑμῶν;
Where therefore the happiness of you?
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν
I am bearing witness for to you that if possible
τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
the eyes of you having gouged out
ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
you gave to me. As-and enemy of you
γέγονα ἀληθεύων ὑμῖν;
I have become speaking truth to you?
17 ζηλοῦσιν ὑμᾶς οὐ καλῶς,
They are being zealous over you not finely,
ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
but to shut out you they are willing,
ἵνα αὐτοὺς ζηλοῦτε.
in order that them you are being zealous over.
18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
Fine but to be zealously sought in fine (thing)
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι
always, and not only in the to be alongside
με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
me toward you, little children of me, whom
πάλιν ὠδίνω μέχρις
again I am in childbirth pains until
οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν.
which [time] should be formed Christ in you;
20 ἤθελον δὲ παρεῖναι πρὸς
I was willing but to be alongside toward
ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
you right now, and to alter the voice
μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
of me, because I am knowing no way out in you.
21 Λέγετέ μοι, οἱ ὑπὸ
Be you saying to me, the (ones) under
νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
law willing to be, the Law not
ἀκούετε; 22 γέγραπται γὰρ ὅτι
are you hearing? It has been written for that
Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς
Abraham two sons had, one out of the
παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρας;
servant girl and one out of the free [woman];
23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
but the (one) indeed out of the servant girl
κατὰ σάρκα γεγέννηται, ὁ
according to flesh has been generated, the (one)

spit at in disgust;
but you received me
like an angel of God,
like Christ Jesus.
15 Where, then, is that
happiness you had?
For I bear you wit-
ness that, if it had
been possible, you
would have gouged
out your eyes and
given them to me.
16 Well, then, have I
become your enemy
because I tell you
the truth? 17 They
zealously seek you,
not in a fine way, but
they want to shut
you off [from me];
that you may zealous-
ly seek them. 18 How-
ever, it is fine for you
to be zealously sought
for in a fine cause
at all times, and not
only when I am pres-
ent with you, 19 my
little children, with
whom I am again in
childbirth pains un-
til Christ is formed
in you. 20 But I could
wish to be present
with you just now
and to speak in a dif-
ferent way, because I
am perplexed over
you.
21 Tell me, you
who want to be un-
der law, Do you
not hear the Law?
22 For example, it is
written that Abraham
acquired two sons,
one by the servant
girl and one by the
free woman; 23 but
the one by the servant
girl was actually
born in the man-
ner of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
but out of the free [woman] through
ἐπαγγελίας. 24 ὅτιν' ἐστίν
promise. Which (things) is
ἀλληγορούμενα· αὗται γάρ
(things) being allegorized; these [women] for
εἰσιν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους
are two covenants, one indeed from mountain
Σινᾶ, εἰς δουλείαν γεννώσα, ἣτις
Sinai, into slavery becoming parent to, which
ἐστίν Ἀγαρ, 25 τὸ δὲ Ἀγαρ Σινᾶ
is Hagar, the but Hagar Sinai
ὄρος ἐστίν ἐν τῇ Ἀραβίᾳ,
mountain is in the Arabia,
συνστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,
is keeping step with but to the now Jerusalem,
δουλεύει γὰρ μετὰ τῶν τέκνων
she is in slavery for with the children
αὐτῆς. 26 ἡ δὲ ἄνω Ἱερουσαλὴμ
of her; the but upward Jerusalem
ἐλευθέρα ἐστίν, ἣτις ἐστίν μήτηρ ἡμῶν.
free is, who is mother of us.
27 γέγραπται γὰρ Εὐφράνθητι,
It has been written for Be made well-minded,
στεῖρα ἡ οὐ τίκτουσα· ῥῆξον
barren the (one) not giving birth; break out
καὶ βόησον, ἡ οὐκ
and make loud cry, the (one) not
ὠδίνουσα· ὅτι πολλὰ τὰ
having childbirth pains; because many the
τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
children of the desolate rather than of the
ἐχούσης τὸν ἄνδρα. 28 ἡμεῖς δέ,
(one) having the male person. We but,
ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
brothers, according to Isaac of promise
τέκνα ἐσμέν. 29 ἀλλ' ὥσπερ τότε ὁ
children we are; but as-even then the (one)
κατὰ σάρκα γεννηθεὶς
according to flesh having been generated
ἐδίωκε τὸν κατὰ πνεῦμα,
was persecuting the (one) according to spirit,
οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
thus also now. But what is saying the
γραφὴ; Ἐκβαλε τὴν παιδίσκην καὶ τὸν
Scripture? Throw out the servant girl and the
υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
son of her, not for not will inherit the
υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
son of the servant girl with the son of the

by the free woman
through a promise.
24 These things stand
as a symbolic drama;
for these [women]
mean two covenants,
the one from Mount
Sinai, which brings
forth children for
slavery, and which is
Ha'gar. 25 Now this
Ha'gar means Sinai,
a mountain in Arabia,
and she corresponds
with the Jerusalem
today, for she is in
slavery with her chil-
dren. 26 But the Je-
rusalem above is
free, and she is our
mother.
27 For it is writ-
ten: "Be glad, you
barren woman who
does not give birth;
break out and cry
aloud, you woman
who does not have
childbirth pains; for
the children of the
desolate woman are
more numerous than
[those] of her who
has the husband."
28 Now we, brothers,
are children belonging
to the promise the
same as Isaac was.
29 But just as then
the one born in the
manner of flesh be-
gan persecuting the
one born in the man-
ner of spirit, so also
now. 30 Nevertheless,
what does the Scrip-
ture say? "Drive out
the servant girl and her
son, for by no means
shall the son of the
servant girl be an
heir with the son of

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free [woman]. Through which, brothers, not
ἐσμέν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the
ἐλευθέρας.
free [woman].

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ
ἡλευθέρωσεν· στήκετε οὖν καὶ
made free; be you standing therefore and
μὴ πάλιν ζυγῶ δουλείας
not again to yoke of slavery
ἐνέχεσθε. —
be you having selves in. —

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that
ἐάν περὶ τέμνησθε Χριστὸς
if ever you may be being circumcised Christ
ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but
πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.

4 κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law
δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness
ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of
πίστεως ἐλπίδα δικαιοσύνης
faith hope of righteousness

ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus
οὔτε περιτομή τι ἰσχύει
neither circumcision anything is having strength
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor uncircumcision, but faith through love
ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you
ἐνέκοψεν ἀληθείᾳ μὴ
cut in to truth not
πείθεσθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion
οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. Little

the free woman." 31 Wherefore, brothers, we are children, not of a servant girl, but of the free woman. 5 For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.

2 See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. 3 Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law. 4 You are parted from Christ, whoever you are that try to be declared righteous by means of law; you have fallen away from his undeserved kindness. 5 For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. 6 For as regards Christ Jesus, neither circumcision is of any value nor is uncircumcision, but faith operating through love [is].

7 You were running well. Who hindered you from keeping on obeying the truth? 8 This sort of persuasion is not from the One calling you. 9 A little

ζύμη ὅλον τὸ φύραμα ζυμοί. 10 ἐγὼ
leaven whole the lump is leavening. I

πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind; the (one) but
παράσσω ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who
ἐάν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if
περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet

διώκομαι; ἀρα
am I being persecuted? Really
κατήργηται τὸ σκάνδαλον τοῦ
has been made ineffective the fall-causer of the
σταυροῦ. 12 Ὅφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves
οἱ ἀναστατούντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into
ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the
ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ
love be you slaving to one another; the
γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
in the You will love the neighbor of you as
σεαυτὸν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ
yourself. If but one another you are biting and
κατεσθίετε, βλέπετε μὴ ὑπ'
you are eating down, be you looking not by
ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε.
I am saying but, to spirit be you walking
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not
τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh
ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring down on the spirit, the but

leaven ferments the whole lump. 10 I am confident about you who are in union with [the] Lord^a that you will not come to think otherwise; but the one who is causing you trouble will bear [his] judgment, no matter who he may be. 11 As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake^b has been abolished. 12 I wish the men who are trying to overturn you would even get themselves emasculated.^c

13 You were, of course, called for freedom; brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. 14 For the entire Law stands fulfilled in one saying, namely: "You must love your neighbor as yourself." 15 If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.

16 But I say, Keep walking by spirit and you will carry out no fleshly desire at all. 17 For the flesh is against the spirit in its desire, and the

6^a Jesus, P⁴⁶ACDVG²⁷Sy²; but omitted by B.

10^a I am confident in Jehovah concerning you, J^{7,8}. 11^b See Appendix under Matthew 10:38. 12^c Would even get themselves emasculated, P⁴⁶ BAD; would be cut off from before the eyes of Jehovah, J^{7,8}.

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἃ ἐὰν θέλητε ταῦτα
what (things) if ever you may be willing these
ποιῆτε. 18 εἰ δὲ πνεύματι
you may be doing. If but to spirit.

ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
you are being led, not you are under law.

19 φανερά δέ ἐστιν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθίαι,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἵρέσεις, 21 φθόνοι,
divisions, sects, envies,

μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to you

καθὼς προεῖπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστίν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ
self-control; down on the such (things) not
ἐστὶν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. The (ones) but of the Christ

Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.

25 Εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, to spirit
καὶ οἰκωμέν. 26 μὴ
also may we be orderly walking. Not

γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the
flesh; for these are
opposed to each other,
so that the very things
that you would like to
do you do not do.
18 Furthermore, if you
are being led by spirit,
you are not under
law.

19 Now the works
of the flesh are mani-
fest, and they are
fornication, unclean-
ness, loose conduct,
20 idolatry, practice of
spiritism, enmities,
strife, jealousy, fits of
anger, contentions, di-
visions, sects, 21 en-
vies, drunken bouts,
revelries, and things
like these. As to these
things I am forewarn-
ing you, the same
way as I did forewarn
you, that those who
practice such things
will not inherit God's
kingdom.

22 On the other
hand, the fruitage of
the spirit is love, joy,
peace, long-suffering,
kindness, goodness,
faith, 23 mildness,
self-control. Against
such things there is
no law. 24 Moreover,
those who belong to
Christ Jesus impaled
the flesh together with
its passions and de-
sires.

25 If we are living
by spirit, let us go on
walking orderly also
by spirit. 26 Let us
not become egotistical,
stirring up competi-
tion with one another,

προκαλούμενοι, ἀλλήλους φθονοῦντες.
calling forth, one another envying.

6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ
Brothers, if ever also should be overtaken
ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ
man in some falling beside, you the
πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be you adjusting down the
τοιούτον ἐν πνεύματι πραΰτητος, σκοπῶν
such (one) in spirit of mildness, looking at
σεαυτὸν, μὴ καὶ σὺ πειρασθῇς.
yourself, not also you should be tempted.

2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be you carrying,
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill you the law of the
χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναί
Christ. If for is thinking anyone to be

τι μὴδὲν ὦν, φρεναπατᾷ
something nothing being, he is mentally misleading
ἑαυτὸν· 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
himself; the but work of himself let be proving
ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and then into himself alone the
καύχημα ἔξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the
ἕτερον, 5 ἕκαστος γὰρ τὸ ἴδιον
different (one), each (one) for the own
φορτίον βαστάσει.
load he will carry.

6 Κοινωνεῖτω δὲ ὁ
Let be sharing but the (one)
κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)
κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.
sounding down in all good (things).

7 Μὴ πλανᾶσθε, θεὸς οὐ
Not be you being made to err, God not
μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ
is being mocked; what for if ever may be sowing
ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι
man, this also he will reap; because

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)
δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the
πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

envying one another.

6 Brothers, even
though a man
takes some false step
before he is aware of
it, you who have spir-
itual qualifications try
to restore such a man
in a spirit of mildness,
as you each keep an
eye on yourself, for
fear you also may be
tempted. 2 Go on car-
rying the burdens of
one another, and thus
fulfill the law of the
Christ. 3 For if anyone
thinks he is something
when he is nothing,
he is deceiving his
own mind. 4 But let
him prove what his
own work is, and then
he will have cause for
exultation in regard
to himself alone, and
not in comparison
with the other person.
5 For each one will
carry his own load.

6 Moreover, let any-
one who is being orally
taught the word share
in all good things with
the one who gives
such oral teaching.

7 Do not be misled:
God is not one to be
mocked. For whatever
a man is sowing, this
he will also reap;
8 because he who is
sowing with a view to
his flesh will reap
corruption from his
flesh, but he who is
sowing with a view
to the spirit will
reap everlasting life
from the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
but fine (thing) doing not
ἐνκακῶμεν, καιρῷ γὰρ
may we be behaving badly in, to appointed time for
ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἀρα
own we shall reap not being loosed out. Really
οὖν ὡς καιρὸν ἔχωμεν,
therefore as appointed time we may be having,
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς
may we be working the good (thing) toward
πάντας, μάλιστα δὲ πρὸς τοὺς
all (ones), mostly but toward the
οἰκίους τῆς πίστεως.
household [members] of the faith.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν
See you to how large to you to writings
ἔγραψα τῇ ἐμῇ χειρί.
I wrote to the my hand.

12 Ὅσοι θέλουσιν
As many as are willing
εὐπροσώπησαι ἐν σαρκί, οὗτοι
to make fair face in flesh, these (ones)
ἀναγκάζουσιν ὑμᾶς
are putting under necessity you
περιτέμνεσθαι, μόνον ἵνα τῷ
to be being circumcised, only in order that to the
σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
stake of the Christ Jesus — not
διώκωνται. 13 οὐδὲ γὰρ
they may be being persecuted; not-but for
οἱ περιτεμνόμενοι αὐτοὶ νόμον
the (ones) being circumcised they law
φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
are guarding, but they are willing you

περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
to be being circumcised in order that in the your
σαρκὶ καυχῶνται. 14 ἐμοὶ δὲ μὴ
flesh they might boast. To me but not
γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
may it occur to be boasting if not in the stake
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
of the Lord of us Jesus Christ, through
οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ
whom to me world has been put on stake and I
κόσμῳ. 15 οὔτε γὰρ περιτομή τι
to world. Neither for circumcision anything

ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
is nor uncircumcision, but new creation.

let us not give up in
doing what is fine,
for in due season we
shall reap if we do
not tire out. 10 Really,
then, as long as we
have time favorable
for it, let us work
what is good toward
all, but especially to-
ward those related to
[us] in the faith.

11 See with what
large letters I have
written you with my
own hand.

12 All those who
want to make a pleas-
ing appearance in the
flesh are the ones
that try to compel
you to get circum-
cised, only that they
may not be persecuted
for the torture stake
of the Christ, Jesus.

13 For not even do
those who are getting
circumcised keep the
Law themselves, but
they want you to be
circumcised that they
may have cause for
boasting in your flesh.

14 Never may it occur
that I should boast,
except in the torture
stake of our Lord
Jesus Christ, through
whom the world has
been impaled to me
and I to the world.

15 For neither is cir-
cumcision anything
nor is uncircumci-
sion, but a new cre-
ation [is something].

12^a See Appendix under Matthew 10:38.

16 καὶ ὅσοι τῷ κανόνι τούτῳ
And as many as to the (measuring) reed this
στοιχῆσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἐλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of you,
ἀδελφοί, ἀμήν.
brothers; amen.

16 And all those who
will walk orderly by
this rule of conduct,
upon them be peace
and mercy, even upon
the Israel of God.

17 Henceforth let no
one be making trouble
for me, for I am
carrying on my body
the brand marks [of
a slave] of Jesus.

18 The undeserved
kindness of our Lord
Jesus Christ be with
the spirit you show,
brothers. Amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ.
Christ Jesus;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλογῆσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

1 Paul, an apostle
of Christ Jesus
through God's will, to
the holy ones who
are in Eph'e-sus and
faithful ones in union
with Christ Jesus:

2 May you have un-
deserved kindness and
peace from God our
Father and [the] Lord
Jesus Christ.

3 Blessed be the God
and Father of our
Lord Jesus Christ, for
he has blessed us with
every spiritual blessing
in the heavenly places
in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
 according as he chose us in him before
 καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
 throwing down of world, to be us holy
 καὶ ἁμώμους κατένώπιον αὐτοῦ ἐν ἀγάπῃ,
 and unblemished down in sight of him in love,
 5 προορίσας ἡμᾶς εἰς υἰοθεσίαν
 having defined before us into placing (as) son
 διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
 through Jesus Christ into him, according to
 τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
 the thinking well of the will of him,
 6 εἰς ἔπαινον δόξης τῆς χάριτος
 into praise of glory of the undeserved kindness
 αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
 of him of which he favored us in the (one)
 ἡγαπημένῳ, 7 ἐν ᾧ ἔχομεν
 having been loved, in whom we are having
 τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
 the release by ransom through the blood
 αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
 of him, the letting go off of the falls beside,
 κατὰ τὸ πλοῦτος τῆς
 according to the riches of the
 χάριτος αὐτοῦ
 undeserved kindness of him
 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
 of which he caused to abound into us
 ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
 in all wisdom and sensibleness,
 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
 having made known to us the mystery of the
 θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
 will of him, according to the thinking well
 αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
 of him which he placed before self in him into
 οἰκονομίαν τοῦ πληρώματος τῶν
 house administration of the fullness of the
 καιρῶν, ἀνακεφαλαιώσασθαι τὰ
 appointed times, to head up the
 πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
 all (things) in the Christ, the (things) upon
 τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
 the heavens and the (things) upon the
 γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
 earth; in him, in whom also
 ἐκληρώθημεν προορισθέντες
 we were assigned by lot having been defined before
 κατὰ πρόθεσιν τοῦ τὰ πάντα
 according to purpose of the (one) the all (things)

4 just as he chose us in union with him before the founding of the world, that we should be holy and without blemish before him in love. 5 For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, 6 in praise of his glorious undeserved kindness which he kindly conferred upon us by means of [his] loved one. 7 By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of [our] trespasses, according to the riches of his undeserved kindness.

8 This he caused to abound toward us in all wisdom and good sense, 9 in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself 10 for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. [Yes,] in him, 11 in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who operates all things

ἐνεργούντος κατὰ τὴν βουλὴν τοῦ
 working in according to the counsel of the
 θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
 will of him, into the to be us
 εἰς ἔπαινον δόξης αὐτοῦ τοὺς
 into praise of glory of him the (ones)
 προηλπικότας ἐν τῷ Χριστῷ, 13 ἐν
 having hoped before in the Christ; in
 ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
 whom also you having heard the word
 τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
 of the truth, the good news of the
 σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
 salvation of you, in whom also having believed,
 ἐσφραγίσθητε τῷ πνεύματι τῆς
 you were sealed to the spirit of the
 ἐπαγγελίας τῷ ἁγίῳ, 14 ὃ ἐστὶν
 promise to the holy, which (thing) is
 ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς
 token of the inheritance of us, into
 ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
 releasing by ransom of the thing preserved, into
 ἔπαινον τῆς δόξης αὐτοῦ.
 praise of the glory of him.

15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας
 Through this also I, having heard
 τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
 the according to you faith in the Lord
 Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
 Jesus and the [faith] into all the
 ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
 holy (ones), not I am ceasing thanking
 ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν
 over you mention making upon the
 προσευχῶν μου, 17 ἵνα ὁ θεὸς
 prayers of me, in order that the God
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 of the Lord of us Jesus Christ, the
 πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
 Father of the glory, would give to you spirit
 σοφίας καὶ ἀποκαλύψεως ἐν
 of wisdom and of revelation in
 ἐπιγνώσει αὐτοῦ,
 accurate knowledge of him,

18 πεφωτισμένους τοὺς ὀφθαλμοὺς
 having been enlightened the eyes
 τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι
 of the heart of you into the to have known

according to the way his will counsels, 12 that we should serve for the praise of his glory, we who have been first to hope in the Christ. 13 But you also hoped in him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, 14 which is a token in advance of our inheritance, for the purpose of releasing by a ransom [God's] own possession, to his glorious praise.

15 That is why I also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, 16 do not cease giving thanks for you. I continue mentioning you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; 18 the eyes of your heart having been enlightened, that you may know

ὕμᾱς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως
you what is the hope of the calling
αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),
19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
of the power of him into us the (ones)
πιστεύοντας κατὰ τὴν ἐνέργειαν
believing according to the operation within
τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him
20 ἣν ἐνήργηκεν ἐν τῷ Χριστῷ
which he has worked in in the Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in
τοῖς ἐπουρανίοις 21 ὑπεράνω πάσης
the heavenly [places] over-upward of every
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power
καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this
ἀλλὰ καὶ ἐν τῷ μέλλοντι
but also in the (one) being about (to be);
22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς
and all (things) he subjected under the
πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head
ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις
over all (things) to the ecclesia, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness
τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)
πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And you being dead (ones) to the
παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,
falls beside and to the sins of you,

2 ἐν αἷς ποτὲ περιεπατήσατε
in which sometime you walked

what is the hope
to which he called
you, what the glo-
rious riches are
which he holds as
an inheritance for
the holy ones, 19 and
what the surpass-
ing greatness of his
power is toward
us believers. It is
according to the
operation of the
mightiness of his
strength, 20 with
which he has oper-
ated in the case of
the Christ when
he raised him up
from the dead and
seated him at his
right hand in the
heavenly places,
21 far above every
government and au-
thority and power and
lordship and every
name named, not only
in this system of
things, but also in
that to come. 22 He
also subjected all
things under his
feet, and made him
head over all things
to the congregation,
23 which is his body,
the fullness of him
who fills up all things
in all.

2 Furthermore, [it
is] you [God made
alive] though you
were dead in your
trespasses and sins,
2 in which you
at one time walked

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority
τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now
ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the
ἀπειθείας 3 ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all
ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wills
τῆς σαρκὸς καὶ τῶν διανοιῶν,
of the flesh and of the mental perceptions,
καὶ ἡμεθα τέκνα φύσει ὀργῆς ὥς
and we were children to nature of wrath as
καὶ οἱ λοιποὶ — 4 ὁ δὲ θεὸς
also the leftover (ones); — the but God
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
rich being in mercy, through the
πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
much love of him which he loved
ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in the
παραπτώμασιν συνεζωοποίησεν τῷ
falls beside he made alive with to the
Χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness you are
σεσωσμένοι, — 6 καὶ συνήγειρεν
having been saved, — and he raised up together
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly [places]
ἐν Χριστῷ Ἰησοῦ, 7 ἵνα
in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show within in the ages the (ones)
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the
χάριτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness
ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the
system of things^a
of this world,^b ac-
cording to the ruler
of the authority
of the air, the
spirit that now oper-
ates in the sons
of disobedience. 3 Yes,
among them we all
at one time con-
ducted ourselves in
harmony with the
desires of our flesh,
doing the things
willed by the flesh
and the thoughts,
and we were nat-
urally children of
wrath even as the
rest. 4 But God, who
is rich in mercy, for
his great love with
which he loved us,
5 made us alive to-
gether with the
Christ, even when
we were dead in
trespasses—by un-
deserved kindness
you have been saved—
6 and he raised us
up together and
seated us together in
the heavenly places
in union with Christ
Jesus, 7 that in the
coming systems of
things there might be
demonstrated the sur-
passing riches of his
undeserved kindness
in his graciousness to-
ward us in union
with Christ Jesus.

2^a System of things=αἰών (ai-on'), NBA; דּוֹחַ (dohr, meaning "peri-
od, age, generation"), J¹⁷; מִנְהַג (min-hag', meaning "custom"), —J¹⁸.
2^b World=Κόσμος (kos-mos), NBA; עוֹלָמָא (o-lahm'), J^{17,18}.

8 τῇ γὰρ χάριτί ἐστε
To the for undeserved kindness you are
σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
having been saved through faith; and this
οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
not out of you, of God the gift; not
ἐξ ἔργων, ἵνα μή τις
out of works, in order that not someone
καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα,
should boast. Of him for we are thing made,
κτισθέντες ἐν Χριστῷ Ἰησοῦ
(ones) having been created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς οἷς
upon works good to which
προητοίμασεν ὁ θεὸς ἵνα ἐν
he prepared before the God in order that in
αὐτοῖς περιπατήσωμεν.
them we might walk.

11 Διὸ μνημονεύετε ὅτι
Through which be you remembering that
ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
sometime you the nations in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
being said uncircumcision by the being said
περιτομῆς ἐν σαρκὶ χειροποιήτου, —
circumcision in flesh made by hand, —
12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
that you were to the appointed time that
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
apart from Christ, having been alienated from
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
the citizenry of the Israel and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of the covenants of the promise, hope
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
not having and godless in the world.
13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
Now but in Christ Jesus you
οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε
the (ones) sometime being long [way] you became
ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς
near in the blood of the Christ. He
γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ
for is the peace of us, the (one)
ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ
having made the (things) both one and the
μεσότοιχον τοῦ φραγμοῦ λύσας,
middle wall of the fence having loosed,

8 By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift. 9 No, it is not owing to works, in order that no man should have ground for boasting. 10 For we are a product of his work and were created in union with Christ Jesus for good works, which God prepared in advance for us to walk in them.

11 Therefore keep bearing in mind that formerly you were people of the nations as to flesh; "uncircumcision" you were called by that which is called "circumcision" made in the flesh with hands— 12 that you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world.* 13 But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ. 14 For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off.

15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
the enmity in the flesh of him, the
νόμον τῶν ἐντολῶν ἐν δόγμασιν
Law of the commandments in decrees
καταργήσας, ἵνα τοὺς δύο
having made ineffective, in order that the two
κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν
he might create in himself into one new
ἄνθρωπον ποιών εἰρήνην, 16 καὶ
man making peace, and
ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν
he might fully reconcile the both in
ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ
one body to the God through the stake
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ
having killed the enmity in him; and
ἐλθὼν εὐηγγελίσατο εἰρήνην
having come he declared as good news peace
ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
to you the (ones) long [way] and peace
τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
to the (ones) near; because through him
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι
we are having the leading toward the both
ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.
in one spirit toward the Father.

19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
Really therefore not yet you are strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται
and dwellers beside, but you are fellow citizens
τῶν ἁγίων καὶ οἰκεῖοι τοῦ
of the holy (ones) and household [members] of the
θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
God, having been built up upon the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of the apostles and of prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
top corner (stone) of him of Christ Jesus,
21 ἐν ᾧ πᾶσα οἰκοδομὴ
in whom all building
συναρμολογουμένη αὖξαι εἰς
being jointed together is growing into
ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ
divine habitation, holy in Lord, in whom
καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
also you are being built up together into
κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace; 16 and that he might fully reconcile both peoples in one body to God through the torture stake,^a because he had killed off the enmity by means of himself. 17 And he came and declared the good news of peace to you, the ones far off, and peace to those near, 18 because through him we, both peoples, have the approach to the Father by one spirit.

19 Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, 20 and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. 21 In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah.^b 22 In union with him you, too, are being built up together into a place for God to inhabit by spirit.

12^a World=Κόσμος (kos'mos), NBA; 𐤇𐤋𐤍 (o-lahm'), J17.

16^a See Appendix under Matthew 10:38. 21^b Jehovah, J7,8,13,16-18; the Lord, NBA.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
Of this (thing) thanks I Paul the
δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
bound one of the Christ Jesus over you
τῶν ἐθνῶν, — **2** εἰ γὰρ ἠκούσατε τὴν
of the nations, — if in fact you heard the
οἰκονομίαν τῆς χάριτος
house administration of the undeserved kindness
τοῦ θεοῦ τῆς δοθείσης μοι
of the God of the having been given to me
εἰς ὑμᾶς, **3** ὅτι κατὰ ἀποκάλυψιν
into you, that according to revelation
ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
was made known to me the mystery, according as
προέγραφα ἐν ὀλίγῳ, **4** πρὸς ὃ
I wrote before in little [space], toward which
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
you are able reading to see mentally the
σύνεσιν μου ἐν τῷ μυστηρίῳ τοῦ
comprehension of me in the mystery of the
χριστοῦ, **5** ὃ ἐτέραις γενεαῖς οὐκ
Christ, which to different generations not
ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
it was made known to the sons of the men
ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
as now it was revealed to the holy apostles
αὐτοῦ καὶ προφήταις ἐν πνεύματι, **6** εἶναι
of him and to prophets in spirit, to be
τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ
the nations joint heirs and joint body and
συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint partakers of the promise in Christ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, **7** οὗ
Jesus through the good news, of which
ἐγενήθην διάκονος κατὰ τὴν δωρεάν
I became servant according to the free gift
τῆς χάριτος τοῦ θεοῦ τῆς
of the undeserved kindness of the God of the
δοθείσης μοι κατὰ τὴν
having been given to me according to the
ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
operation within of the power of him —
8 ἔμοι τῷ ἐλαχιστοτέρῳ πάντων
to me the (one) less than the least of all
ἁγίων ἐδόθη ἡ χάρις
holy (ones) was given the undeserved kindness
αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι
this — to the nations to declare as good news
τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
the not to be traced out riches of the Christ,

3 On account of this I, Paul, the prisoner of Christ Jesus in behalf of you, the people of the nations— **2** if, really, you have heard about the stewardship of the undeserved kindness of God that was given me with you in view, **3** that by way of a revelation the sacred secret was made known to me, just as I wrote previously in brief. **4** In the face of this you, when you read this, can realize the comprehension I have in the sacred secret of the Christ. **5** In other generations this [secret] was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, **6** namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news. **7** I became a minister of this according to the free gift of the undeserved kindness of God that was given me according to the way his power operates. **8** To me, a man less than the least of all holy ones, this undeserved kindness was given, that I should declare to the nations the good news about the unfathomable riches of the Christ

9 καὶ φωτίσαι τίς ἢ
and to bring to light what the
οἰκονομία τοῦ μυστηρίου
house administration of the mystery
τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
of the (one) having been hidden away from the
αἰώνων ἐν τῷ θεῷ τῷ
ages in the God the (one) the
πάντα κτίσαντι, **10** ἵνα
all (things) having created, in order that
γνωρισθῇ νῦν ταῖς ἀρχαῖς
it might be made known now to the governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
and to the authorities in the heavenly [places]
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
through the ecclesia the much diversified
σοφία τοῦ θεοῦ, **11** κατὰ πρόθεσιν
wisdom of the God, according to purpose
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ
of the ages which [purpose] he made in the
χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, **12** ἐν ᾧ
Christ Jesus the Lord of us, in whom
ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν
we are having the outspokenness and leading toward
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ
in confidence through the faith of him.
13 Διὸ αἰτούμαι μὴ
Through which I am requesting not
ἐνκακεῖν ἐν ταῖς θλίψεσιν
to be behaving badly within in the tribulations
μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.
of me over you, which is glory of you.
14 Τούτου χάριν κάμπτω τὰ γόνατά
Of this thanks I am bending the knees
μου πρὸς τὸν πατέρα, **15** ἐξ οὗ
of me toward the Father, out of whom
πάσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
every lineage from father in heavens and upon
γῆς ὀνομάζεται, **16** ἵνα δῶ
earth is being named, in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
to you according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
spirit of him into the inward man,
17 κατοικῆσαι τὸν χριστὸν διὰ τῆς
to dwell the Christ through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ
faith in the hearts of you in love;

9 and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. **10** [This was] to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God, **11** according to the eternal purpose that he formed in connection with the Christ, Jesus our Lord, **12** by means of whom we have this freeness of speech and an approach with confidence through our faith in him. **13** Wherefore I ask you not to give up on account of these tribulations of mine in your behalf, for these mean glory for you. **14** On account of this I bend my knees to the Father, **15** to whom every family in heaven and on earth owes its name, **16** to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit, **17** to have the Christ dwell through [your] faith in your hearts with love;

ἔρριζωμένοι καὶ τεθεμελιωμένοι, **18** ἵνα ἐξιχύσητε
 having been rooted and having been founded, in order that you might be strong enough
 καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος, **19** γινώναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.
 to receive down together with all the holy (ones) what the breadth and length and height and depth, to know and the surpassing of the knowledge love of the Christ, in order that you might be filled into all the fullness of the God.
20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, **21** αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν.
 To the (one) but being able over all (things) to do over-beyond abundantly of what (things) we are requesting or we see mentally according to the power the operating within in us, to him the glory in the ecclesia and in Christ Jesus into all the generations of the age of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, **2** μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, **3** σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης, **4** ἓν σῶμα καὶ ἓν πνεῦμα,
 I am entreating therefore you I the bound one in Lord worthily to walk of the calling of which you were called, with all lowly-mindedness and mildness, with longness of spirit, holding selves up of one another in love, speeding up to be observing the unity of the spirit in the joint-bond of the peace; one body and one spirit,

that you may be rooted and established on the foundation, **18** in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth, **19** and to know the love of the Christ which surpasses knowledge, that you may in everything be filled with all the fullness that God gives.

20 Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, **21** to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever. Amen.

4 I, therefore, the prisoner in [the] Lord, entreat you to walk worthily of the calling with which you were called, **2** with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, **3** earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. **4** One body there is, and one spirit,

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι, **5** εἰς κύριος, μία τῆς κλήσεως ὑμῶν, **6** εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.
 according as also you were called in one hope of the calling of you; one Lord, one faith, one baptism; one God and Father of all (ones), the (one) upon all and through all and in all.

7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. **8** διὸ λέγει Ἀναβάς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δώματα τοῖς ἀνθρώποις. **9** τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς; **10** ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.
 To one but to each of us was given the undeserved kindness according to the measure of the free gift of the Christ. Through which he is saying Having stepped up into height he led captive captivity, and he gave gifts to the men. The but He stepped up what is it if not that also he stepped down into the lower parts of the earth? **10** The (one) having stepped down this is also the (one) having stepped up over-upward of all the heavens, in order that he might fill the all (things).

11 καὶ αὐτὸς ἔδωκεν τοὺς ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, **12** πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, **13** μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς
 And he gave the (ones) indeed some as apostles, some as prophets, the (ones) but evangelizers, the (ones) but shepherds and teachers, toward the adjusting down of the holy (ones) into work of service, into building up of the body of the Christ, until we might attain down the all (ones) into the oneness of the faith and of the

even as you were called in the one hope to which you were called; **5** one Lord, one faith, one baptism; **6** one God and Father of all [persons], who is over all and through all and in all.

7 Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift. **8** Wherefore he says: "When he ascended on high he carried away captives; he gave gifts [in] men." **9** Now the expression "he ascended," what does it mean but that he also descended into the lower regions, that is, the earth? **10** The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things.

11 And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, **12** with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ, **13** until we all attain to the oneness in the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature
τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,

14 ἵνα μὴκέτι ὦμεν νήπιοι,
in order that not yet we may be babes,

κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the

κυβίᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working

πρὸς τὴν μεθοδίαν τῆς πλάνης,
toward the craftiness of the error,

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξησώμεν.
maintaining truth but in love we should grow

εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ
into him the all (things), who is the

κεφαλὴ, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the

σῶμα συναρμολογούμενον καὶ
body being jointed together and

συνβιβαζόμενον διὰ πάσης
being made to go together through every

ἀφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to

ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους
operation within in measure of one of each part

τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into

οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and

μαρτύρομαι ἐν κυρίῳ, μὴκέτι ὑμᾶς
I am bearing witness in Lord, not yet you

περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations

περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
is walking in vanity of the mind of them,

18 ἔσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception

ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the

ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν
life of the God, through the ignorance the

οὐσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς
being in them, through the dulling of the

accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ; 14 in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error. 15 But speaking the truth, let us by love grow up in all things into him who is the head, Christ. 16 From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love.

17 This, therefore, I say and bear witness to in [the] Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, 18 while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of

καρδίας αὐτῶν, 19 οἵτινες
heart of them, who

ἀπηλγηκότες ἑαυτοὺς παρέδωκαν
having ceased to feel pain themselves they gave over

τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
to the loose conduct into working of uncleanness

πάσης ἐν πλεονεξίᾳ.
all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
You but not thus you learned the

χριστόν, 21 εἰ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him you heard and in

αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια
him you were taught, according as is truth

ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves you

κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the

παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction;

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the

νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of you, and to put on selves the

καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty

τῆς ἀληθείας.
of the truth.

25 Διὸ ἀποθέμενοι τὸ
Through which having put off the

ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be you speaking truth each (one)

μετὰ τοῦ πλησίου αὐτοῦ, ὅτι ἐσμέν
with the neighbor of him, because we are

ἄλλήλων μέλη.
of one another members.

26 ὀργίζεσθε καὶ μὴ
Be you being made wrathful and not

ἁμαρτάνετε· ὁ ἥλιος μὴ
be you sinning; the sun not

ἐπιδυέτω ἐπὶ παροργισμόν
let it be going down upon upon provocation to wrath

ὑμῶν, 27 μηδὲ δίδοτε τόπον τῷ
of you, neither be you giving place to the

διαβόλῳ. 28 ὁ κλέπτων μὴκέτι
Devil. The (one) stealing not yet

their hearts. 19 Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness.

20 But you did not learn the Christ to be so, 21 provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, 22 that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 23 but that you should be made new in the force actuating your mind, 24 and should put on the new personality which was created according to God's will in true righteousness and loyalty.

25 Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. 26 Be wrathful, and yet do not sin; let the sun not set with you in a provoked state, 27 neither allow place for the Devil. 28 Let the stealer steal no more,

κλεπτέτω, μάλλον δὲ κοπιάτω
let him be stealing, rather but let him be laboring
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
working to the hands the good (thing),
ἵνα ἔχῃ μεταδιδόναι
in order that he may be having to be giving share
τῷ χρείαν ἔχοντι. 29 πᾶς λόγος
to the (one) need having. Every word
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
rotten out of the mouth of you not
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς
let it be proceeding out, but if any good (one)
πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
toward building up of the need, in order that
δῶ χάριν τοῖς ἀκούουσιν.
he might give favor to the (ones) hearing.
30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
And not be you saddening the spirit the
ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
holy of the God, in which you were sealed
εἰς ἡμέραν ἀπολυτρώσεως.
into day of releasing by ransom.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
Every bitterness and anger and wrath
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
and screaming and blasphemy let it be lifted up
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from you together with all badness.

32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
Be you becoming but into one another kind,
εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς
disposed well to pity, graciously forgiving to selves
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
according as also the God in Christ
ἐχαρίσατο ὑμῖν.
graciously forgave to you.

5 γίνεσθε οὖν μιμηταὶ τοῦ
Be you becoming therefore imitators of the
θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
God, as children loved, and be you walking
ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς
in love, according as also the Christ
ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
loved you and he gave beside himself over
ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
you offering and sacrifice to the God into
ὄσμην εὐωδίας.
odor of sweet smell.

but rather let him do
hard work, doing with
his hands what is
good work, that he
may have something
to distribute to some-
one in need. 29 Let
a rotten saying not
proceed out of your
mouth, but whatever
saying is good for
building up as the
need may be, that it
may impart what is
favorable to the hear-
ers. 30 Also, do not
be grieving God's holy
spirit, with which you
have been sealed for
a day of releasing by
ransom.

31 Let all malicious
bitterness and an-
ger and wrath and
screaming and abusive
speech be taken away
from you along with
all injuriousness.
32 But become kind to
one another, tenderly
compassionate, freely
forgiving one another
just as God also by
Christ freely forgave
you.

5 Therefore, become
imitators of God,
as beloved children,
2 and go on walking
in love, just as the
Christ also loved you
and delivered himself
up for you as an offer-
ing and a sacrifice to
God for a sweet-
smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
Fornication but and uncleanness all or
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
having more not-but let it be being named in you,
καθὼς πρέπει ἁγίοις, 4 καὶ
according as it is befitting to holy (ones), and
αἰσχρότης καὶ μωρολογία ἢ
disgracefulness and foolish talking or
εὐτραπेलία, ἃ οὐκ ἀνήκειν,
obscene jesting, which (things) not it is becoming,
ἀλλὰ μάλλον εὐχαριστία. 5 τοῦτο γὰρ
but rather thanksgiving. This for
ἵστε γινώσκοντες ὅτι πᾶς
you are discerning knowing that every
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
fornicator or unclean (one) or one having more,
ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει
which is idolater, not he is having
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
inheritance in the kingdom of the Christ and
θεοῦ.
of God.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
No one you let him be seducing to empty
λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
words, through these (things) for is coming the
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
wrath of the God upon the sons of the
ἀπειθείας. 7 μὴ οὖν γίνεσθε
disobedience. Not therefore be you becoming
συνμέτοχοι αὐτῶν. 8 ἦτε γὰρ ποτε
joint partakers of them; you were for sometime
σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα
darkness, now but light in Lord; as children
φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
of light be you walking, the for fruit of the
φωτὸς ἐν πάσῃ ἀγαθῳσύνῃ καὶ δικαιοσύνῃ
light in all goodness and righteousness
καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστὶν
and truth, making proof of what is
εὐάρεστον τῷ κυρίῳ. 11 καὶ μὴ
well-pleasing to the Lord; and not
συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
you be sharing with the works the unfruitful
τοῦ σκοτοῦς, μάλλον δὲ καὶ ἐλέγχετε,
of the darkness, rather but also be you reproving,
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ'
the (things) for hiddenly coming to be by
αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν. 13 τὰ
them disgraceful it is also to be saying; the

3 Let fornication
and uncleanness of
every sort or greed-
iness not even be men-
tioned among you, just
as it befits holy peo-
ple; 4 neither shame-
ful conduct nor foolish
talking nor obscene
jesting, things which
are not becoming, but
rather the giving of
thanks. 5 For you
know this, recognizing
it for yourselves, that
no fornicator or un-
clean person or greedy
person—which means
being an idolater—has
any inheritance in the
kingdom of the Christ
and of God.

6 Let no man de-
ceive you with empty
words, for because
of the aforesaid things
the wrath of God
is coming upon the
sons of disobedience.
7 Therefore do not be-
come partakers with
them; 8 for you were
once darkness, but you
are now light in con-
nection with [the]
Lord. Go on walk-
ing as children of
light, 9 for the fruit-
age of the light
consists of every sort
of goodness and righ-
teousness and truth.
10 Keep on making
sure of what is ac-
ceptable to the Lord;
11 and quit sharing
with them in the un-
fruitful works that
belong to the dark-
ness, but, rather, even
be reproving [them];
12 for the things that
take place in secret by
them it is shameful
even to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός
but all (things) being reprov'd by the light.
φανεροῦται, πᾶν γὰρ τὸ
is being made manifest, everything for the
φανερούμενον φῶς ἐστίν. 14 διὸ
being made manifest light is. Through which
λέγει. "Εγείρε, ὁ καθεύδων, καὶ
he is saying Be awaking, the (one) sleeping, and
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
stand up out of the dead (ones), and will shine upon
σοι ὁ χριστός.
to you the Christ.

15 Βλέπετε οὖν ἀκριβῶς πῶς
Be you looking therefore accurately how
περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
you are walking, not as unwise (ones) but as
σοφοί, 16 ἐξαγοραζόμενοι τὸν
wise (ones), buying out for selves the
καιρόν, ὅτι αἱ ἡμέραι πονηραὶ
appointed time, because the days wicked.
εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
are. Through this not be you becoming
ἄφρονες, ἀλλὰ συνίετε τί
senseless (ones), but be you comprehending what
τὸ θέλημα τοῦ κυρίου. 18 καὶ μὴ
the will of the Lord; and not
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστίν
be you being made drunk to wine, in which is
ἄσωτία, ἀλλὰ πληροῦσθε ἐν
unsaving course, but be you being filled in
πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
spirit, speaking to selves to psalms and
ὑμνοῖς καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
to hymns and to songs spiritual, singing and
ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
making melody to the heart of you to the Lord,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
thanking always over all (things) in
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
name of the Lord of us of Jesus Christ.
τῷ θεῷ καὶ πατρί,
to the God and Father,

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
submitting yourselves to one another in fear
Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
of Christ. The women to the own
ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
male persons as to the Lord, because

all the things that
are being reprov'd are
made manifest by the
light, for everything
that is being made
manifest is light.
14 Wherefore he says:
"Awake, O sleeper,
and arise from the
dead, and the Christ
will shine upon you."

15 So keep strict
watch that how you
walk is not as unwise
but as wise [persons],
16 buying out the op-
portunity time for your-
selves, because the
days are wicked. 17 On
this account cease be-
coming unreasonable,
but go on perceiving
what the will of Je-
hovah* is. 18 Also, do
not be getting drunk
with wine, in which
there is debauchery,
but keep getting filled
with spirit, 19 speak-
ing to yourselves with
psalms and praises to
God and spiritual
songs, singing and ac-
companying your-
selves with music in
your hearts to Je-
hovah,^b 20 in the name
of our Lord Jesus
Christ giving thanks
always for all things
to our God and Fa-
ther.

21 Be in subjection
to one another in fear
of Christ. 22 Let wives
be in subjection to
their husbands as to
the Lord, 23 because

ἄνθρωπος ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ
male person is head of the woman as also
ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
the Christ head of the ecclesia, he
σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
savior of the body. But as the
ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως
ecclesia is subjecting self to the Christ, thus
καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
also the women to the male persons in
παντί. 25 Οἱ ἄνδρες, ἀγαπάτε
everything. The male persons, be you loving
τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς
the women, according as also the Christ
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτόν
loved the ecclesia and himself
παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
he gave beside over it, in order that it
ἁγιάσῃ καθαρίσας τῷ λουτρῷ
he might sanctify having cleansed to the bath
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
of the water in saying, in order that
παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν
he might present he to himself glorious the
ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ρυτίδα ἢ
ecclesia, not having spot or wrinkle or
τι τῶν τοιούτων, ἀλλ' ἵνα
any of the such (things), but in order that
ἡ ἁγία καὶ ἄμωμος.
it may be holy and unblemished.

28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
Thus are owing also the male persons
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
to be loving the of themselves women as the
ἑαυτῶν σώματα ὁ ἀγαπῶν τὴν
of themselves bodies; the (one) loving the
ἑαυτοῦ γυναῖκα ἑαυτόν ἀγαπᾷ, 29 οὐδεὶς
of himself woman himself is loving, no one
γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
for sometime the of himself flesh he hated,
ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
but he nourishes out and he is cherishing it,
καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν,
according as also the Christ the ecclesia,
30 ὅτι μέλη ἐσμέν τοῦ σώματος
because members we are of the body
αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
of him. Instead of this will leave down
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
man the father and the mother and

a husband is head
of his wife as the
Christ also is head
of the congregation,
he being a savior
of [this] body. 24 In
fact, as the congre-
gation is in subjec-
tion to the Christ,
so let wives also be
to their husbands
in everything. 25 Hus-
bands, continue lov-
ing your wives, just
as the Christ also
loved the congrega-
tion and delivered up
himself for it, 26 that
he might sanctify it,
cleansing it with the
bath of water by
means of the word,
27 that he might pre-
sent the congregation
to himself in its splen-
dor, not having a spot
or a wrinkle or any
of such things, but
that it should be holy
and without blemish.

28 In this way hus-
bands ought to be
loving their wives as
their own bodies. He
who loves his wife
loves himself, 29 for
no man ever hated his
own flesh; but he
feeds and cherishes it,
as the Christ also does
the congregation,
30 because we are
members of his body.
31 "For this rea-
son a man will
leave [his] father
and [his] mother and

17^a Jehovah, J⁸; God, AVG^c-Syp²; the Lord, ND; our Lord, BJ^{17,18};
Christ, P⁴⁶. 19^b Jehovah, J^{7,8,13,16}; the Lord, NBAVG²Syp².

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, he will be closely stuck toward the woman of him, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ and will be the two into flesh one. The μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω mystery this great it is, I but am saying εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. into Christ and into the ecclesia. 33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα Besides also you the according to one ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως each the of himself woman thus ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ let him be loving as himself, the but woman ἵνα φοβῇται τὸν ἄνδρα. in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν The children, be you obeying to the parents ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστίν δίκαιον of you in Lord, this for is righteous; 2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα, Be honoring the father of you and the mother, ἣτις ἐστίν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, which is commandment first in promise, 3 ἵνα εὖ σοι γένηται καὶ in order that well to you it might occur and ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ you will be long-timed upon the earth. And οἱ πατέρες, μὴ παροργίζετε τὰ the fathers, not be you provoking to wrath the τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ children of you, but be you nourishing out them ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου. in discipline and putting mind in of Lord.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ The slaves, be you obeying to the according to σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν flesh to lords with fear and trembling in ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ simplicity of the heart of you as to the χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς Christ, not according to eye-slavery as ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ men pleasers but as slaves of Christ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς, doing the will of the God out of soul, 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ with well-mindedness slaving, as to the

he will stick to his wife, and the two will become one flesh." 32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation. 33 Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to YOUR parents in union with [the] Lord, for this is righteous: 2 "Honor your father and [your] mother"; which is the first command with a promise: 3 "That it may go well with you and you may endure a long time on the earth." 4 And you, fathers, do not be irritating YOUR children, but go on bringing them up in the discipline and mental-regulating of Jehovah.^a

5 You slaves, be obedient to those who are [YOUR] masters in a fleshly sense, with fear and trembling in the sincerity of YOUR hearts, as to the Christ, 6 not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled. 7 Be slaves with good inclinations, as to

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι Lord and not to men, having known that ἕκαστος, εἴαν τι ποιῇ ἀγαθόν, each (one), if ever anything he might do good, τοῦτο κομίσεται παρὰ κυρίου, this he will carry off for self beside of Lord, εἴτε δοῦλος εἴτε ἐλεύθερος. 9 Καὶ οἱ whether slave or freeman. And the κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς lords, the very (things) be you doing toward αὐτούς, ἀνιέντες τὴν ἀπειλήν, them, letting go up the threatening, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ having known that also of them and of you the κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία Lord is in heavens, and receiving of face οὐκ ἔστιν παρ' αὐτῷ. not is beside him.

10 Τοῦ λοιποῦ Of the leftover (thing) ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ be you being empowered in Lord and in the κράτει τῆς ἰσχύος αὐτοῦ. mightiness of the strength him. 11 ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς God toward the to be able you to stand toward τὰς μεθοδίας τοῦ διαβόλου. 12 ὅτι οὐκ the crafty acts of the Devil; because not ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, is to us the wrestling toward blood and flesh, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς but toward the governments, toward the ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ authorities, toward the world-mighty ones of the σκότους τούτου, πρὸς τὰ πνευματικὰ darkness this, toward the spiritual (things) τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. of the wickedness in the heavenly [places]. 13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν Through this take you up the panoply τοῦ θεοῦ, ἵνα δυνηθῇτε of the God, in order that you might be able ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ to stand against in the day the wicked and ἅπαντα κατεργασάμενοι στήναι. all (things) having worked down to stand.

Jehovah,^a and not to men, 8 for you know that each one, whatever good he may do, will receive this back from Jehovah,^b whether he be slave or freeman. 9 Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.

10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength. 11 Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; 12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. 13 On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm.

4^a Jehovah, J^{7.8}; the Lord, NBA.

7^a Jehovah, J^{7.8}; the Lord, NBAvg. 8^b Jehovah (to correspond with Colossians 3:22-24); the Lord, NBAvg; God, J^a.

14 **στήτε** οὖν **στῆτε** therefore
 Stand you. therefore
 περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν
 having girded selves about the loin of you in
 ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
 truth, and having put on selves the breastplate
 τῆς δικαιοσύνης, 15 καὶ
 of the righteousness, and
 ὑποδησάμενοι τοὺς πόδας ἐν
 having bound under selves the feet in
 ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
 readiness of the good news of the peace,
 16 ἐν πᾶσιν ἀναλαμβάνοντες τὸν
 in all (things) (ones) having taken up the
 θυρεὸν τῆς πίστεως, ἐν ᾧ
 large shield of the faith, in which
 δυνήσεσθε πάντα τὰ βέλη τοῦ
 you will be able all the missiles of the
 πονηροῦ τὰ πεπυρωμένα
 wicked (one) the (ones) having been set afire
 σβέσαι. 17 καὶ τὴν περικεφαλαίαν τοῦ
 to extinguish; and the helmet of the
 σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
 salvation accept you, and the sword of the
 πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ, 18 διὰ
 spirit, which is saying of God, through
 πάσης προσευχῆς καὶ δεήσεως,
 all prayer and of supplication,
 προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 praying in every appointed time in
 πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
 spirit, and into it abstaining from sleep
 ἐν πάσῃ προσκατερῆσει καὶ δεήσει
 in all perseverance and to supplication
 περὶ πάντων τῶν ἁγίων, 19 καὶ
 about all the holy (ones), and
 ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
 over me, in order that to me might be given
 λόγος ἐν ἀνοίξει τοῦ στόματός μου,
 word in opening up of the mouth of me,
 ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
 in outspokenness to make known the mystery
 τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
 of the good news over which
 πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ
 I am ambassador in chain, in order that in it
 παρρησιάσωμαι ὥς δεῖ με λαλῆσαι.
 I might be outspoken as it is binding me to speak.

14 Stand firm, there-
 fore, with YOUR loins
 girded about with
 truth, and having on
 the breastplate of
 righteousness, 15 and
 with YOUR feet shod
 with the equipment
 of the good news
 of peace. 16 Above
 all things, take up
 the large shield of
 faith, with which
 you will be able
 to quench all the
 wicked one's burn-
 ing missiles. 17 Also,
 accept the helmet
 of salvation, and
 the sword of the
 spirit, that is, God's
 word, 18 while with
 every form of prayer
 and supplication you
 carry on prayer on
 every occasion in
 spirit. And to that
 end keep awake with
 all constancy and
 with supplication in
 behalf of all the
 holy ones, 19 also
 for me, that abil-
 ity to speak may
 be given me with
 the opening of my
 mouth, with all free-
 ness of speech to
 make known the
 sacred secret of the
 good news, 20 for
 which I am act-
 ing as an ambas-
 sador in chains;
 that I may speak
 in connection with
 it with boldness as I
 ought to speak.

21 ἵνα δὲ εἰδῆτε καὶ
 In order that but you might discern also
 ὑμεῖς τὰ κατ' ἐμέ, τί
 you the (things) according to me, what
 πράσσω, πάντα γνωρίσει
 I am performing, all (things) will make known
 ὑμῖν Τυχικός ὁ ἀγαπητὸς ἀδελφὸς καὶ
 to you Tychicus the loved brother and
 πιστὸς διάκονος ἐν κυρίῳ, 22 ὃν ἔπεμψα
 faithful servant in Lord, whom I sent
 πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
 toward you into very this (thing) in order that
 γνῶτε τὰ περὶ ἡμῶν καὶ
 you might know the (things) about us and
 παρακαλέσῃ τὰς καρδίας ὑμῶν.
 he might comfort the hearts of you.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
 Peace to the brothers and love with
 πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
 faith from God Father and Lord Jesus
 Χριστοῦ. 24 Ἡ χάρις μετὰ
 Christ. The undeserved kindness with
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
 all the (ones) loving the Lord of us
 Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
 Jesus Christ in incorruptness.

21 Now in order that
 you may also know
 about my affairs, as
 to how I am doing,
 Tych'i-cus, a beloved
 brother and faithful
 minister in [the]
 Lord, will make every-
 thing known to you.
 22 I am sending him
 to you for this very
 purpose, that you may
 know of the things
 having to do with us
 and that he may com-
 fort YOUR hearts.

23 May the brothers
 have peace and love
 with faith from God
 the Father and the
 Lord Jesus Christ.
 24 May the undeserved
 kindness be with all
 those loving our Lord
 Jesus Christ in incor-
 ruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακόνοις
together with overseers and servants;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνησίᾳ ὑμῶν **4** πάντοτε ἐν πάσῃ
the mention of you always in every
δέήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of you, with
χαρὰς τὴν δέξιν ποιούμενος, **5** ἐπὶ τῇ
joy the supplication making, upon the
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
sharing of you into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,
6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in you work
ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας
good he will put end upon until day
Ἰησοῦ Χριστοῦ. **7** καθὼς ἐστὶν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of you,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
you, in and the bonds of me and in the
ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνούς μου τῆς χάριτος
sharers with of me of the undeserved kindness
πάντας ὑμᾶς ὄντας.
all you being.

1 Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants:
2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.
3 I thank my God always upon every remembrance of you, as I offer my supplication with joy, **5** because of the contribution you have made to the good news from the first day until this moment. **6** For I am confident of this very thing, that he who started a good work in you will carry it to completion until the day of Jesus Christ. **7** It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness, both in my prison bonds and in the defending and legally establishing of the good news.

8 μάρτυς γὰρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all you in bowels
Χριστοῦ Ἰησοῦ. **9** καὶ τοῦτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of you yet rather and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, **10** εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of you the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that you may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἑπαινον θεοῦ.
and praise of God.
12 Γινώσκεις δὲ ὑμᾶς βούλομαι,
To be knowing but you I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἐλήλυθεν, **13** ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανερὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy and
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but and through well-thinking
τὸν χριστὸν κηρύσσουσιν. **16** οἱ
the Christ they are preaching; the (ones)

8 For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. **9** And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; **10** that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, **11** and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise.

12 Now I desire you to know, brothers, that my affairs have turned out for the advancement of the good news rather than otherwise, **13** so that my prison bonds have become public knowledge in association with Christ among all the praetorian guard and all the rest; **14** and most of the brothers in [the] Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly.

15 True, some are preaching the Christ through envy and rivalry, but others also through good will. **16** The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
 indeed out of love, having known that into
 ἀπολογία τοῦ εὐαγγελίου κεῖμαι,
 defense of the good news I am lying,
 17 οἱ δὲ ἐξ ἐριθείας τὸν
 the (ones) but out of contentiousness the
 χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
 Christ they are announcing down, not purely,
 οἰόμενοι θλίψιν ἐγείρειν τοῖς
 supposing tribulation to be raising up to the
 δεσμοῖς μου. 18 τί γάρ; πλὴν ὅτι
 bonds of me. What for? Besides that
 παντὶ τρόπῳ, εἴτε προφάσει εἴτε
 to every manner, whether to pretense or
 ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
 to truth, Christ is being announced down, and in
 τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
 this I am rejoicing; but also I shall rejoice,
 19 οἶδα γὰρ ὅτι τοῦτό μοι
 I have known for that this to me
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
 will step off into salvation through the of you
 δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
 supplication and supply of the spirit
 Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
 of Jesus Christ, according to the
 ἀποκαταδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
 eager expectation and hope of me that in
 οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
 nothing I shall be shamed, but in all
 παρρησίᾳ ὡς πάντοτε καὶ νῦν
 outspokenness as always also now
 μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί
 will be magnified Christ in the body
 μου, εἴτε διὰ ζωῆς εἴτε διὰ
 of me, whether through life or through
 θανάτου.
 death.
 21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
 To me for the to be living Christ
 καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ
 and the to die gain. If but the
 ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
 to be living in flesh, this to me fruitage
 ἔργου, — καὶ τί αἰρήσομαι οὐ
 of work, — and what shall I select not
 γνωρίζω. 23 συνέχομαι δὲ
 I am making known; I am being held together but

are publicizing the
 Christ out of love, for
 they know I am set
 here for the defense of
 the good news; 17 but
 the former do it out of
 contentiousness, not
 with a pure motive,
 for they are suppos-
 ing to stir up tribula-
 tion [for me] in my
 prison bonds. 18 What
 then? [Nothing,] ex-
 cept that in every
 way, whether in pre-
 tense or in truth,
 Christ is being pub-
 licated, and in this I
 rejoice. In fact, I will
 also keep on rejoicing,
 19 for I know this will
 result in my salvation
 through your suppli-
 cation and a supply of
 the spirit of Jesus
 Christ, 20 in harmony
 with my eager expec-
 tation and hope that
 I shall not be ashamed
 in any respect, but
 that in all freeness of
 speech Christ will, as
 always before, so now
 be magnified by means
 of my body, wheth-
 er through life or
 through death.

21 For in my case
 to live is Christ, and
 to die, gain. 22 Now
 if it be to live
 on in the flesh,
 this is a fruitage of
 my work—and yet
 which thing to select
 I do not know. 23 I
 am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
 out of the two (things), the desire having
 εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
 into the to be loosing up and together with Christ
 εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον, 24 τὸ
 to be, to much for rather better, the
 δὲ ἐπιμένειν τῇ σαρκὶ
 but to be remaining upon to the flesh
 ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο
 more necessary through you. And this
 πεποιθώς οἶδα ὅτι
 having been confident I have known that
 μενῶ καὶ παραμενῶ πᾶσιν
 I shall remain and I shall remain alongside to all
 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
 to you into the of you striking ahead and
 χαρὰν τῆς πίστεως, 26 ἵνα τὸ
 joy of the faith, in order that the
 καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
 boasting of you may be abounding in Christ
 Ἰησοῦ ἐν ἔμοι διὰ τῆς ἐμῆς παρουσίας
 Jesus in me through the my presence
 πάλιν πρὸς ὑμᾶς.
 again toward you.
 27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
 Only worthily of the good news of the
 χριστοῦ πολιτεύεσθε, ἵνα
 Christ be you behaving as citizens, in order that
 εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς
 whether having come and having seen you
 εἴτε ἀπὼν ἀκούω τὰ
 or being absent I may be hearing the (things)
 περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 about you, that you are standing in one
 πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
 spirit, to one soul striving together to the
 πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ
 faith of the good news, and not
 πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
 being frightened in nothing by the
 ἀντικειμένων ἧτις ἐστὶν αὐτοῖς
 (ones) lying against which is to them
 ἐνδείξεις ἀπωλείας, ὑμῶν δὲ
 showing within of destruction, of you but
 σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, 29 ὅτι
 of salvation, and this from God, because
 ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
 to you it was graciously given the over Christ,

from these two things;
 but what I do desire is
 the releasing^a and the
 being with Christ, for
 this, to be sure, is far
 better. 24 However, for
 me to remain in the
 flesh is more necessary
 on your account.
 25 So, being confident
 of this, I know I shall
 remain and shall abide
 with all of you for
 your advancement
 and the joy that be-
 longs to [your] faith,
 26 so that your exul-
 tation may overflow in
 Christ Jesus by reason
 of me through my
 presence again with
 you.

27 Only behave in a
 manner worthy of the
 good news about the
 Christ, in order that,
 whether I come and
 see you or be absent,
 I may hear about the
 things which concern
 you, that you are
 standing firm in one
 spirit, with one soul
 striving side by side
 for the faith of the
 good news, 28 and in
 no respect being
 frightened by your
 opponents. This very
 thing is a proof of
 destruction for them,
 but of salvation for
 you; and this [in-
 dication] is from God,
 29 because to you
 the privilege was giv-
 en in behalf of Christ,

23^a See Appendix under Philippians 1:23.

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε
very struggle having of what sort you saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
in me and now you are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,
2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill you of me the joy in order that the
αὐτὸ φρονῆτε, τὴν αὐτὴν
very (thing) you may be minding, the very
ἀγάπην ἔχοντες, σύνψυχοι, τὸ
love having, together in soul, the
ἐν φρονούντες, 3 μηδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μηδὲ κατὰ κενοδοξίαν,
contentiousness nor according to vainglory,
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another
ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἑτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ
This be you minding in you which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God
υὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι
form of slave having taken, in likeness
ἀνθρώπων γενόμενος, 8 καὶ σχήματι
of men having become; and to fashion
εὗρεθεις ὡς ἄνθρωπος ἐταπείνωσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put your
faith in him, but also
to suffer in his be-
half. 30 For you have
the same struggle as
you saw in my case
and as you now hear
about in my case.

2 If, then, there is
any encouragement
in Christ, if any con-
solation of love, if
any sharing of spirit,
if any tender affec-
tions and compassions,
2 make my joy full
in that you are of
the same mind and
have the same love,
being joined together
in soul, holding the
one thought in mind,
3 doing nothing out
of contentiousness or
out of egotism, but
with lowliness of mind
considering that the
others are superior to
you, 4 keeping an
eye, not in person-
al interest upon just
your own matters,
but also in personal
interest upon those of
the others.

5 Keep this mental
attitude in you that
was also in Christ
Jesus, 6 who, although
he was existing in
God's form, gave no
consideration to a sel-
zure, namely, that he
should be equal to
God. 7 No, but he
emptied himself and
took a slave's form
and came to be in the
likeness of men.
8 More than that,
when he found him-
self in fashion as a
man, he humbled him-
self and became obe-
dient as far as death,

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἔχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πάν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name
Ἰησοῦ πάν γόνυ κάμψη ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.

12 Ὡστε, ἀγαπητοὶ μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always you obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be you working down, God
γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in you both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας, 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be you doing apart from murmurings
καὶ διαλογισμῶν, 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
you may become blameless and unblemished,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom you are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ
word of life having upon, into boasting to me

yes, death on a torture
stake.* 9 For this very
reason also God ex-
alted him to a su-
perior position and
kindly gave him the
name that is above
every other name,
10 so that in the
name of Jesus every
knee should bend of
those in heaven and
those on earth and
those under the
ground, 11 and every
tongue should openly
acknowledge that Je-
sus Christ is Lord to
the glory of God the
Father.

12 Consequently, my
beloved ones, in the
way that you have
always obeyed, not
during my presence
only, but now much
more readily during
my absence, keep
working out your own
salvation with fear
and trembling; 13 for
God is the one that,
for the sake of [his]
good pleasure, is act-
ing within you in
order for you both
to will and to act.
14 Keep doing all
things free from mur-
murings and argu-
ments, 15 that you
may come to be
blameless and inno-
cent, children of God
without a blemish in
among a crooked and
twisted generation,
among whom you are
shining as illuminators
in the world, 16 keep-
ing a tight grip on
the word of life,
that I may have
cause for exultation

* See Appendix under Matthew 10:38.

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
into day of Christ, that not into empti(ness)
ἔδραμον. οὐδὲ εἰς κενὸν ἐκοπίασα.
I ran nor into empti(ness) I labored.

17 Ἀλλὰ εἰ καὶ σπένδομαι
But if also I am being poured as libation

ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
upon the sacrifice and public work of the faith

ὡς, χαίρω καὶ συνχαίρω
of you, I am rejoicing and I am rejoicing with

πᾶσιν ὑμῖν. 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
all you; the but very (thing) also you

χαίρετε καὶ συνχαίρετέ μοι.
be you rejoicing and be you rejoicing with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
I am hoping but in Lord Jesus Timothy

ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ
quickly to send to you, in order that also I

εὐψυχῶ γνοῦς τὰ
may be well of soul having known the (things)

περὶ ὑμῶν. 20 οὐδέναν γὰρ ἔχω
about you. No one for I am having

ἰσόψυχον ὅστις γνησίως τὰ περὶ
equal-souled who genuinely the (things) about

ὑμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
you he will care, the all for

τὰ ἑαυτῶν ζητοῦσιν, οὐ
the (things) of themselves they are seeking, not

τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
the (things) of Christ Jesus. The but

δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
proof of him you are knowing, that as to father

τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
child together with me he slaved into the

εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
good news. This (one) indeed therefore

ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
I am hoping to send as likely I might see off

τὰ περὶ ἐμὲ ἐξ αὐτῆς
the (things) about me out of very [hour];

24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
I have been confident but in Lord that also

αὐτὸς ταχέως ἐλεύσομαι.
very quickly I shall come.

25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον
Necessary but I considered Epaphroditus

τὸν ἀδελφὸν καὶ συνεργὸν καὶ
the brother and fellow worker and

συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον
fellow soldier of me, of you but apostle

in Christ's day, that I did not run in vain or work hard in vain. 17 Notwithstanding, even if I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad and I rejoice with all of you. 18 Now in the same way you yourselves also be glad and rejoice with me.

19 For my part I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. 20 For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. 21 For all the others are seeking their own interests, not those of Christ Jesus. 22 But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news. 23 This, therefore, is the man I am hoping to send just as soon as I have seen how things stand concerning me. 24 Indeed, I am confident in [the] Lord that I myself shall also come shortly.

25 However, I consider it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, but your envoy

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me,

26 πέμψαι πρὸς ὑμᾶς, ἐπειδὴ ἐπιποθῶν
to send toward you, since longing after

ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδημονῶν
he was all you to see, and being depressed

διότι ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ
because you heard that he fell sick. And for

ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the

θεὸς ἠλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον
God had mercy on him, not him but only

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon

λύπην σχῶ. 28 σπουδαιότερως
sadness I should have. More speedily

οὖν ἐπέμψα αὐτόν ἵνα ἰδόντες
therefore I sent him in order that having seen

αὐτόν πάλιν χαρῆτε καὶ γὰρ ἁλυπότερος
him again you might rejoice and I less saddened

ᾶ. 29 προσδέχεσθε οὖν αὐτόν
I may be. Receive you toward therefore him

ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς
in Lord with all joy, and the

τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be you having, because

διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death

ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul

ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of you lack

τῆς πρὸς με λειτουργίας.
of the toward me public work.

3 Το λοιπὸν, ἀδελφοί μου,
The leftover (thing), brothers of me,

χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be you rejoicing in Lord. The very (things)

γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to you to me indeed not

ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to you but safe (thing). —

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be you seeing the dogs, be you seeing the

κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be you seeing the cutting down.

3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)

πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of God rendering sacred service and

and private servant for my need, 26 since he is longing to see all of you and is depressed because you heard he had fallen sick. 27 Yes, indeed, he fell sick nearly to the point of death; but God had mercy on him, in fact, not only on him, but also on me, that I should not get grief upon grief. 28 Therefore with the greater haste I am sending him, that on seeing him you may rejoice again and I may be the more free from grief. 29 Therefore give him the customary welcome in [the] Lord with all joy; and keep holding men of that sort dear, 30 because on account of the Lord's work he came quite near to death, exposing his soul to danger, that he might fully make up for your not being here to render private service to me.

3 Finally, my brothers, continue rejoicing in [the] Lord. To be writing the same things to you is not troublesome for me, but it is of safety to you.

2 Look out for the dogs, look out for the workers of injury, look out for those who mutilate the flesh. 3 For we are those with the real circumcision, who are rendering sacred service by God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
boasting in Christ Jesus and not in flesh
πεποιθότες, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having
πεποίθησιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιθέναι
If any thinks other to have been confident
ἐν σαρκί, ἐγὼ μᾶλλον 5 περιτομῇ
in flesh, I rather; to circumcision

ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
eighth day (one), out of race of Israel, of tribe
Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to
ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be
ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. But what (things) was to me

κέρδη, ταῦτα ἡγήμαι διὰ τὸν
gains, these (things) I have considered through the
χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be
διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior (ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι'
of Christ Jesus the Lord of me through
ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that
Χριστὸν κερδήσω 9 καὶ εὑρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of
νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,
10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings
αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in
Christ Jesus and do
not have our confi-
dence in the flesh,
4 though I, if anyone,
do have grounds for
confidence also in the
flesh.

If any other man
thinks he has grounds
for confidence in the
flesh, I the more so:
5 circumcised the
eighth day, out of the
family stock of Israel,
of the tribe of Benja-
min, a Hebrew [born]
from Hebrews; as re-
spects law, a Pharisee;
6 as respects zeal, per-
secuting the congrega-
tion; as respects
righteousness that is
by means of law, one
who proved himself
blameless. 7 Yet what
things were gains to
me, these I have con-
sidered loss on account
of the Christ. 8 Why,
for that matter, I do
indeed also consider
all things to be loss on
account of the excel-
ling value of the knowl-
edge of Christ Jesus
my Lord. On account
of him I have taken
the loss of all things
and I consider them as
a lot of refuse, that I
may gain Christ 9 and
be found in union with
him, having, not my
own righteousness,
which results from
law, but that which is
through faith in Christ,
the righteousness that
issues from God on the
basis of faith, 10 so as
to know him and the
power of his resurrec-
tion and a shar-
ing in his sufferings,
submitting myself
to a death like his,

11 εἴ πως καταντήσω εἰς τὴν
if somehow I might attain down into the
ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already
τετελειώμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if also
καταλάβω, ἐφ' ᾧ καὶ
I might receive down, upon which also
κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὐπω λογίζομαι
Brothers, I myself not yet I am reckoning

κατειληφέναι ἐν δέ, τὰ
to have received down; one (thing) but, the (things)
μὲν ὀπίσω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)

δὲ ἔμπροσθεν ἐπεκτεινόμενος,
but in front stretching myself out upon,

14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the
βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore

τέλειοι, τοῦτο φρονώμεν καὶ εἴ
perfect (ones), this let us be minding; and if

τι ἑτέρως φρονεῖτε, καὶ
anything differently you are minding, also

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει
this (thing) the God to you will reveal;

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the

αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταί μου γίνεσθε,
Joint imitators of me be you becoming,

ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω
brothers, and be you looking at the (ones) thus
περιπατοῦντας καθὼς ἔχετε τύπον
walking according as you are having type

ἡμᾶς 18 πολλοὶ γὰρ περιπατοῦσιν οὓς
us; many for they are walking whom
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to you, now but also

κλαίω λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 to see if I may by
any means attain to
the earlier resurrec-
tion from the dead.

12 Not that I have
already received it or
am already made per-
fect, but I am pur-
suing to see if I may
also lay hold on that
for which I have also
been laid hold on by
Christ Jesus. 13 Broth-
ers, I do not yet con-
sider myself as having
laid hold on it; but
there is one thing
about it: Forgetting
the things behind and
stretching forward to
the things ahead,
14 I am pursuing down
toward the goal for
the prize of the up-
ward call of God by
means of Christ Je-
sus. 15 Let us, then,
as many of us as are
mature, be of this
mental attitude; and
if you are mentally
inclined otherwise in
any respect, God will
reveal the above [at-
titude] to you. 16 At
any rate, to what ex-
tent we have made
progress, let us go on
walking orderly in
this same routine.

17 Unitedly become
imitators of me,
brothers, and keep
your eye on those
who are walking in
a way that accords
with the example
you have in us.
18 For there are many,
I used to mention
them often but now I
mention them also
with weeping, who are
walking as the enemies
of the torture stake.

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end
ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)
τὰ ἐπίγεια φρονοῦντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of
οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord
Ἰησοῦν Χριστόν, 21 ὃς μετασχηματίζει τὸ
Jesus Christ, who will refashion the
σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the lowliness of us conformed
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also
ὑποτάξαι αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus
στήκετε ἐν κυρίῳ, ἀγαπητοί.
be you standing in Lord, loved (ones).

2 Εὐδοίαν παρακαλῶ καὶ Συντύχην
Euodia I am encouraging and Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in
κυρίῳ. 3 ναι ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine
σύνζυγε, συνλαμβάνου αὐταῖς,
yokefellow, be holding self with them,
αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news
συνήθλησάν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
Be you rejoicing in Lord always; again
ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be you rejoicing. The yielding (ness)

of the Christ, 19 and their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth. 20 As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, 21 who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power that he has, even to subject all things to himself.

4 Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in [the] Lord, beloved ones.

2 Eu·o·di·a I exhort and Syn·ty·che I exhort to be of the same mind in [the] Lord.

3 Yes, I request you too, genuine yokefellow, keep assisting these [women] who have striven side by side with me in the good news along with Clement as well as the rest of my fellow workers, whose names are in the book of life.

4 Always rejoice in [the] Lord. Once more I will say, Rejoice! 5 Let your reasonableness

ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ
of you let it be known to all men. The
κύριος ἐγγύς. 6 μηδὲν μεριμνᾶτε,
Lord near; nothing be you being anxious over,
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
but in everything to the prayer and to the
δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
supplication with thanksgiving the petitions
ὑμῶν γνωρίζεσθω πρὸς τὸν
of you let it be being made known toward the
θεόν. 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God; and the peace of the God the
ὑπερέχουσα πάντα νοῦν φρουρήσει
having over all mind it will keep under watch
τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
the hearts of you and the mental powers of you
ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus.

8 Τὸ λοιπόν, ἀδελφοί,
The leftover (thing), brothers,
ὅσα ἔστιν ἀληθῆ,
as many (things) as is true,

ὅσα σεμνά, ὅσα
as many (things) as serious, as many (things) as
δίκαια, ὅσα ἀγνά,
righteous, as many (things) as chaste,

ὅσα προσφιλή,
as many (things) as affection-inducing,

ὅσα εὐφημα, εἴ τις ἀρετὴ
as many (things) as well-spoken of, if any virtue

καὶ εἴ τις ἔπαινος, ταῦτα
and if any praise, these (things).

λογίζεσθε 9 ἃ καὶ
be you reckoning; which (things) also

ἐμάθετε καὶ παρελάβετε καὶ
you learned and you received alongside and

ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα
you heard and you saw in me, these (things)

πράσσετε καὶ ὁ θεὸς τῆς εἰρήνης
be you performing; and the God of the peace

ἔσται μεθ' ὑμῶν.
will be with you.

10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
I rejoiced but in Lord greatly that

ἤδη ποτὲ ἀνεθάλετε τὸ
already sometime you made flourish again the

become known to all men. The Lord^a is near. 6 Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; 7 and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things. 9 The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you.

10 I do rejoice greatly in [the] Lord^b that now at last you have revived your

1, 4^a The Lord, ⁸BAVg; Jehovah, J7,8,13,14,16.

5^a The Lord, ⁸BAVg; Jehovah, J7,8. 10^b The Lord, ⁸BAVg; Jehovah, J7,8,13,14.

ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ὃ καὶ ἐφρονεῖτε
 over me to be minding, upon which also you were minding
 ἡκαιρεῖσθε δέ. 11 οὐχ
 you were being without opportunity but. Not
 ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ
 that according to lack I am saying, I
 γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης
 for I learned in what (things) I am self-sufficient
 εἶναι. 12 οἶδα καὶ
 to be; I have known and
 ταπεινοῦσθαι, οἶδα καὶ
 to be being made lowly, I have known also
 περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν
 to be abounding; in everything and in all (things)
 μεμύημαι, καὶ
 I have been initiated into secrets, and
 χορτάζεσθαι καὶ πεινᾶν, καὶ
 to be being sated with food and to be hungering, and
 περισσεύειν καὶ ὑστερεῖσθαι. 13 πάντα
 to be abounding and to be lacking; all (things)
 ἰσχύω ἐν τῷ ἐνδυναμοῦντί
 I am having strength for in the (one) empowering
 με.
 me.
 14 πλὴν καλῶς ἐποιήσατε
 Besides finely you did
 συνκοινωνήσαντές μου τῇ θλίψει.
 having shared with me to the tribulation.
 15 οἶδατε δέ καὶ ὑμεῖς, Φιλιππηῖοι,
 You have known but also you, Philippians,
 ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 that in beginning of the good news, when
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
 I went out from Macedonia, not one to me
 ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
 ecclesia shared into word of giving
 καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
 and receiving if not you alone, because
 καὶ ἐν Θεσσαλονίκῃ καὶ ἅπας καὶ δις εἰς
 also in Thessalonica and once and twice into
 τὴν χρεῖαν μοι ἐπέμψατε. 17 οὐχ ὅτι
 the need to me you sent. Not that
 ἐπιζητῶ τὸ δόμα, ἀλλὰ
 I am seeking upon the gift, but
 ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
 I am seeking upon the fruitage the becoming more
 εἰς λόγον ὑμῶν. 18 ἀπέχω δέ
 into word of you. I am having from but

thinking in my behalf,
 to which you were
 really giving thought,
 but you lacked oppor-
 tunity. 11 Not that I
 am speaking with re-
 gard to being in want,
 for I have learned,
 in whatever circum-
 stances I am, to be
 self-sufficient. 12 I
 know indeed how to
 be low [on provisions],
 I know indeed how
 to have an abundance.
 In everything and in
 all circumstances I
 have learned the
 secret of both how
 to be full and how to
 hunger, both how to
 have an abundance
 and how to suffer
 want. 13 For all things
 I have the strength by
 virtue of him who
 imparts power to me.
 14 Nevertheless, you
 acted well in becom-
 ing sharers with me
 in my tribulation.
 15 In fact, you Phi-
 lippi-ans, also know
 that at [the] start
 of declaring the good
 news, when I departed
 from Mac-e-do-ni-a,
 not a congregation
 took a share with
 me in the matter of
 giving and receiving,
 except you alone;
 16 because, even in
 Thes-sa-lo-ni-ca, you
 sent something to me
 both once and a sec-
 ond time for my need.
 17 Not that I am ear-
 nestly seeking the
 gift, but that I
 am earnestly seeking
 the fruitage that
 brings more cred-
 it to your account.
 18 However, I have

πάντα καὶ περισσεύω· πεπλήρωμαι
 all (things) and I am abounding; I have been filled
 δεξάμενος παρὰ Ἐπαφροδίτου τὰ
 having received beside of Epaphroditus the (things)
 παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν
 beside of you, odor of sweet-smelling, sacrifice
 δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
 acceptable, well-pleasing to the God. The but
 θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν
 God of me will fill all need of you
 κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
 according to the riches of him in glory in
 Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
 Christ Jesus. To the but God and Father
 ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
 of us the glory into the ages of the ages;
 ἀμήν.
 amen.
 21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
 Greet you every holy (one) in Christ
 Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν
 Jesus. They are greeting you the together with
 ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
 me brothers. They are greeting you all
 οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
 the holy (ones), mostly but the (ones) out of
 τῆς Καίσαρος οἰκίας.
 the of Caesar household.
 23 Ἡ χάρις τοῦ κυρίου
 The undeserved kindness of the Lord
 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
 Jesus Christ with the spirit of you.

all things in full and
 have an abundance. I
 am filled, now that
 I have received from
 E·paph·ro·di'tus the
 things from you, a
 sweet-smelling odor,
 an acceptable sacri-
 fice, well-pleasing to
 God.* 19 In turn, my
 God will fully supply
 all your need to the
 extent of his riches
 in glory by means of
 Christ Jesus. 20 Now
 to our God and Fa-
 ther be the glory for-
 ever and ever. Amen.

21 Give my greetings
 to every holy one in
 union with Christ Je-
 sus. The brothers who
 are with me send you
 their greetings. 22 All
 the holy ones, but
 especially those of the
 household of Caesar,
 send you their greet-
 ings.

23 The undeserved
 kindness of the Lord
 Jesus Christ be with
 the spirit you [show].

18* God, ἡBAVgSy^p; Jehovah, J^{7,8}.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ
TOWARD COLOSSIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful
ἀδελφοῖς ἐν Χριστῷ
brothers in Christ;

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν.
God Father of us.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, **4** ἀκούσαντες τὴν
about you praying, having heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of you in Christ Jesus and the love

ἣν ἔχετε εἰς πάντας τοὺς
which you are having into all the
ἁγίους **5** διὰ τὴν ἐλπίδα τὴν
holy (ones) through the hope the
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to you in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
you heard before in the word of the truth

τοῦ εὐαγγελίου **6** τοῦ παρόντος
of the good news of the (one) being alongside
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into you, according as also in all the world
ἐστὶν καρποφορούμενον καὶ αὐξανόμενον
it is bearing fruit and increasing

καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in you, from which day
ἠκούσατε καὶ ἐπέγνωτε τὴν
you heard and you accurately knew the

χάριν τοῦ θεοῦ ἐν ἀληθείᾳ
undeserved kindness of the God in truth;
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
according as you learned from Epaphras the
ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν
loved fellow slave of us, who is

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother **2** to the holy
ones and faithful
brothers in union with
Christ at Co-los'sae.

May you have un-
deserved kindness and
peace from God our
Father.

3 We thank God the
Father of our Lord
Jesus Christ always
when we pray for you,
4 since we heard of
your faith in connec-
tion with Christ Jesus
and the love you have
for all the holy ones
5 because of the hope
that is being reserved
for you in the heav-
ens. This [hope] you
heard of before by the
telling of the truth
of that good news
6 which has presented
itself to you, even as
it is bearing fruit
and increasing in all
the world just as [it
is doing] also among
you, from the day
you heard and
accurately knew the
undeserved kindness
of God in truth.
7 That is what you
have learned from Ep-
a-phras our beloved
fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὑμῶν ἀγάπην ἐν πνεύματι.
of you love in spirit.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over you
προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
πληρωθῇτε τὴν ἐπίγνωσιν
you might be filled with the accurate knowledge
τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and
συνέσει πνευματικῇ, **10** περιπατῆσαι
comprehension spiritual, to walk

ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and
αὐξανόμενοι τῇ ἐπίγνωσει τοῦ
increasing to the accurate knowledge of the
θεοῦ, **11** ἐν πάσῃ δυνάμει δυναμούμενοι
God, in all power being made powerful

κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with
χάρως, **12** εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient you into the
μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτί.
light.

13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,
τὴν ἄφεσιν τῶν ἁμαρτιῶν **15** ὃς ἐστὶν
the letting go off of the sins; who is

a faithful minister of
the Christ on our be-
half, **8** who also dis-
closed to us your love
in a spiritual way.

9 That is also why
we, from the day we
heard [of it], have
not ceased praying for
you and asking that
you may be filled with
the accurate knowl-
edge of his will in all
wisdom and spiritual
discernment, **10** in or-
der to walk worthily
of Jehovah* to the
end of fully pleasing
[him] as you go on
bearing fruit in every
good work and in-
creasing in the ac-
curate knowledge of
God, **11** being made
powerful with all
power to the extent
of his glorious might
so as to endure fully
and be long-suffer-
ing with joy, **12** thank-
ing the Father who
rendered you suitable
for your participation
in the inheritance of
the holy ones in the
light.

13 He delivered us
from the authority of
the darkness and
transferred us into
the kingdom of the
Son of his love,
14 by means of whom
we have our re-
lease by ransom,
the forgiveness of
our sins. **15** He is

10* Jehovah, J^s (to agree with 1 Thessalonians 2:12); God, Vg; the Lord, NBA.

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn
πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens
καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ
and upon the earth, the (things) visible and
τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or
κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
the all (things) through him and into him
ἐκτίσται· 17 καὶ αὐτὸς ἔστιν πρὸ
it has been created; and he is before
πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him
συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ
it has stood together, and he is the
κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;
ὃς ἐστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of
τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in
πᾶσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the
πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him
ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the
σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether
τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in
τοῖς οὐρανοῖς.
the heavens.
21 καὶ ὑμᾶς ποτὲ ὄντας
And you sometime being
ἀπηλλοτριωμένους καὶ ἐχθρούς τῇ
having been alienated and enemies to the
διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the works the

the image of the in-
visible God, the first-
born of all creation;
16 because by means
of him all [other]
things were created
in the heavens and
upon the earth, the
things visible and the
things invisible, no
matter whether they
are thrones or lord-
ships or governments
or authorities. All
[other] things have
been created through
him and for him.
17 Also, he is before
all [other] things and
by means of him all
[other] things were
made to exist, 18 and
he is the head of the
body, the congrega-
tion. He is the begin-
ning, the first-born
from the dead, that
he might become the
one who is first in all
things; 19 because
[God] saw good for
all fullness to dwell in
him, 20 and through
him to reconcile again
to himself all [other]
things by making
peace through the
blood [he shed] on
the torture stake,* no
matter whether they
are the things upon
the earth or the
things in the heavens.

21 Indeed, you who
were once alienated
and enemies because
YOUR minds were on
the works that were

πονηροῖς, — 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through the
θανάτου, — παραστήσαι ὑμᾶς ἁγίους καὶ
death, — to present you holy and
ἁμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,
23 εἴ γε ἐπιμένετε τῇ πίστει
if in fact you are remaining upon to the faith
τεθεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ
having been founded and settled and not
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the
εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which you heard, of the (one)
κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul
διάκονος.
servant.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ
over you, and I am filling up instead the
ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,
ὃ ἐστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which
ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the
οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into you to fulfill the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and
ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom wished
ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the
δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has
again reconciled by
means of that one's
fleshly body through
[his] death, in order
to present you holy
and unblemished and
open to no accusation
before him, 23 pro-
vided, of course, that
you continue in the
faith, established on
the foundation and
steadfast and not
being shifted away
from the hope of that
good news which you
heard, and which was
preached in all cre-
ation that is under
heaven. Of this [good
news] I Paul became
a minister.

24 I am now rejoic-
ing in my sufferings
for you, and I, in my
turn, am filling up
what is lacking of
the tribulations of the
Christ in my flesh on
behalf of his body,
which is the con-
gregation. 25 I became
a minister of this
[congregation] in ac-
cordance with the
stewardship from God
which was given me
in your interest to
preach the word of
God fully, 26 the sa-
cred secret that was
hidden from the past
systems of things and
from the past genera-
tions. But now it has
been made manifest
to his holy ones,
27 to whom God has
been pleased to make
known what are the
glorious riches of
this sacred secret
among the nations.

20^a See Appendix under Matthew 10:38.

ὃ ἐστὶν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς
which is Christ in you, the hope of the
δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
glory; whom we are announcing down
νουθετοῦντες πάντα ἄνθρωπον καὶ
putting mind into every man and
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
teaching every man in all wisdom,
ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we might present every man
τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
perfect in Christ; into which also
κοπιῶ ἀγωνιζόμενος κατὰ τὴν
I am laboring struggling according to the
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
operation within of him the operating within in
ἐμοὶ ἐν δυνάμει.
me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἥλικον
I am willing for you to have known how great
ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
struggle I am having over you and of the (ones)
ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑώρακαν
in Laodicea and as many as not have seen
τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
the face of me in flesh, in order that
παρακληθῶσιν αἱ καρδίαι αὐτῶν,
might be comforted the hearts of them,
συνβιβασθέντες ἐν ἀγάπῃ καὶ
having been made to go together in love and
εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
into all riches of the fully being borne of the
συνέσεως, εἰς ἐπίγνωσιν τοῦ
comprehension, into accurate knowledge of the
μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
mystery of the God, of Christ, in whom
εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
are all the treasures of the wisdom
καὶ γνώσεως ἀπόκρυφοι.
and of knowledge hidden away (ones).
4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
This I am saying in order that no one you
παραλογίζεται ἐν πιθανολογίᾳ. 5 εἰ γὰρ
may be deluding in persuasive saying. If for
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
even to the flesh I am absent, but to the
πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
spirit together with you I am, rejoicing and

It is Christ in union with you, the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

2 For I want you to realize how great a struggle I am having in behalf of you and of those at La-o-di-ce'a and of all those who have not seen my face in the flesh, 2 that their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of [their] understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. 3 Carefully concealed in him are all the treasures of wisdom and of knowledge. 4 This I am saying that no man may delude you with persuasive arguments. 5 For though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα
seeing of you the line-up and the firmness
τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the into Christ faith of you.

6 Ὡς οὖν παρελάβετε τὸν
As therefore you received alongside the
χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
Christ Jesus the Lord, in him
περιπατεῖτε, 7 ἔρριζωμένοι καὶ
be you walking, having been rooted and
ἐποικοδομοῦμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
being built upon in him and being stabilized
τῇ πίστει καθὼς ἐδιδάχθητε,
in the faith according as you were taught,
περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
abounding in it in thanksgiving.

8 Βλέπετε μή τις ὑμᾶς ἔσται
Be you looking at not someone you will be
ὁ συλαγωγῶν διὰ τῆς
the (one) leading as booty through the
φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
philosophy and empty seduction according to
τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
the tradition of the men, according to
τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
the elementary things of the world and not
κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ
according to Christ; because in him
κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
is dwelling down all the fullness of the godship
σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ
bodily, and you are in him
πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ
(ones) having been filled, who is the head
πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
of all government and of authority, in whom
καὶ περιετμήθητε περιτομῇ
also you were circumcised to circumcision
ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
not done by hand in the stripping off of the
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
body of the flesh, in the circumcision
τοῦ χριστοῦ, 12 συνταφέντες
of the Christ, having been jointly buried
αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
to him in the baptism, in whom also
συνηγέρθητε διὰ τῆς πίστεως
you were jointly raised up through the faith

beholding your good order and the firmness of your faith toward Christ.

6 Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, 7 rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with [faith] in thanksgiving.

8 Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; 9 because it is in him that all the fullness of the divine quality dwells bodily. 10 And so you are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him you were also circumcised with a circumcision [performed] without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ, 12 for you were buried with him in [his] baptism, and by relationship with him you were also raised up together through [your] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)
ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And you dead (ones) being to the
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the
σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
flesh of you, he made alive together you

σὺν αὐτῷ· χαρισάμενος
together with him; having graciously forgiven
ἡμῖν πάντα τὰ παραπτώματα,
to us all the falls beside,

14 ἐξαλείψας τὸ καθ' ἡμῶν
having wiped out the down on us
χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was

ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν
under-in-against to us, and it he has lifted up
ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it

τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the
ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of

ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them
ἐν αὐτῷ.
in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone you let him be judging
ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part

ἐορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,

17 ἃ ἔστιν σκιά τῶν
which (things) is shadow of the (things)
μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.

18 μηδεὶς ὑμᾶς καταβραβεύετω
No one you let him be depriving of prize
θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship

τῶν ἀγγέλων, ἃ ἐώρακεν
of the angels, which (things) he has seen
ἐμβατεύων, εἰκῇ φυσιοῦμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

in the operation of
God, who raised him
up from the dead.

13 Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, [God] made you alive together with him. He kindly forgave us all our trespasses 14 and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake.* 15 Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it.

16 Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; 17 for those things are a shadow of the things to come, but the reality belongs to Christ. 18 Let no man deprive you of the prize who takes delight in a [mock] humility and a form of worship of the angels, "taking his stand on" the things he has seen, puffed up without proper cause by

νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
mind of the flesh of him, and not
κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν
holding fast the head, out of whom all

τὸ σῶμα διὰ τῶν ἀφῶν καὶ
the body through the connections and
συνδέσμων ἐπιχορηγούμενον καὶ
bonds together (it) being supplied and

συνβιβαζόμενον αὖξει τὴν
(it) being made to go together is growing the
αὔξησιν τοῦ θεοῦ.
growth of the God.

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
If you died together with Christ from
τῶν στοιχείων τοῦ κόσμου, τί ὥς
the elementary things of the world, why as

ζῶντες ἐν κόσμῳ δογματίζεσθε
living in world are you subjecting selves to decrees

21 Μὴ ἅψη μηδὲ γεύσῃ
Not you should touch not-but you should taste
μηδὲ θίγῃς, 22 ἃ ἔστιν
not-but you should contact, which (things) is

πάντα εἰς φθορὰν τῇ ἀποχρήσει,
all (things) into corruption to the using off,
κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
according to the commands and teachings

τῶν ἀνθρώπων; 23 ἅτινά ἐστιν λόγον
of the men? Which (things) is word
μὲν ἔχοντα σοφίας ἐν
indeed having of wisdom in

ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ
self-willed form of worship and lowly-mindedness
καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ
and unsparing of body, not in honor any

πρὸς πλησμονὴν τῆς σαρκός.
toward fullness of the flesh.

3 Εἰ οὖν συνηγέρθητε τῷ
If therefore you were raised up with the
χριστῷ, τὰ ἄνω ζητεῖτε,
Christ, the (things) upward be you seeking,

οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ
where the Christ is in right [hand] of the
θεοῦ καθημένου· 2 τὰ ἄνω
God sitting; the (things) upward

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
be you minding, not the (things) upon the earth,
3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν
you died for, and the life of you

his fleshly frame of
mind, 19 whereas he
is not holding fast to
the head, to the one
from whom all the
body, being supplied
and harmoniously
joined together by
means of its joints
and ligaments, goes
on growing with the
growth that God gives.

20 If you died to-
gether with Christ to-
ward the elementary
things of the world,
why do you, as if
living in the world,
further subject your-
selves to the decrees:
21 "Do not handle,
nor taste, nor touch,"
22 respecting things
that are all destined
to destruction by
being used up, in
accordance with the
commands and teach-
ings of men? 23 Those
very things are, in-
deed, possessed of an
appearance of wisdom
in a self-imposed
form of worship and
[mock] humility, a
severe treatment of
the body; but they are
of no value in com-
bating the satisfying
of the flesh.

3 If, however, you
were raised up
with the Christ, go
on seeking the things
above, where the
Christ is seated at
the right hand of
God. 2 Keep your
minds fixed on the
things above, not on
the things upon the
earth. 3 For you
died, and your life

14^a See Appendix under Matthew 10:38.

κέκρυπται σὺν τῷ χριστῷ ἐν τῷ
has been hidden together with the Christ in the
θεῷ· 4 ὅταν ὁ χριστὸς
God; whenever the Christ
φανερωθῇ, ἡ ζωὴ ἡμῶν τότε καὶ
should be made manifest, the life of us then also
ὕμεις σὺν αὐτῷ φανερωθήσεσθε
you together with him will be made manifest
ἐν δόξῃ.
in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
Deaden you therefore the members the
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
upon the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἧτις
desire bad, and the covetousness which
ἐστὶν εἰδωλολατρία, 6 δι' ἧς
is idolatry, through which (things)
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 7 ἐν
is coming the wrath of the God; in
οἷς καὶ ὑμεῖς περιεπατήσατέ
which (things) also you walked

ποτε ὅτε ἐζήτε ἐν τούτοις·
sometime when you were living in these (things);
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
now but put you away also you the all (things),
ὀργήν, θυμόν, κακίαν, βλασφημίαν,
wrath, anger, badness, blasphemy,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
disgraceful talk out of the mouth of you;

9 μὴ ψεύδεσθε εἰς ἀλλήλους·
not be you lying into one another;
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
having stripped off the old man
σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
together with the acts of him, and
ἐνδυσάμενοι τὸν νέον τὸν
having put on the new the (one)

ἀνακαινούμενον εἰς ἐπίγνωσιν
being made new again into accurate knowledge
κατ' εἰκόνα τοῦ κτίσαντος
according to image of the (one) having created
αὐτόν, 11 ὅπου οὐκ ἔστι Ἕλλην καὶ
him, where not there is Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
Jew, circumcision and uncircumcision,
βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ
barbarian, Scythian, slave, freeman, but
πάντα καὶ ἐν πᾶσιν Χριστός.
all (things) and in all Christ.

has been hidden with the Christ in union with God. 4 When the Christ, our life, is made manifest, then you also will be made manifest with him in glory.

5 Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. 6 On account of those things the wrath of God is coming. 7 In those very things you, too, once walked when you used to live in them. 8 But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. 9 Do not be lying to one another. Strip off the old personality with its practices, 10 and clothe yourselves with the new [personality], which through accurate knowledge is being made new according to the image of the One who created it, 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put you on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνην, πραῦτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,
13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἂν τις πρὸς
graciously forgiving to selves if ever anyone toward
τινα ἔχη μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἔχαρίσατο ὑμῖν· οὕτως καὶ
the Lord graciously forgave to you thus also
ὕμεις· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
you; upon all but these (things) the
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ χριστοῦ
And the peace of the Christ
βραβεύετω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of you,
εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι·
into which also you were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be you becoming. The word
τοῦ χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in you richly
ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of you to the God; and every
ὅτι ἂν ποιῇτε ἐν λόγῳ ἢ
which thing if ever you may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. 13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah^a freely forgave you, so do you also. 14 But, besides all these things, clothe yourselves with love, for it is a perfect bond of union.

15 Also, let the peace of the Christ^b control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. 16 Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah.^c 17 And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus,

13^a "Jehovah"; to compare with Ephesians 4:32; God, &; the Lord, BADP⁴⁰Vg. 15^b The Christ, P⁴⁶B⁸ACDVG¹⁷Sy^p; Jehovah, J^{7,8}; God, Textus Receptus and J¹⁷margin. 16^c Jehovah, J^{7,8,13,14,16,17}; God, &BACDVgSy^p; the Lord, P⁴⁶.

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves
τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.

19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
The male persons, be you loving the women
καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents

κατὰ πάντα, τοῦτο γὰρ εὐάρεστον
according to all (things), this for well-pleasing
ἐστὶν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ
is in Lord. The fathers, not

ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that
μὴ ἀθυμῶσιν. 22 Οἱ δούλοι,
not they may become dispirited. The slaves,

ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the

κατὰ σάρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in
ὀφθαλμοδουλίαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
eye-slaveries, as men pleasers, but in

ἀπλότῃ καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.

23 ὃ ἐὰν ποιήτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul

ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not
ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord

ἀπολήμψεσθε τὴν ἀνταπόδοσιν
you will receive back the gift back in exchange

τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ

δουλεύετε· 25 ὁ γὰρ
be you slaving; the (one) for

ἀδικῶν κομίσεται ὃ
doing unrighteously will carry off for self which

ἠδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is

προσωποληψία.
receiving of face.

thanking God the Father through him.

18 You wives, be in subjection to [YOUR] husbands, as it is becoming in [the] Lord.

19 You husbands, keep on loving [YOUR] wives and do not be bitterly angry with them.

20 You children, be obedient to [YOUR] parents in everything, for this is well-pleasing in [the] Lord.

21 You fathers, do not be exasperating YOUR children, so that they do not become downhearted.

22 You slaves, be obedient in everything to those who are [YOUR] masters in a fleshly sense, not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah.^a

23 Whatever you are doing, work at it whole-souled as to Jehovah,^b and not to men,

24 for you know that it is from Jehovah^c you will receive the due reward of the inheritance. Slave for the Master, Christ.

25 Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the
ισότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord
ἐν οὐρανῷ.
in heaven.

2 Τῇ προσευχῇ προσηκτερεῖτε,
To the prayer be you persevering,
γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,

3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about
ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us

θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον
door of the word, to speak the mystery
τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also

δέδεμαι, 4 ἵνα φανερώσω
I have been bound, in order that I might manifest
αὐτὸ ὡς δεῖ με λαλήσαι.
it as it is binding me to speak.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward
τοὺς ἔξω, τὸν καιρὸν
the (ones) outside, the appointed time

ἐξαγοραζόμενοι. 6 ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always
ἐν χάριτι, ἅλατι ἡρτυμένος,
in graciousness, to salt having been seasoned,

εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ
to know how it is binding you to one to each (one)
ἀποκρίνεσθαι.
to be answering.

7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all
γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς
will make known to you Tychicus the loved

ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave
ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into

αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know
τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the

καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep dealing out what is righteous and what is fair to [YOUR] slaves, knowing that you also have a Master in heaven.

2 Be persevering in prayer, remaining awake in it with thanksgiving, 3 at the same time praying also for us, that God may open a door of utterance to us, to speak the sacred secret about the Christ, for which, in fact, I am in prison bonds;

4 so that I shall make it manifest as I ought to speak.

5 Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves.

6 Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.

7 All my affairs Tych'i-cus, [my] beloved brother and faithful minister and fellow slave in [the] Lord, will make known to you. 8 For the very purpose of your knowing the things having to do with us and that he may comfort your hearts, I am sending him to you 9 along with O-n'es'i-mus, my

22^a Jehovah, J¹⁸; the Lord, K^{BACDVgSy}; God, P^{40J8}. 23^b Jehovah, J^{7,8,17,18}; the Lord, P^{40KBAVg}. 24^c Jehovah, J^{7,8,13,14,18-18}; the Lord, K^{BACDVg}.

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ
faithful and loved brother, who is out of
ὡμῶν· πάντα ὑμῖν γνωρίσουσιν
you; all (things) to you they will make known
τὰ ὧδε.
the (things) here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting you Aristarchus the
συναιχμάλωτός μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the

ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom you received
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward you
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept you him, and Jesus the (one)

λεγόμενος Ἰούστος, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
kingdom of the God, who became

μοι παραγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting you

Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος
Ephras the (one) out of you, slave

Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over

ὡμῶν ἐν ταῖς προσευχαῖς, ἵνα
of you in the prayers, in order that

σταθῇτε τέλειοι καὶ πεπληροφορημένοι
you might stand perfect and having been fully borne

ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.

13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that

ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over you and

τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in

Ἱερᾷ Πόλει.
Hierapolis.

14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός
Is greeting you Luke the healer

ὁ ἀγαπητὸς καὶ Δημᾶς. 15 Ἀσπάσασθε
the loved and Demas. Greet you

τοὺς ἐν Λαοδικίᾳ ἀδελφούς καὶ Νύμφαν
the in Laodicea brothers and Nymphas

καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved brother, who is from among you. All the things here they will make known to you.

10 Ar-is-tar'chus my fellow captive sends you his greetings, and so does Mark the cousin of Bar-na-bas, (concerning whom you received commands to welcome him if ever he comes to you.)

11 and Jesus who is called Justus, these being of those circumcised. Only these are my fellow workers for the kingdom of God, and these very ones have become a strengthening aid to me. 12 Ep'a-phras, who is from among you, a slave of Christ Jesus, sends you his greetings, always exerting himself in your behalf in [his] prayers, that you may finally stand complete and with firm conviction in all the will of God. 13 I indeed bear him witness that he puts himself to great effort in behalf of you and of those at La-o-di-ce'a and of those at Hi-e-rap'-o-lis.

14 Luke the beloved physician sends you his greetings, and so does De-mas. 15 Give my greetings to the brothers at La-o-di-ce'a and to Nym'pha and to the congregation at her house.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ
And whenever might be read beside you the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do you in order that also in the

Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
of Laodiceans ecclesia it should be read, and

τὴν ἐκ Λαοδικίας ἵνα καὶ
the (one) out of Laodicea in order that also

ὁμεῖς ἀναγνῶτε. 17 καὶ εἶπατε Ἀρχίππῳ
you might read. And say you to Archippus

Βλέπε τὴν διακονίαν ἣν
Be looking at the service which

παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that

αὐτὴν πληροῖς.
it you may be fulfilling.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

μνημονεύετε μου τῶν δεσμῶν. ἡ
Be you bearing in mind of me of the bonds. The

χάρις μεθ' ὑμῶν.
undeserved kindness with you.

16 And when this letter has been read among you, arrange that it also be read in the congregation of the La-o-di-ce'ans and that you also read the one from La-o-di-ce'a. 17 Also, tell Ar-hip'pus: "Keep watching the ministry which you accepted in [the] Lord, that you fulfill it."

18 [Here is] my greeting, Paul's, in my own hand. Continue bearing my [prison] bonds in mind. The undeserved kindness be with you.

ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

Α

TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy

τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God

πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ·
Father and to Lord Jesus Christ;

χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to you and peace.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always

περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ
about all of you mention making upon

τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως
the prayers of us, incessantly

μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of you of the work of the

πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

1 Paul and Sil-va-nus and Timothy to the congregation of the Thes-sa-lo'ni-ans in union with God the Father and [the] Lord Jesus Christ:

May you have undeserved kindness and peace.

2 We always thank God when we make mention concerning all of you in our prayers, 3 for we bear incessantly in mind your faithful work and your loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοί
and Father of us, having known, brothers
ἡγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ
of you, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into you in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορίᾳ πολλῇ, καθὼς οἴδατε
full assurance much, according as you have known
οἱ οἱ ἐγενήθημεν ὑμῖν δι' ὑμᾶς
what sort of ones we became to you through you;
6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and you imitators of us you became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become you type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
'Αχαΐᾳ.
Achaia.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
From you for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
and Achaia, but in every place the faith
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελέλυθεν,
of you the (one) toward the God has gone out,
ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὅποιον εἴσοδον
they are reporting back what sort of way into
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward you, and how you turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

[YOUR] endurance due
to [YOUR] hope in our
Lord Jesus Christ be-
fore our God and Fa-
ther. 4 For we know,
brothers loved by God,
his choosing of you,
5 because the good
news we preach did
not turn up among
you with speech alone
but also with power
and with holy spirit
and strong conviction,
just as you know what
sort of men we be-
came to you for your
sakes; 6 and you be-
came imitators of us
and of the Lord,
seeing that you ac-
cepted the word under
much tribulation with
joy of holy spirit, 7 so
that you came to
be an example to
all the believers in
Mac·e·do·ni·a and in
A·cha·ia.

8 The fact is, not
only has the word
of Jehovah^a sounded
forth from you in
Mac·e·do·ni·a and
A·cha·ia, but in every
place your faith to-
ward God has spread
abroad, so that we
do not need to say
anything. 9 For they
themselves keep re-
porting about the
way we first en-
tered in among
you and how you
turned to God from
[YOUR] idols to slave

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
to God living and true, 10 and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
to be remaining up the Son of him out of the
οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
heavens, whom he raised out of the dead (ones),
'Ιησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς
Jesus the (one) drawing to self us out of the
ὀργῆς τῆς ἐρχομένης.
wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
Very (ones) for you have known, brothers,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς
the way into of us the (one) toward you
ὅτι οὐ κενὴ γέγονεν,
that not empty it has come to be,
2 ἀλλὰ προπαθόντες καὶ
but having suffered before and
ὑβρισθέντες καθὼς
having been insolently treated according as
οἴδατε ἐν Φιλίπποις
you have known in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
we were made outspoken in the God of us
λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
to speak toward you the good news of the
θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ
God in much struggling. The for
παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
encouragement of us not out of error not-but
ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
out of uncleanness not-but in deceit, but
καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
according as we have been proved by the God
πιστευθῆναι τὸ εὐαγγέλιον οὕτως
to be entrusted with the good news thus
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
we are speaking, not as to men pleasing
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
but to God the (one) proving the hearts
ἡμῶν.
of us.

5 οὔτε γὰρ ποτε ἐν λόγῳ κολακίας
Nor for sometime in word of flattery
ἐγενήθημεν, καθὼς οἴδατε, οὔτε
we became, according as you have known, nor
προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε
to pretense of covetousness, God witness, nor

for a living and
true God, 10 and to
wait for his Son from
the heavens, whom
he raised up from
the dead, namely, Je-
sus, who delivers us
from the wrath which
is coming.

2 To be sure, you
yourselves know,
brothers, how our
visit to you has not
been without results,
2 but how, after we
had first suffered
and been insolently
treated (just as you
know) in Phi·lip·pi,
we mustered up bold-
ness by means of
our God to speak
to you the good
news of God with
a great deal of strug-
gling. 3 For the ex-
hortation we give
does not arise from
error or from un-
cleanness or with
deceit, 4 but, just as
we have been proved
by God as fit to be
entrusted with the
good news, so we
speak, as pleasing,
not men, but God,
who makes proof of
our hearts.

5 In fact, at no
time have we turned
up either with flat-
tering speech, (just
as you know) or
with a false front
for covetousness, God
is witness! 6 Neither

8^a Jehovah, J^{7,8,17,18}; the Lord, BVg; God, N.

ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα· 8 οὕτως οἰμαιόμενοι ὑμῶν ἡυδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. 11 καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἐαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ. 7 To the contrary, we became gentle in the midst of you, as when a nursing mother cherishes her own children. 8 So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.

9 Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you. 10 You are witnesses, God is also, how loyal and righteous and unblamable we proved to be to you believers. 11 In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, 12 to the end that you should go on walking worthily of God who is calling you to his kingdom and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον

13 Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers. 14 For you became imitators, brothers, of the congregations of God that are in Judea in union with Christ Jesus, because you also began suffering at the hands of your own countrymen the same things as they also [are suffering] at the hands of the Jews, 15 who killed even the Lord Jesus and the prophets and persecuted us. Furthermore, they are not pleasing God, but are against [the interests of] all men, 16 as they try to hinder us from speaking to people of the nations that these might be saved, with the result that they always fill up the measure of their sins. But his wrath has at length come upon them.

17 As for ourselves, brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual

ὡμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of you to see in much desire.

18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς
Through which we willed to come toward

ὡμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δῖς,
you, I indeed Paul and once and twice,

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 τίς γὰρ
and cut in on us the Satan. What for

ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως —
of us hope or joy or crown of boasting —

ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also you — in front of the Lord

ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?

20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
You for you are the glory of us and the

χαρά.
joy.

3 Διὸ μηκέτι στέγοντες
Through which not yet bearing up

ἠὲδοκῆσαμεν καταλειφθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens

μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the

ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the

εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly

ὡμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
you and to comfort over the faith

ὡμῶν 3 τὸ μηδένα σαίνεισθαι ἐν ταῖς
of you the no one to be swayed in the

θλίψεσιν ταύταις. αὐτοὶ γὰρ
tribulations these. Very (ones) for

οἴδατε ὅτι εἰς τοῦτο κείμεθα·
you have known that into this (thing) we are lying;

4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
and for when toward you we were,

προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to you that we are about

θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also

ἐγένετο καὶ οἴδατε. 5 διὰ
it has occurred and you have known. Through

τοῦτο καὶ γὰρ μηκέτι στέγων ἐπεμψα εἰς τὸ
this also I not yet bearing up I sent into the

γνῶναι τὴν πίστιν ὑμῶν, μή πως
to know the faith of you, not somehow

to see YOUR faces with great desire. 18 For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path. 19 For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? 20 You certainly are our glory and joy.

3 Hence, when we could bear it no longer, we saw good to be left alone in Athens; 2 and we sent Timothy, our brother and God's minister in the good news about the Christ, in order to make you firm and comfort you in behalf of your faith, 3 that no one might be swayed by these tribulations. For you yourselves know we are appointed to this very thing. 4 In fact, too, when we were with you, we used to tell you beforehand that we were destined to suffer tribulation, just as it has also happened and as you know. 5 That is why, indeed, when I could bear it no longer, I sent to know of your faithfulness, as perhaps in some way

ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted you the (one) tempting and into
κενὸν γένηται ὁ κόπος ἡμῶν.
empti(ness) might become the labor of us.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward

ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισσαμένου
us from you and having given good news of

ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of you, and

ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
that you are having remembrance of us good

πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see

καθάπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,

ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon you upon all the necessity and

θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of you faith,

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever you

στήκετε ἐν κυρίῳ. 9 τίνα γὰρ
are standing in Lord. What for

εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God

ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about you upon all the

χαρᾷ ἣ χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through you

ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ
in front of the God of us, of night and

ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the

ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of you the face and to adjust down

τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of you?

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us

καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus

κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward

ὡμᾶς. 12 ὡμᾶς δὲ ὁ κύριος
you; you but the Lord

πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the tempter might have tempted you, and our labor might have turned out to be in vain.

6 But Timothy has just now come to us from you and given us the good news about your faithfulness and love, and that you continue having good remembrance of us always, yearning to see us in the same way, indeed, as we also do you. 7 That is why, brothers, we have been comforted over you in all our necessity and tribulation through the faithfulness you show, 8 because now we live if you stand firm in [the] Lord. 9 For what thanksgiving can we render to God concerning you in return for all the joy with which we are rejoicing on your account before our God, 10 while night and day we make more than extraordinary supplications to see your faces and to make good the things that are lacking about your faith?

11 Now may our God and Father himself and our Lord Jesus direct our way prosperously to you. 12 Moreover, may the Lord cause you to increase, yes, make you abound,

τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
to the love into one another and into all (ones),
καθάπερ καὶ ἡμεῖς εἰς
according to which (things) even also we into
ὕμᾱς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
you, into the to fix firmly of you the
καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν
hearts unblamable in holiness in front
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
of the God and Father of us in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
of the Lord of us Jesus with all the
ἀγίων αὐτοῦ.
holy (ones) of him.

4 Λοιπὸν, ἀδελφοί, ἐρωτῶμεν
Leftover (thing), brothers, we are requesting
ὕμᾱς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
you and we are encouraging in Lord Jesus,
ἵνα καθὼς παρελάβετε
in order that according as you received alongside
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
beside of us the how it is binding you
περιπατεῖν καὶ ἀρέσκειν θεῷ,
to be walking about and to be pleasing to God,
καθὼς καὶ περιπατεῖτε, —
according as also you are walking about, —
ἵνα περισσεύητε μᾶλλον.
in order that you may abound rather.
2 οἶδατε γὰρ τίνας παραγγελίας
You have known for what charges
ἔδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave to you through the Lord Jesus.

3 Τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὃ
This for is will of the God, the
ἀγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς
sanctification of you, to be holding selves from you
ἀπὸ τῆς πορνείας, 4 εἰδέναι
from the fornication, to have known
ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκεῦος κτᾶσθαι
each (one) of you the of himself vessel to possess
ἐν ἀγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
in sanctification and honor, not in passion
ἐπιθυμίας, καθάπερ καὶ
of desire according to which (things) even also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
the nations the (ones) not having known the God,
6 τὸ μὴ ὑπερβαίνειν καὶ
the not to be stepping over and

in love to one another and to all, even
as we also do to
you; 13 to the end
that he may make
your hearts firm, un-
blamable in holiness
before our God and
Father at the pres-
ence^a of our Lord
Jesus with all his
holy ones.

4 Finally, brothers,
we request you
and exhort you by
the Lord Jesus, just
as you received [the
instruction] from us
on how you ought
to walk and please
God, just as you
are in fact walk-
ing, that you would
keep on doing it
more fully. 2 For you
know the orders we
gave you through the
Lord Jesus.

3 For this is what
God wills, the sanc-
tifying of you, that
you abstain from for-
nication; 4 that each
one of you should
know how to get pos-
session of his own
vessel in sanctifica-
tion and honor, 5 not
in covetous sexual
appetite such as
also those nations
have which do not
know God; 6 that
no one go to the
point of harming and

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to be taking more of in the matter the brother
αὐτοῦ, διότι ἑκδικὸς Κύριος περὶ
of him, through which avenger Lord about
πάντων τούτων, καθὼς καὶ
all these (things), according as also
προείπαμεν ὑμῖν καὶ
we beforehand said to you and
διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we thoroughly bore witness. Not for called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
us the God upon uncleanness but in
ἀγιασμῷ. 8 τοιγαροῦν ὁ
sanctification. To you-for-therefore the (one)
ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
putting aside not man he is putting aside
ἀλλὰ τὸν θεόν τὸν διδόντα τὸ πνεῦμα
but the God the (one) giving the spirit
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
of him the holy into you.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν
About but the brotherly affection not need
ἔχετε γράφειν ὑμῖν, αὐτοὶ
you are having to be writing to you, very (ones)
γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε εἰς τὸ
for you taught by God you are into the
ἀγαπᾶν ἀλλήλους. 10 καὶ γὰρ
to be loving one another; and for
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς
you are doing it into all the brothers
τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
the (ones) in whole the Macedonia.
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
περισσεύειν μᾶλλον, 11 καὶ
to be abounding rather, and
φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν
to be fond of honor to be quiet and to be performing
τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
the (things) own and to be working to the hands
ὕμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
of you, according as to you we laid charge,
12 ἵνα περιπατῇτε
in order that you may be walking about
εὐσχημόνως πρὸς τοὺς ἔξω καὶ
decently toward the (ones) outside and
μηδενὸς χρεῖαν ἔχητε.
of nothing need you may be having.

encroach upon the
rights of his brother
in this matter, be-
cause Jehovah^a is one
who exacts punish-
ment for all these
things, just as we
told you beforehand
and also gave you
a thorough witness.
7 For God called us,
not with allowance
for uncleanness, but
in connection with
sanctification. 8 So,
then, the man that
shows disregard is
disregarding, not
man, but God, who
puts his holy spirit
in you.

9 However, with ref-
erence to brotherly
love, you do not need
us to be writing you,
for you yourselves are
taught by God^b to
love one another;
10 and, in fact, you
are doing it to all the
brothers in all of Mac-
e-do'ni-a. But we ex-
hort you, brothers, to
go on doing it in full-
er measure, 11 and to
make it your aim to
live quietly and to
mind your own busi-
ness and work with
your hands, just as
we ordered you; 12 so
that you may be
walking decently as
regards people outside
and not be needing
anything.

13^a See 5:23, footnote^a.6^a Jehovah, J7,8,17,18; the Lord, NBAVg. 9^b God, NBAVgJ18; Jehovah, J17.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,
ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,
ἵνα μὴ λυπηθῆτε καθὼς καὶ
in order that not you may be sad according as also
οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.
14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead
σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. This for to you
λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the
ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the
παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not not
φθάσωμεν τοὺς κοιμηθέντας.
we should come ahead of the (ones) having slept;
16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,
ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,
καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,
17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)
περιλειπόμενοι ἅμα σὺν
being left around at the same time together with
αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
them we will be snatched in clouds into
ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus
πάντοτε σὺν κυρίῳ ἔσόμεθα.
always together with Lord we shall be.
18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be you comforting one another in the
λόγοις τούτοις.
words these.

13 Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping [in death]; that you may not sorrow just as the rest also do who have no hope.
14 For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep [in death] through Jesus God will bring with him.
15 For this is what we tell you by Jehovah's^a word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep [in death]; 16 because the Lord^b himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. 17 Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord^b in the air; and thus we shall always be with [the] Lord.^c
18 Consequently keep comforting one another with these words.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν
About but the times and the
καιρῶν, ἀδελφοί, οὐ χρεῖαν
appointed times, brothers, not need
ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοῖς
you are having to you to be written, very (ones)
γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
for exactly you have known that day
κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
of Lord as thief in night thus is coming.
3 ὅταν λέγωσιν Εἰρήνη καὶ
Whenever they may be saying Peace and
ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
security, then sudden to them
ἐπίσταται ὀλεθρος ὥσπερ ἡ ὥδιν
is standing upon destruction as-even the birth pang
τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
to the [woman] in belly having, and not not
ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ
they should flee out. You but, brothers, not
ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα
you are in darkness, in order that the day
ὑμᾶς ὡς κλέπτας καταλάβῃ,
you as thieves should receive down,
5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
all for you sons of light you are and
υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτός οὐδὲ
sons of day. Not we are of night not-but
σκότους.
of darkness.
6 ἄρα οὖν μὴ καθεύδωμεν ὡς
Really therefore not may we be sleeping as
οἱ λοιποί, ἀλλὰ γρηγορῶμεν
the leftover (ones), but may we be staying awake
καὶ νήφωμεν. 7 οἱ γὰρ
and may we be sober. The (ones) for
καθεύδοντες νυκτός καθεύδουσιν, καὶ
sleeping of night they are sleeping, and
οἱ μεθυσκόμενοι νυκτός
the (ones) getting themselves drunk of night
μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες
they are being drunk; we but of day being
νήφωμεν, ἐνδυσάμενοι θώρακα
may we be sober, having put on breastplate
πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
of faith and of love and helmet
ἐλπίδας σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς
hope of salvation; because not put us

5 Now as for the times and the seasons, brothers, you need nothing to be written to you. 2 For you yourselves know quite well that Jehovah's^a day is coming exactly as a thief in the night. 3 Whenever it is that they are saying: "Peace and security!" then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape. 4 But you, brothers, you are not in darkness, so that that day should overtake you as it would thieves, 5 for you are all sons of light and sons of day. We belong neither to night nor to darkness.

6 So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. 7 For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night. 8 But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; 9 because God assigned us, not

15^a Jehovah's, J^{7,8,17,18}; the Lord's, ⁸BAVg. 16, 17^b The Lord, ⁸BAVg; Jehovah, J^{7,8,14}. 17^c Jehovah, J⁸.

2^a Jehovah's, J^{7,8,13,14,16-18}; the Lord's, ⁸BAVg.

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
the God into wrath but into procuring
σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
of salvation through the Lord of us of Jesus
Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
Christ, of the (one) having died about
ἡμῶν ἵνα εἴτε
us in order that whether

γρηγορῶμεν εἴτε καθεύδωμεν
we may be staying awake or we may be sleeping

ἅμα σὺν αὐτῷ ζήσωμεν.
at the same time together with him we might live.

11 Διὸ παρακαλεῖτε ἀλλήλους
Through which be you comforting one another

καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς
and be you building up one the one, according as

καὶ ποιεῖτε.
also you are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
We are requesting but you, brothers,

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
to have known the (ones) laboring in you and

προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
standing before of you in Lord and

νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
putting mind in you, and to be considering

αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ
them superabundantly in love through the

ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
work of them. Be you peaceable in selves.

14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,

νουθετεῖτε τοὺς ἀτάκτους,
be you putting mind in the disorderly,

παραμυθεῖσθε τοὺς ὀλιγοψύχους,
be you consoling the ones of little soul,

ἀντέχεσθε τῶν ἀσθενῶν,
be you holding selves against the weak (ones),

μακροθυμεῖτε πρὸς πάντας.
be you having longness of spirit toward all.

15 ὁρᾶτε μὴ τις κακὸν
Be you seeing not anyone bad (thing)

ἀντὶ κακοῦ τινὶ ἀποδῶ,
in place of bad (thing) to anyone he might give back,

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
but always the good (thing) be you pursuing

εἰς ἀλλήλους καὶ εἰς πάντας.
into one another and into all.

to wrath, but to
the acquiring of sal-
vation through our
Lord Jesus Christ.

10 He died for us,
that, whether we
stay awake or are
asleep, we should live
together with him.

11 Therefore keep
comforting one an-
other and building
one another up, just
as you are in fact
doing.

12 Now we request
you, brothers, to
have regard for those
who are working
hard among you
and presiding over
you in [the] Lord
and admonishing you;
13 and to give them
more than extraor-
dinary consideration
in love because of
their work. Be peace-
able with one an-
other. 14 On the other
hand, we exhort
you, brothers, ad-
monish the disorder-
ly, speak consolingly
to the depressed souls,
support the weak,
be long-suffering to-
ward all. 15 See that
no one renders in-
jury for injury to
anyone else, but al-
ways pursue what
is good toward one
another and to all
others.

15 See that
no one renders in-
jury for injury to
anyone else, but al-
ways pursue what
is good toward one
another and to all
others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπτως
Always be you rejoicing, incessantly

προσεύχεσθε, 18 ἐν παντί
be you praying, in everything

εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
be you giving thanks; this for will of God

ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
in Christ Jesus into you. The spirit

μὴ σβέννυτε, 20 προφητείας μὴ
not be you extinguishing, prophecies not

ἐξουθενεῖτε· 21 πάντα δὲ
be you treating as nothing; all (things) but

δοκιμάζετε, τὸ καλὸν
be you proving, the fine (thing)

κατέχετε, 22 ἀπὸ παντὸς εἵδους
be you holding down, from every seen (form)

πονηροῦ ἀπέχεσθε.
of wicked (ness) be you holding yourselves from.

23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
Very (one) but the God of the peace

ἀγιάσαι ὑμᾶς ὁλοτελείς, καὶ
may sanctify you completely whole, and

ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
whole in (every) part of you the spirit and the

ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
soul and the body blamelessly in the presence

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of the Lord of us of Jesus Christ

τηρηθεῖν. 24 πιστὸς ὁ καλὸν ὑμᾶς,
may it be kept. Faithful the (one) calling you,

ὃς καὶ ποιήσει.
who also will do.

25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
Brothers, be you praying also about us.

26 Ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν
Greet you the brothers all in

φιλήματι ἁγίῳ.
kiss holy.

27 Ἐνορκίζω ὑμᾶς τὸν κύριον
I am putting on oath you the Lord

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
to be read the letter to all the

ἀδελφοῖς.
brothers.

28 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
of us Jesus Christ with you.

16 Always be rejoic-
ing. 17 Pray incessant-
ly. 18 In connection
with everything give
thanks. For this is
the will of God in
union with Christ
Jesus respecting you.
19 Do not put out
the fire of the spirit.
20 Do not treat proph-
esyings with con-
tempt. 21 Make sure
of all things; hold
fast to what is fine.
22 Abstain from every
form of wickedness.

23 May the very
God of peace sanc-
tify you completely.
And sound in every
respect may the spirit
and soul and body
of you [brothers] be
preserved in a blame-
less manner at the
presence^a of our Lord
Jesus Christ. 24 He
who is calling you
is faithful, and he
will also do it.

25 Brothers, contin-
ue in prayer for us.

26 Greet all the
brothers with a holy
kiss.

27 I am putting you
under the solemn ob-
ligation by the Lord^b
for this letter to be
read to all the broth-
ers.

28 The undeserved
kindness of our Lord
Jesus Christ be with
you.

23^a Presence=παρουσία (*par·ou·si'a*). See Appendix under 1 Corinthians 16:17. 27^b The Lord, *KBAG*; Jehovah, *J7,8,13,14*.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β
TOWARD THESSALONIANS 2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ.
of us and to Lord Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the
θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about you, brothers, according as
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of you and is becoming more the
ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς
love of one of each of all of you into
ἀλλήλους, **4** ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in
ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
you to be boasting in in the ecclesias
τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of you and
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of you
καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, **5** ἔνδειγμα τῆς
you are holding selves up, showing within of the
δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
righteous judgment of the God, into the
καταξιωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy you of the kingdom
τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also you are suffering.

6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Sil·va·nus and Timothy to the congregation of the Thes·sa·lo·ni·ans in union with God our Father and [the] Lord Jesus Christ:

2 May you have undeserved kindness and peace from God the Father and [the] Lord Jesus Christ.

3 We are obligated to give God thanks always for you, brothers, as it is fitting, because your faith is growing exceedingly and the love of each and all of you is increasing one toward the other. **4** As a result we ourselves take pride in you among the congregations of God because of your endurance and faith in all your persecutions and the tribulations that you are bearing. **5** This is a proof of the righteous judgment of God, leading to your being counted worthy of the kingdom of God, for which you are indeed suffering.

6 This takes into account that it is righteous on God's part to repay tribulation to those who

θλίβουσιν ὑμᾶς θλίψιν **7** καὶ
making tribulation for you tribulation and
ὑμῖν τοῖς θλιβομένοις
to you the (ones) being put under tribulation
ἀνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
letting up with us in the revelation
τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
of the Lord Jesus from heaven with
ἁγγέλων δυνάμεως αὐτοῦ **8** ἐν πυρὶ φλογός,
angels of power of him in fire of flame,
διδόντος ἐκδίκησιν τοῖς μὴ
of (one) giving vengeance to the (ones) not
εἰδόσι θεὸν καὶ τοῖς μὴ
having known God and to the (ones) not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
obeying to the good news of the Lord
ἡμῶν Ἰησοῦ, **9** οἵτινες δίκην τίσουσιν
of us of Jesus, which ones justice will pay
ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
destruction everlasting from face of the
κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
Lord and from the glory of the strength
αὐτοῦ, **10** ὅταν ἔλθῃ
of him, whenever he should come
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
to be glorified within in the holy (ones)
αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς
of him and to be wondered at in all the (ones)
πιστεύσασιν, ὅτι ἐπιστεύθη τὸ
having believed, because was believed the
μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
witness of us upon you, in the day
ἐκείνῃ.
that.

11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
Into which also we are praying always
περὶ ὑμῶν, ἵνα ὑμᾶς
about you, in order that you
ἀξιῶσῃ τῆς κλήσεως ὃ
he might count worthy of the calling the
θεὸς ἡμῶν καὶ πληρῶσῃ πᾶσαν
God of us and he might fulfill every
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
well thinking of goodness and work of faith
ἐν δυνάμει, **12** ὅπως ἐνδοξασθῇ τὸ
in power, so that might be glorified in the
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
name of the Lord of us Jesus in you,

make tribulation for you, **7** but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels **8** in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. **9** These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength, **10** at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith, because the witness we gave met with faith among you.

11 To that very end indeed we always pray for you, that our God may count you worthy of [his] calling and perform completely all he pleases of goodness and the work of faith with power; **12** in order that the name of our Lord Jesus may be glorified in you,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
χάριν τοῦ θεοῦ ἡμῶν καὶ
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon upon
αὐτόν, **2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοός μηδὲ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.

3 μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, **4** ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσαι,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός —.
showing off himself that he is god —.
5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?

6 καὶ νῦν τὸ κατέχον
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
you have known, into the to be revealed him

and you in union
with him, in accord
with the undeserved
kindness of our God
and of the Lord Je-
sus Christ.

2 However, broth-
ers, respecting the
presence of our Lord
Jesus Christ and our
being gathered togeth-
er to him, we request
of you **2** not to be
quickly shaken from
your reason nor to be
excited either through
an inspired expression
or through a verbal
message or through a
letter as though from
us, to the effect that
the day of Jehovah^a
is here.

3 Let no one seduce
you in any manner;
because it will not
come unless the apos-
tasy comes first and
the man of lawless-
ness gets revealed, the
son of destruction.
4 He is set in opposi-
tion and lifts himself
up over everyone who
is called "god" or an
object of reverence, so
that he sits down in
the temple of The God,
publicly showing him-
self to be a god. **5** Do
you not remember
that, while I was yet
with you, I used to
tell you these things?

6 And so now you
know the thing
that acts as a re-
straint, with a view
to his being revealed

ἐν τῷ αὐτοῦ καιρῷ· **7** τὸ γὰρ
in the of him appointed time; the for
μυστήριον ἤδη ἐνεργεῖται τῆς
mystery already is working within of the
ἀνομίας· μόνον ὁ κατέχων
lawlessness; only the (one) holding down
ἄρτι ἕως ἐκ μέσου γένηται.
right now until out of midst might come to be.
8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
And then will be revealed the lawless (one),
ὃν ὁ κύριος Ἰησοῦς ἀνελεί τῷ
whom the Lord Jesus will take up to the
πνεύματι τοῦ στόματος αὐτοῦ καὶ
spirit of the mouth of him and
καταργήσει τὴν ἐπιφανείαν τῆς
will make ineffective to the manifestation of the
παρουσίας αὐτοῦ, **9** οὗ ἔστιν ἡ
presence of him, of whom is the
παρουσία κατ' ἐνέργειαν τοῦ
presence according to working within of the
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
Satan in all power and to signs and
τέρασιν ψεύδους **10** καὶ ἐν πάσῃ ἀπάτῃ
to portents of lie and in every seduction
ἀδικίας τοῖς
of unrighteousness to the (ones)
ἀπολλυμένοις, ἀνθ' ὧν
destroying themselves, instead of which (things)
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο·
the love of the truth not they received
εἰς τὸ σωθῆναι αὐτούς· **11** καὶ διὰ
into the to be saved them; and through
τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
this is sending to them the God working within
πλάνης εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει,
of error into the to believe them to the lie,
12 ἵνα κριθῶσιν πάντες
in order that they might be judged all
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
the (ones) not having believed to the truth
ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
but having thought well to the unrighteousness.
13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
We but are owing to be giving thanks
τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί
to the God always about you, brothers
ἡγαπημένοι ὑπὸ Κυρίου, ὅτι
having been loved by Lord, because

in his own due time.
7 True, the mystery
of this lawlessness is
already at work; but
only till he who is
right now acting as
a restraint gets to
be out of the way.
8 Then, indeed, the
lawless one will be
revealed, whom the
Lord Jesus will do
away with by the
spirit of his mouth
and bring to nothing
by the manifestation
of his presence.^a **9** But
the lawless one's pres-
ence is according to
the operation of Sa-
tan with every pow-
erful work and lying
signs and portents
10 and with every
unrighteous deception
for those who are
perishing, as a retri-
bution because they
did not accept the
love of the truth that
they might be saved.
11 So that is why God
lets an operation of
error go to them, that
they may get to be-
lieving the lie, **12** in
order that they all
may be judged be-
cause they did not
believe the truth but
took pleasure in un-
righteousness.

13 However, we are
obligated to thank
God always for you,
brothers loved by
Jehovah,^b because

^{2a} Jehovah, J^{17,18}; the Lord, N^{BA}Vg.

^{8a} See Appendix under 1 Corinthians 16:17. ^{13b} Jehovah, J^{13,16}; the Lord, N^{BA}; God, VgJ^a.

εἰλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
he selected you the God from beginning
εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
into salvation in sanctification of spirit and
πίστει ἀληθείας, 14 εἰς ὃ
to faith of truth, into which (thing)
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
he called you through the good news of us,
εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
into procuring of glory of the Lord of us
Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
of Jesus Christ. Really therefore, brothers,
στήκετε, καὶ κρατεῖτε τὰς
be you standing, and be you holding fast the
παραδόσεις ἃς ἐδιδάχθητε εἴτε
traditions which you were taught whether
διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
through word or through letter of us.
16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
Very (one) but the Lord of us Jesus
Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ
Christ and the God the Father of us, the (one)
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
having loved us and having given comfort
αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν
everlasting and hope good in
χάρτι, 17 παρακαλέσαι ὑμῶν
undeserved kindness, may he comfort of you
τὰς καρδίας καὶ στηρίξαι ἐν παντὶ
the hearts and may he fix firmly in every
ἔργῳ καὶ λόγῳ ἀγαθῷ.
work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,
The leftover (thing) be you praying, brothers,
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ
about us, in order that the word of the
κυρίου τρέχῃ καὶ δοξάζεται
Lord may be running and it may be being glorified
καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
according as also toward you, and in order that
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
we might be drawn for self from the out-of-place
καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων
and wicked men, not for of all (ones)
ἡ πίστις. 3 Πιστὸς δέ ἐστιν ὁ κύριος,
the faith. Faithful but is the Lord,
ὃς στηρίξει ὑμᾶς καὶ φυλάξει
who will fix firmly you and he will guard

God selected you from [the] beginning for salvation by sanctifying you with spirit and by your faith in the truth. 14 To this very destiny he called you through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ. 15 So, then, brothers, stand firm and maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours. 16 Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, 17 comfort your hearts and make you firm in every good deed and word.

3 Finally, brothers, carry on prayer for us, that the word of Jehovah^a may keep moving speedily and being glorified just as it is in fact with you; 2 and that we may be delivered from harmful and wicked men, for faith is not a possession of all people. 3 But the Lord is faithful, and he will make you firm and keep you

ἀπὸ τοῦ πονηροῦ. 4 πεποίθαμεν
from the wicked (one). We have been persuaded
δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ
but in Lord upon you, that what (things)
παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and
ποιήσετε. 5 Ὁ δὲ κύριος κατευθύναι
you will do. The but Lord may straighten down
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the
θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,
ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ
στελλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother
ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to
τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside
παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἶδατε
beside of us. Very (ones) for you have known
πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because
οὐκ ἠτακτήσαμεν ἐν ὑμῖν οὐδὲ
not we behaved disorderly in you nor
δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος,
free gift bread we ate beside of anyone,
8 ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toil of night and
ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not
ἐπιβαρῆσαι τινὰ ὑμῶν. 9 οὐχ ὅτι
to put weight upon anyone of you; not that
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that
ἐαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ
selves type we might give to you into the
μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἡμεν
to be imitating us. And for when we were
πρὸς ὑμᾶς, τοῦτο παραγγέλλομεν ὑμῖν,
toward you, this we were charging to you,
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working
μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked one. 4 Moreover, we have confidence in [the] Lord regarding you, that you are doing and will go on doing the things we order. 5 May the Lord continue directing your hearts successfully into the love of God and into the endurance for the Christ.

6 Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us. 7 For you yourselves know the way you ought to imitate us, because we did not behave disorderly among you 8 nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. 9 Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. 10 In fact, also, when we were with you, we used to give you this order: "If anyone does not want to work, neither let him eat." 11 For we hear

^{1a} Jehovah, J7,8,13,14,16-18; the Lord, BBAVg.

τινας περιπατούντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in you disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;

12 τοῖς δὲ τοιούτοις παραγγέλλομεν
to the but such (ones) we are charging
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the
ἑαυτῶν ἄρτον ἐσθίωσιν.
of themselves bread they may be eating.

13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not
ἐνκακήσητε καλοποιούντες. 14 εἰ
you should behave badly in doing fine. If

δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us
διὰ τῆς ἐπιστολῆς, τοῦτον
through the letter, this (one)

σημειοῦσθε, μὴ συναναμίγνυσθαι
be you putting sign on, not to mix up selves with
αὐτῷ, ἵνα ἐντραπή· 15 καὶ
him, in order that he might be turned in; and

μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ
not as enemy be you considering, but
νοουθετεῖτε ὡς ἀδελφόν.
be you putting mind in as brother.

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace

δῶη ὑμῖν τὴν εἰρήνην διὰ παντός
may he give to you the peace through all [time]
ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all
ὑμῶν.
of you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,
ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;
οὕτως γράφω.
thus I am writing.

18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of you.

certain ones are walk-
ing disorderly among
you, not working at
all but meddling with
what does not con-
cern them. 12 To such
persons we give the
order and exhortation
in [the] Lord Jesus
Christ that by work-
ing with quietness
they should eat food
they themselves earn.

13 For your part,
brothers, do not give
up in doing right.

14 But if anyone is
not obedient to our
word through this let-
ter, keep this one
marked, stop associat-
ing with him, that he
may become ashamed.
15 And yet do not be
considering him as
an enemy, but contin-
ue admonishing him
as a brother.

16 Now may the
Lord of peace him-
self give you peace
constantly in every
way. The Lord be
with all of you.

17 [Here is] my
greeting, Paul's, in
my own hand, which
is a sign in every
letter; this is the
way I write.

18 The undeserved
kindness of our Lord
Jesus Christ be with
all of you.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus
κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ
according to enjoinder of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us

2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;

χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.

3 Καθὼς παρεκάλεσά σε
According as I encouraged you
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγείλῃς
Macedonia, in order that you might charge

τισὶν μὴ ἑτεροδιδασκαλεῖν
to some (ones) not to be teaching differently

4 μὴδὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and
γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which

ἐκζητήσεις παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than
οἰκονομίαν θεοῦ τὴν ἐν πίστει,
house-administration of God the (one) in faith,

— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
— the but end of the charging is
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ
love out of clean heart and

συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,
of conscience good and of faith unhypocritical,

6 ὧν τινὲς ἀστοχήσαντες
of which (things) some (ones) having deviated
ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,

7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not

νοοῦντες μήτε ἃ λέγουσιν
mentally seeing neither what (things) they are saying

1 Paul, an apostle of
Christ Jesus under
command of God our
Savior and of Christ
Jesus, our hope, 2 to
Timothy, a genuine
child in the faith:

May there be un-
deserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.

3 Just as I encour-
aged you to stay in
Eph'e-sus when I was
about to go my way
into Mac'e-do'ni-a, so
I do now, that you
might command cer-
tain ones not to teach
different doctrine,
4 nor to pay attention
to false stories and
to genealogies, which
end up in nothing,
but which furnish
questions for re-
search rather than
a dispensing of any-
thing by God in con-
nection with faith.

5 Really the objective
of this mandate is
love out of a clean
heart and out of a
good conscience and
out of faith without
hypocrisy. 6 By devi-
ating from these
things certain ones
have been turned aside
into idle talk, 7 want-
ing to be teachers
of law, but not
perceiving either the
things they are saying

μήτε nor περί about τίνων what (things)
 διαβεβαιούνται.
 they are thoroughly stabilizing.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος
 We have known but that fine the Law
 ἐάν τις αὐτῷ νομίμως χρήται,
 if ever anyone to it lawfully is using,

9 εἰδὼς τοῦτο ὅτι δικαίῳ
 having known this that to righteous (one)

νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ
 law not is lying down, to lawless (ones) but and

ἀνυποτάκτοις, ἀσεβέσι
 non-self-submitting (ones), to irreverential (ones)

καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
 and to sinners, to unloyal (ones) and

βεβήλοις, πατρολώαις καὶ
 to profane (ones), to smiters of fathers and

μητρολώαις, ἀνδροφόνοις,
 to smiters of mothers, to murderers of male persons,

10 πόρνοις, ἀρσενοκοίταις,
 to fornicators, to men lying with males,

ἀνδραποδισταῖς, ψεύσταις,
 to catchers of male persons by the foot, to liars,

ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
 to oath breakers, and if anything different to the

ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
 being healthful teaching is lying against,

11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
 according to the good news of the glory

τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθη
 of the happy God, which was entrusted with

ἐγώ.
 I.

12 Χάριν ἔχω τῷ
 Thanks I am having to the (one)

ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
 having empowered me to Christ Jesus the Lord

ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος
 of us, because faithful me he considered having put

εἰς διακονίαν, 13 τὸ πρότερον ὄντα
 into service, the former [time] (one) being

βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
 blasphemer and persecutor and insolent (man);

ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν
 but I was shown mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
 I did in unbelief, became beyond more

δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
 but the undeserved kindness of the Lord of us

or the things about
 which they are mak-
 ing strong assertions.

8 Now we know
 that the Law is fine
 provided one handles
 it lawfully 9 in the
 knowledge of this
 fact, that law is pro-
 mulgated, not for a
 righteous man, but
 for persons lawless
 and unruly, ungodly
 and sinners, lacking
 loving-kindness, and
 profane, murderers of
 fathers and murderers
 of mothers, man-
 slayers, 10 fornicators,
 men who lie with
 males, kidnapers, liars,
 false swearers, and
 whatever other thing
 is in opposition to
 the healthful teaching
 11 according to the
 glorious good news of
 the happy God, with
 which I was entrusted.

12 I am grateful to
 Christ Jesus our Lord,
 who imparted power
 to me, because he
 considered me faith-
 ful by assigning me
 to a ministry, 13 al-
 though formerly I was
 a blasphemer and a
 persecutor and an in-
 solent man. Neverthe-
 less, I was shown
 mercy, because I was
 ignorant and acted
 with a lack of faith.
 14 But the undeserved
 kindness of our Lord
 abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
 with faith and love the (one) in Christ
 Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
 Jesus. Faithful the word and of all

ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
 reception back worthy, that Christ Jesus

ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι·
 came into the world sinners to save;

ὧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
 of whom first am I, but through

τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ
 this I was shown mercy, in order that in me

πρῶτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν
 first might show in Christ Jesus the

ἁπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
 all longness of spirit, toward subtype

τῶν μελλόντων πιστεύειν ἐπ'
 of the (ones) being about to be believing upon

αὐτῷ εἰς ζωὴν αἰώνιον.
 him into life everlasting.

17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
 To the but king of the ages,

ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ
 to incorruptible, invisible, only God, honor and

δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 glory into the ages of the ages; amen.

18 Ταύτην τὴν παραγγελίαν
 This the charging

παρατίθεμαι σοι, τέκνον Τιμόθεε,
 I am putting alongside to you, child Timothy,

κατὰ τὰς προαγούσας ἐπὶ σὲ
 according to the going before upon you

προφητείας, ἵνα
 prophecies, in order that

στρατεύῃ ἐν αὐταῖς τὴν καλὴν
 you may do military service in them the fine

στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
 military service, having faith and good

συνείδησιν, ἣν τινες ἀπωσάμενοι
 conscience, which some (ones) having pushed aside

περὶ τὴν πίστιν ἐναυάγησαν·
 about the faith experienced shipwreck;

20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,
 of whom is Hymenaeus and Alexander,

οὓς παρέδωκα τῷ Σατανᾷ ἵνα
 whom I gave over to the Satan in order that

παιδευθῶσι μὴ βλασφημεῖν.
 they might be disciplined not to be blaspheming.

along with faith and
 love that is in con-
 nection with Christ
 Jesus. 15 Faithful and
 deserving of full ac-
 ceptance is the saying
 that Christ Jesus
 came into the world
 to save sinners. Of
 these I am foremost.
 16 Nevertheless, the
 reason why I was
 shown mercy was
 that by means of me
 as the foremost case
 Christ Jesus might
 demonstrate all his
 long-suffering for a
 sample of those who
 are going to rest
 their faith on him
 for everlasting life.

17 Now to the King
 of eternity, incorrupt-
 ible, invisible, [the]
 only God, be honor
 and glory forever and
 ever. Amen.

18 This mandate I
 commit to you, child,
 Timothy, in accord
 with the predictions
 that led directly on
 to you, that by these
 you may go on wag-
 ing the fine warfare;
 19 holding faith and
 a good conscience,
 which some have
 thrust aside and
 have experienced ship-
 wreck concerning
 [their] faith. 20 Hy-
 me-nae'us and Alex-
 ander belong to these,
 and I have handed
 them over to Satan
 that they may be
 taught by discipline
 not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)
πάντων ποιείσθαι δεήσεις,
of all (things) to be being made supplications,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over
πάντων ἀνθρώπων, **2** ὑπὲρ βασιλέων καὶ
all men, over kings and
πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being,
ἵνα ἡρεμον καὶ ἡσύχιον βίον
in order that still and quiet living
διάγωμεν ἐν πάσῃ εὐσεβείᾳ
we may be leading through in all revering well
καὶ σεμνότητι. **3** τοῦτο καλὸν καὶ
and seriousness. This fine and
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us
θεοῦ **4** ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth
ἐλθεῖν. **5** Εἰς γὰρ θεός, εἰς καὶ μεσίτης
to come. One for God, one also mediator
θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς
of God and of men man Christ
Ἰησοῦς, **6** ὁ δὲ δοὺς ἑαυτὸν
Jesus, the (one) having given himself
ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), the
μαρτύριον καιροῖς ἰδίους. **7** εἰς
witness to appointed times own; into
ὃ ἐτέθη ἐγὼ κῆρυξ καὶ
which (thing) was put I preacher and
ἀπόστολος, — ἀλήθειαν λέγω, οὐ
apostle, — truth I am saying, not
ψεῦδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith
καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
I am wishing therefore to pray the
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon
ὁσίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and
διαλογισμῶν. **9** Ὡσαύτως γυναῖκας ἐν
divided reckonings. As-thus women in

2 I therefore exhort,
first of all, that
supplications, prayers,
intercessions, offerings
of thanks, be made
concerning all sorts
of men, **2** concerning
kings and all those
who are in high sta-
tion; in order that we
may go on leading a
calm and quiet life
with full godly devo-
tion* and seriousness.

3 This is fine and ac-
ceptable in the sight
of our Savior, God,
4 whose will is that
all sorts of men
should be saved and
come to an accurate
knowledge of truth.
5 For there is one
God, and one medi-
ator between God and
men, a man Christ
Jesus, **6** who gave
himself a correspond-
ing ransom for all—
[this is] what is to
be witnessed to at its
own particular times.
7 For the purpose of
this witness I was
appointed a preacher
and an apostle—I am
telling the truth, I am
not lying—a teacher
of nations in the mat-
ter of faith and truth.

8 Therefore I desire
that in every place
the men carry on
prayer, lifting up
loyal hands, apart
from wrath and
debates. **9** Likewise I
desire the women to

καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ
dress adorning with modesty and
σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
soundness of mind to be adorning themselves, not
ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
in braiding and gold or pearls or
ἱματισμῷ πολυτελεῖ, **10** ἀλλ' ὃ πρέπει
garb of much cost, but what is befitting
γυναιξίν ἐπαγγελλομέναις θεοσέβειαν,
to women promising reverence of God,
δι' ἔργων ἀγαθῶν.
through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
Woman in quietness let her be learning in
πάσῃ ὑποταγῇ. **12** διδάσκειν δὲ γυναικὶ
all subjection; to be teaching but to woman
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
not I am permitting, nor to be playing master
ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. **13** Ἀδὰμ
of male person, but to be in quietness. Adam
γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ
for first was molded, there (upon) Eve;
14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
and Adam not was seduced, the but woman
ἐξαπατηθεῖσα ἐν παραβάσει
having been seduced out in transgression
γέγονεν. **15** σωθήσεται δὲ
she has come to be. She will be saved but
διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
through the childbearing, if ever they might remain
ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ
in faith and love and sanctification with
σωφροσύνης.
soundness of mind.

3 πιστὸς ὁ λόγος.
Faithful the word.

Εἴ τις ἐπισκοπῆς ὀρέγεται,
If anyone of oversight is reaching out after,
καλοῦ ἔργου ἐπιθυμεῖ. **2** δεῖ
fine work he is desiring. It is binding
οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the overseer irreprehensible to be,
μίας γυναικὸς ἄνδρα, νηφάλιον,
of one woman male person, sober,
σώφρονα, κόσμιον, φιλόξενον,
sound in mind, arranged, fond of strangers,
διδασκτικόν, **3** μὴ πάροινον, μὴ
qualified to teach, not given to wine, not

adorn themselves in
well-arranged dress,
with modesty and
soundness of mind,
not with styles of hair
braiding and gold or
pearls or very expen-
sive garb, **10** but in
the way that befits
women professing to
reverence God,* name-
ly, through good
works.

11 Let a woman
learn in silence with
full submissiveness.
12 I do not permit
a woman to teach,
or to exercise author-
ity over a man, but
to be in silence. **13** For
Adam was formed
first, then Eve. **14** Al-
so, Adam was not
deceived, but the
woman was thorough-
ly deceived and came
to be in transgression.
15 However, she will
be kept safe through
childbearing, provided
they continue in faith
and love and sancti-
fication along with
soundness of mind.

3 That statement is
faithful.

If any man is reach-
ing out for an office
of overseer, he is de-
sirable of a fine work.
2 The overseer should
therefore be irrepre-
hensible, a husband
of one wife, moderate
in habits, sound in
mind, orderly, hos-
pitable, qualified
to teach, **3** not a
drunken brawler, not

2* With full godly devotion, **8**BAVg; with full fear of Jehovah, **J**7.*

10* Professing to reverence God, **8**BA; professing fear of Jehovah, **J**7.*

πλήκτην, ἀλλὰ ἐπιεικῇ, ἄμαχον, dealing blows, but yielding, not fighting, ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς not fond of silver, of the own household finely προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ standing before, children having in subjection μετὰ πάσης σεμνότητος, 5 εἰ δέ τις with all seriousness; if but anyone τοῦ ἰδίου οἴκου προστῆναι οὐκ of the own household to stand before not οἶδεν, πῶς ἐκκλησίας θεοῦ he has known, how of ecclesia of God ἐπιμελήσεται; 6 μὴ νεόφυτον, will he take care upon? not neophyte, ἵνα μὴ τυφωθεῖς εἰς in order that not having been made to smoke into κρίμα ἐμπέσῃ τοῦ διαβόλου. judgment he might fall in of the Devil. 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν It is binding but also witness fine ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα to be having from the (ones) outside, in order that μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα not into reproach he might fall in and snare τοῦ διαβόλου. of the Devil. 8 Διακόνους ὡσαύτως σεμνοὺς, μὴ Servants as-thus serious, not διλόγους, μὴ οἶνω πολλῶ double-talking, not to wine much προσέχοντας, μὴ not having [mind] toward, αἰσχροκερδεῖς, 9 ἔχοντας τὸ [greedy] of disgraceful gain, having the μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. mystery of the faith in clean conscience. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν And these but let them be being proved πρῶτον, εἴτα διακονεῖτωσαν first, there (upon) let them be serving ἀνέγκλητοι ὄντες. unaccusable being. 11 γυναῖκας ὡσαύτως σεμνάς, μὴ Women as-thus serious, not διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. devils, sober, faithful in all (things). 12 διάκονοι ἔστωσαν μιᾶς γυναικὸς Servants let them be of one woman ἄνδρες, τέκνων καλῶς προϊστάμενοι male persons, of children finely standing before

a smiter, but reasonable, not belligerent, not a lover of money, 4 a man presiding over his own household in a fine manner, having children in subjection with all seriousness; 5 (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) 6 not a newly converted man, for fear that he might get puffed up [with pride] and fall into the judgment passed upon the Devil. 7 Moreover, he should also have a fine testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil.

8 Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, 9 holding the sacred secret of the faith with a clean conscience.

10 Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.

11 Women should likewise be serious, not slanderous, moderate in habits, faithful in all things.

12 Let ministerial servants be husbands of one wife, presiding in a fine manner over children

καὶ τῶν ἰδίων οἴκων, 13 οἱ γὰρ and their own households; the (ones) for καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς finely having served step to themselves καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν fine they are procuring and much outspokenness ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. in faith the in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων These (things) to you I am writing, hoping ἐλθεῖν πρὸς σὲ ἐν τάχει, 15 ἐὰν δὲ to come toward you in quickness, if ever but βραδύνω, ἵνα εἰδῇς πῶς I may be slow, in order that you may know how δεῖ ἐν οἴκῳ θεοῦ it is binding in household of God ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία to be turning self up, which is ecclesia θεοῦ. ζῶντος, στύλος καὶ ἐδραίωμα τῆς of God living, pillar and support of the ἀληθείας. 16 καὶ ὁμολογουμένως μέγα ἐστὶν truth; and confessedly great is τὸ τῆς εὐσεβείας μυστήριον. *Ὅς the of the revering well mystery; Who ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν was manifested in flesh, was justified in πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν spirit, was seen to angels, was preached in ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη nations, was believed in world, was taken up ἐν δόξῃ. in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν The but spirit spokenly is saying that in ὑστέροις καιροῖς ἀποστήσονται τινες later appointed times will stand away some τῆς πίστεως, προσέχοντες πνεύμασι of the faith, having [mind] toward to spirits πλάνοις καὶ διδασκαλίαις δαιμονίων errants and to teachings of demons 2 ἐν ὑποκρίσει ψευδολόγων, in hypocrisy of sayers of lies, κεκαυστηριασμένων τὴν ἰδίαν of (ones) having been branded with hot iron the own συνείδησιν, 3 κωλύοντων γαμεῖν, conscience, of (ones) forbidding to be marrying,

14 I am writing you these things, though I am hoping to come to you shortly, 15 but in case I am delayed, that you may know how you ought to conduct yourself in God's household, which is the congregation of [the] living God, a pillar and support of the truth. 16 Indeed, the sacred secret of this godly devotion^a is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory.'

4 However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, 2 by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; 3 forbidding to marry,

16^a Sacred secret of this godly devotion, NBAVg; secret of fear of Jehovah, J^{7.8}.

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἔκτισεν εἰς μετάλλημψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the
πιστοῖς καὶ ἐπεγνωκόσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. Because every creation of God
καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἁγιάζεται
thanksgiving being received, it is being sanctified
γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.
6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching
ἣ παρηκολούθηκας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γραώδεις μύθους
profane and old-womanish myths
παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)
δὲ σεαυτὸν πρὸς εὐσέβειαν. 8 ἡ γὰρ
but yourself toward revering well; the for
σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little
ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward
πάντα ὠφέλιμος ἐστὶν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)
μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and
πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all reception back worthy, into this for
κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ
we have hoped upon God living, who is Savior
πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

7^a With godly devotion, ⁸BAVg; with fear of Jehovah, J^{7,8}. 8^b Godly devotion, ⁸BAVg; fear of Jehovah, J^{7,8}.

commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. 4 The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving, 5 for it is sanctified through God's word and prayer over [it].

6 By giving these advices to the brothers you will be a fine minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely. 7 But turn down the false stories which violate what is holy and which old women tell. On the other hand, be training yourself with godly devotion^a as your aim. 8 For bodily training is beneficial for a little; but godly devotion^b is beneficial for all things, as it holds promise of the life now and that which is to come. 9 Faithful and deserving of full acceptance is that statement. 10 For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones.

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδεὶς σου τῆς νεότητος
be you teaching. No one of you of the youth
καταφρονεῖτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ.
conduct, in love, in faith, in chasteness.
13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the
διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the
ἐν σοὶ χάρισματος, ὃ ἐδόθη σοι
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the
χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)
μελέτα, ἐν τούτοις ἴσθι,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερὰ
in order that of you the striking forward manifest
ἡ πᾶσιν. 16 ἔπεχε
may be to all (ones); be you having [mind] upon
σεαυτῷ καὶ τῇ διδασκαλίᾳ
to yourself and to the teaching;
ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)
ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξης,
To older man not you should deal blow upon,
ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)
ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all
ἀγνίᾳ.
chasteness.

3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially
χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving these commands and teaching them. 12 Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. 13 While I am coming, continue applying yourself to public reading, to exhortation, to teaching. 14 Do not be neglecting the gift in you that was given you through a prediction and when the body of older men laid their hands upon you. 15 Ponder over these things; be absorbed in them, that your advancement may be manifest to all [persons]. 16 Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.

5 Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, 2 older women as mothers, younger women as sisters with all chasteness.

3 Honor widows that are actually widows. 4 But if any widow has children or

ἐκγονα ἔχει, μανθανέτωσαν
grandchildren is having, let them be learning
πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
first the own household to be revering well
καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
and recompenses to be giving back to the
προγόνους, τοῦτο γὰρ ἐστὶν ἀπόδεκτον
progenitors, this for is receivable back
ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα
in sight of the God; the but essentially widow
καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν
and having been left alone has hoped upon the
θεὸν καὶ προσμένει ταῖς
God and she is remaining toward to the
δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
supplications and to the prayers of night and
ἡμέρας· 6 ἡ δὲ σπαταλῶσα
of day; the (one) but behaving voluptuously
ζῶσα τέθνηκεν. 7 καὶ ταῦτα
living she has died. And these (things)
παράγγελλε, ἵνα ἀνεπίλημπτοι
be you charging, in order that irreprehensible
ᾧσιν· 8 εἰ δέ τις τῶν ἰδίων
they may be; if but anyone of the own (ones)
καὶ μάλιστα οἰκείων οὐ
and mostly of household [members] not
προνοεῖ, τὴν πίστιν ἥρνηται καὶ
he is providing, the faith he has denied and
ἐστὶν ἀπίστου χείρων.
he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἑλαττον
Widow let be being put on list not less
ἐτῶν ἑξήκοντα γεγονυῖα, ἐνὸς
of years sixty having become, of one
ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς
male person woman, in works fine
μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
being witnessed about, if she reared children, if
ἐξενοδόχησεν, εἰ ἁγίων πόδας
she received strangers, if of holy (ones) feet
ἐνίψεν, εἰ θλιβομένοις
she washed, if to (ones) being put under tribulation
ἐπῆρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ
she was sufficient upon, if to every work good
ἐπηκολούθησεν.
she followed upon.

grandchildren, let these learn first to practice godly devotion^a in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. 5 Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. 6 But the one that goes in for sensual gratification is dead though she is living. 7 So keep on giving these commands, that they may be irreprehensible. 8 Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.^b

9 Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, 10 having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

^a Godly devotion, ⁸BA; wisdom and fear of Jehovah, ⁸J^s. ⁸^b A person without faith, ⁸AVGsy¹⁷; a person who has disowned Jehovah, ⁸J^s.

11 νεωτέρας δὲ χήρας
Younger (ones) but widows
παραιτοῦ· ὅταν γὰρ
be asking off for self; whenever for
καταστρηνιάσωσιν τοῦ χριστοῦ,
they might feel sexually impulsive of the Christ,
γαμεῖν θέλουσιν, 12 ἔχουσαι
to be marrying they are willing, having
κρίμα ὅτι τὴν πρώτην πίστιν
judgment because the first faith
ἠθέτησαν· 13 ἅμα δὲ καὶ
they put aside; at the same time but also
ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
ineffective they are learning, going about the
οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
houses, not only but ineffective but also
φλύαροι καὶ περίεργοι, λαλοῦσαι
gossipers and workers around, speaking
τὰ μὴ δέοντα. 14 βούλομαι
the (things) not binding. I am wishing
οὖν νεωτέρας γαμεῖν,
therefore younger [women] to be marrying,
τεκνογονεῖν, οἰκοδεσποτεῖν,
to be bearing children, to be managing household,
μηδεμίαν ἀφορμὴν διδόναι τῷ
not one onrush off to be giving to the
ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη
(one) lying against of reviling thanks; already
γὰρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
for some were turned out behind the Satan.

16 εἴ τις πιστὴ ἔχει χήρας,
If anyone faithful [woman] is having widows,
ἐπαρκεῖτω αὐταῖς, καὶ μὴ
let her be sufficing upon to them, and not
βαρεῖσθω ἡ ἐκκλησία, ἵνα
let be weighted down the ecclesia, in order that
ταῖς ὄντως χήραις
to the (ones) essentially widows
ἐπαρκέσῃ.
it might suffice upon.

17 Οἱ καλῶς προεστῶτες
The (ones) finely having stood before
πρεσβύτεροι διπλῆς τιμῆς
older men of double honor
ἀξιούσθωσαν, μάλιστα
let them be being reckoned worthy, mostly
οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·
the (ones) laboring in word and teaching;

11 On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, 12 having a judgment because they have disregarded their first [expression of] faith. 13 At the same time they also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not. 14 Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. 15 Already, in fact, some have been turned aside to follow Satan. 16 If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows.

17 Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα
is saying for the scripture Bull threshing out
οὐ φимώσεις· καὶ Ἄξιος ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man
κατηγορίαν μὴ παραδέχου, ἐκτὸς
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;
20 τοὺς δὲ ἀμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγχε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.
21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen
ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξης χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudgment, nothing
ποιῶν κατὰ πρόσκλισιν.
doing according to inclination toward.
22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon;
μηδὲ κοινῶναι ἀμαρτίαις
neither be you sharing to sins
ἀλλοτρίαις· σεαυτὸν ἄγνον τήρει.
belonging to others; yourself chaste be you keeping.
23 Μηκέτι ὑδροπότηι, ἀλλὰ
Not yet be you drinking water, but
οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of you sicknesses.
24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι
Of some men the sins
πρόδηλοί· εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also
ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture says: "You must not muzzle a bull when it threshes out the grain"; also: "The workman is worthy of his wages." 19 Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. 20 Reprove before all on-lookers persons who practice sin, that the rest also may have fear. 21 I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing according to a biased leaning. 22 Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste. 23 Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. 24 The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later. 25 In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς
As many as are under yoke slaves, the
ιδίου δεσπότης πάσης τιμῆς ἀξίους
own masters of all honor worthy
ἡγεῖσθωσαν, ἵνα μὴ τὸ
let them be considering, in order that not the
ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
name of the God and the teaching
βλασφημῇται. 2 οἱ δὲ πιστοὺς
may be blasphemed. The (ones) but faithful
ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν,
having masters not let them be thinking down,
ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
because brothers they are; but rather
δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ
let them be slaving, because faithful they are and
ἀγαπητοὶ οἱ τῆς εὐεργεσίας
loved the (ones) of the working well
ἀντιλαμβάνόμενοι.
receiving in return.
Ταῦτα δίδασκε καὶ
These (things) be you teaching and
παρακάλει. 3 εἴ τις
be you encouraging. If anyone
ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
is teaching differently and not he is coming toward
ὑγιαίνουσι λόγοις, τοῖς
to (ones) being healthful words, to the (ones)
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
of the Lord of us Jesus Christ, and to the
κατ' εὐσέβειαν διδασκαλίᾳ,
according to revering well to teaching,
4 τετύφωται, μηδὲν ἐπιστάμενος,
he has been made to smoke, nothing knowing well,
ἀλλὰ νοσῶν περὶ ζητήσεως καὶ
but being diseased about seekings and
λογομαχίας, ἐξ ὧν γίνεται
word fights, out of which (things) comes to be
φθόνος, ἔρις, βλασφημίας,
envy, strife, blasphemies,
ὑπόνοιαι πονηραί, 5 διαπαρατριβαὶ
suspicions wicked, rubbings alongside through
διεφθαρμένων
of (ones) having been thoroughly corrupted
ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
men the mind and having been despoiled

6 Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. 2 Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service^a are believers and beloved. Keep on teaching these things and giving these exhortations. 3 If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion,^b 4 he is puffed up [with pride], not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, 5 violent disputes about trifles on the part of men corrupted in mind and despoiled

2^a Because those partaking of the good of Jehovah on earth, J^a.
3^b With godly devotion, SABVg; with fear of Jehovah, J^a.

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great

ἡ εὐσέβεια μετὰ αὐταρκειᾶς·
the revering well with self-sufficiency;

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,

ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
because neither to bear out anything we are able;

8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and

σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα.
coverings, to these (things) we shall be satisfied.

9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich

ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and

ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
desires many senseless and hurtful,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men

εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ῥίζα γὰρ
into destruction and ruin; root for

πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the

φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and

ἑαυτοὺς περιέπειραν ὁδύναις πολλαῖς.
themselves they pierced around to pains many.

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,

ταῦτα φεῦγε· δίωκε δὲ
these (things) be fleeing; be you pursuing but

δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,

ὑπομονήν, πραΰτητα. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling

τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,

ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,

εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking that godly devotion is a means of gain. 6 To be sure, it is a means of great gain, [this] godly devotion^a along with self-sufficiency. 7 For we have brought nothing into the world, and neither can we carry anything out. 8 So, having sustenance and covering, we shall be content with these things.

9 However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. 10 For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

11 However, you, O man of God, flee from these things. But pursue righteousness, godly devotion,^b faith, love, endurance, mildness of temper. 12 Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the

καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
fine confession in sight of many witnesses.

13 παραγγέλλω σοι ἐνώπιον τοῦ
I am laying charge to you in sight of the

θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
God the (one) generating alive the all (things)

καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus the (one) having borne witness

ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν,
upon Pontius Pilate the fine confession,

14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless

ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which

καιροῖς ἰδίῳις δείξει ὁ μακάριος
to appointed times own will show the happy

καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)

βασιλευόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)

κυριευόντων, 16 ὁ μόνος ἔχων
ruling as lords, the only (one) having

ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,

ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see

δύναται· ὃ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;

ἀμήν.
amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in the now age

παραγγέλλε μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but

ἠλπικεῖν ἐπὶ πλούτου ἀδηλόγητι, ἀλλ'
to have put hope upon of riches non-evidence, but

ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us

πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,

18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works

καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,

κοινωνικοῦς, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration in front of many witnesses.

13 In the sight of God, who preserves all things alive, and of Christ Jesus, who as a witness made the fine public declaration before Pontius Pilate, I give you orders 14 that you observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ. 15 This [manifestation] the happy and only Potentate will show in its own appointed times, [he] the King of those who rule as kings and Lord of those who rule as lords, 16 the one alone having immortality, who dwells in unapproachable light, whom not one of men has seen or can see. To him be honor and might everlasting. Amen.

17 Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; 18 to work at good, to be rich in fine works, to be liberal, ready to share, 19 safely treasuring up for themselves

6^a This godly devotion, *BAVG*; fear of Jehovah, *J^{7,8}*. 11^b Godly devotion, *BAVG⁸*; fear of Jehovah, *J^{7,8}*.

θεμέλιον καλὸν εἰς τὸ
foundation fine into the (thing)
μέλλον, ἵνα
being about (to come), in order that
ἐπιλάβωνται τῆς ὄντως
they might take for themselves upon of the essentially
ζωῆς.
life.

20 Ὁ Τιμόθεε, τὴν παραθήκην
O Timothy, the what is put beside
φύλαξον, ἐκτρέπόμενος τὰς βεβήλους
guard you, turning self out of the profane
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
empty voicings and antitheses of the falsely named
γνώσεως, 21 ἣν τινες ἐπαγγελλόμενοι
knowledge, which some promising
περὶ τὴν πίστιν ἡστόχησαν.
about the faith they deviated.

Ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

a fine foundation for the future, in order that they may get a firm hold on the real life.

20 O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called "knowledge."

21 For making a show of such [knowledge] some have deviated from the faith.

May the undeserved kindness be with you people.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ B TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν
will of God according to promise
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέω
of life the in Christ Jesus to Timothy
ἀγαπητῷ τέκνῳ
loved child;

χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
Father and of Christ Jesus of the Lord
ἡμῶν.
of us.

3 Χάριν ἔχω τῷ θεῷ, ᾧ
Thanks I am having to the God, to whom
λατρεύω ἀπὸ προγόνων
I am rendering sacred service from progenitors
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
in clean conscience, as unceasing

1 Paul, an apostle of Christ Jesus through God's will according to the promise of the life that is in union with Christ Jesus, 2 to Timothy, a beloved child:

May there be undeserved kindness, mercy, peace from God [the] Father and Christ Jesus our Lord.

3 I am grateful to God, to whom I am rendering sacred service as my forefathers did and with a clean conscience, that I never

ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρύων, ἵνα χαρὰς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
of the in you unhypocritical faith, which
ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου
dwelt in first in the grandmother of you
Λωίδι καὶ τῇ μητρί σου Εὐνίκη,
Lois and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.

6 δι' ἣν αἰτίαν ἀναμιμνήσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore

ἐπαισχυνθῆς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναντα θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
having saved us and having called to calling
ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθείσαν
undeserved kindness, the (one) having been given

leave off remembering you in my supplications, night and day 4 longing to see you, as I remember your tears, that I may get filled with joy. 5 For I recollect the faith which is in you without any hypocrisy, and which dwelt first in your grandmother Lois and your mother Eunice, but which I am confident is also in you.

6 For this very cause I remind you to stir up like a fire the gift of God which is in you through the laying of my hands upon you. 7 For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. 8 Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God. 9 He saved us and called us with a holy calling, not by reason of our works, but by reason of his own purpose and undeserved kindness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰώνιων, 10 φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective
μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,
11 εἰς ὃ ἐτέθη ἐγὼ κῆρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος.
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,
οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστὶν τὴν
I have been persuaded that able he is the
παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. 13 ὑποτύπωσιν
that the day. Under-type
ἔχε ὑγιαίνοντων λόγων
be you having of (ones) being healthful words
ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and
ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. 14 τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through
πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
spirit holy the dwelling within in us.

15 Οἶδας τοῦτο ὅτι
You have known this that
ἀπεστράφησάν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ
in the Asia, of whom is Phygelus and
Ἑρμογένης. 16 δώη ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with
Christ Jesus before
times long lasting,
10 but now it has
been made clearly
evident through the
manifestation of our
Savior, Christ Jesus,
who has abolished
death but has shed
light upon life and
incorruption through
the good news, 11 for
which I was appoint-
ed a preacher and
apostle and teacher.

12 For this very
cause I am also suf-
fering these things,
but I am not ashamed.
For I know the one
whom I have be-
lieved, and I am
confident he is able
to guard what I have
laid up in trust with
him until that day.
13 Keep holding the
pattern of healthful
words that you heard
from me with the faith
and love that are in
connection with Christ
Jesus. 14 This fine
trust guard through
the holy spirit which
is dwelling in us.

15 You know this,
that all the men in the
[district of] Asia have
turned away from me.
Phy-gel'us and Her-
mog'e-nes are of that
number. 16 May the
Lord^a grant mercy to
the household of On-
e-siph'o-rus, because

πολλάκις με ἀνέψυξεν, καὶ τὴν ἀλυσίν
many times me he cooled again, and the chain
μου οὐκ ἐπαισχύνθη. 17 ἀλλὰ
of me not he was made ashamed upon; but
γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὑρεν. — 18 δώη αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ. — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνησεν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,
2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)
παραθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)
διδάξαι. 3 συνκακοπάθησον ὡς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one
στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πραγματίαις, ἵνα
of the living things performed, in order that
τῷ στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ. 5 ἐὰν δὲ καὶ
he might please; if ever but also
ἀθλῇ τις, οὐ
may be acting as athlete anyone, not
στεφανοῦται ἐὰν μὴ νομίμως
he is being crowned if ever not lawfully
ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρῶτον τῶν καρπῶν
it is binding first of the fruits
μεταλαμβάνειν. 7 νόει ὃ
to be partaking. Be you seeing mentally what

he often brought me
refreshment, and he
did not become
ashamed of my chains.
17 On the contrary,
when he happened to
be in Rome, he dili-
gently looked for me
and found me. 18 May
the Lord^a grant him
to find mercy from
Jehovah^b in that day.
And all the services
he rendered in Eph'e-
sus you know well
enough.

2 You, therefore, my
child, keep on ac-
quiring power in the
undeserved kindness
that is in connection
with Christ Jesus,
2 and the things you
heard from me with
the support of many
witnesses, these things
commit to faithful
men, who, in turn,
will be adequately
qualified to teach
others. 3 As a fine
soldier of Christ Jesus
take your part in suf-
fering evil. 4 No man
serving as a soldier
involves himself in the
commercial businesses
of life, in order that
he may gain the ap-
proval of the one who
enrolled him as a sol-
dier. 5 Moreover, if
anyone contends even
in the games, he is
not crowned unless he
has contended accord-
ing to the rules.
6 The hard-working
farmer must be the
first to partake of
the fruits. 7 Give con-
stant thought to what

16^a The Lord, NAvG; Jehovah, J^{7,8,13,14,16}.

18^a The Lord, NAvG; Jehovah, J^{13,14}. 18^b Jehovah, J^{7,8,13,14,16-18}; the Lord, NAvG.

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν.
comprehension in all (things).

8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἐγηνερμένον ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγγέλιόν
seed of David, according to the good news
μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad until
δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδεται· 10 διὰ τοῦτο
God not has been bound; through this
πάντα ὑπομένω διὰ τοὺς
all (things) I am enduring through the
ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation
τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;
εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν·
if for we died together, also we shall live together;
12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·
if we are enduring, also we shall reign together;
εἰ ἀρνησόμεθα, κακεῖνος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;
13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful
μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not
δύναται.
he is able.

14 Ταῦτα ὑπομύνησκε,
These (things) be you reminding under,
διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not
λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
to be fighting about words, upon nothing useful,
ἐπὶ καταστροφῇ τῶν ἀκουόντων.
upon overturning of the (ones) hearing.
15 σπούδασον σεαυτὸν δόκιμον παραστήσαι
Speed you up yourself approved to put alongside
τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord will really give you discernment in all things.

8 Remember that Jesus Christ was raised up from the dead and was of David's seed, according to the good news I preach; 9 in connection with which I am suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound. 10 On this account I go on enduring all things for the sake of the chosen ones, that they too may obtain the salvation that is in union with Christ Jesus along with everlasting glory. 11 Faithful is the saying: Certainly if we died together, we shall also live together; 12 if we go on enduring, we shall also rule together as kings; if we deny, he also will deny us; 13 if we are unfaithful, he remains faithful, for he cannot deny himself.

14 Keep reminding them of these things, charging them before God^a as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. 15 Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of,

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.
16 τὰς δὲ βεβήλους κενοφωνίας
The but profane empty voicings
περίστασο· ἐπὶ πλεῖον γὰρ
be you standing around; upon more for
προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the
λόγος αὐτῶν ὡς γάγγραινα νομὴν
word of them as gangrene pasture
ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ
it will be having; of whom is Hymenaeus and
Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth
ἡστούχησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already
γεγονέναι, καὶ ἀνατρέπουσιν τὴν
to have occurred, and they are turning up the
τινῶν πίστιν. 19 ὁ μὲντοι
of some (ones) faith. The indeed to you
στερεὸς θεμέλιος τοῦ θεοῦ ἑστηκεν, ἔχων
solid foundation of the God has stood, having
τὴν σφραγίδα ταύτην· Ἔγνω Κύριος τοὺς
the seal this Knew Lord the (ones)
ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ
being of him, and Let stand off from
ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the
ὄνομα Κυρίου.
name of Lord.
20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
In great but house not is only
σκεῦη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden
καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed
εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν
into honor which (ones) but into dishonor;
21 ἐὰν οὖν τις ἐκκαθάρῃ
if ever therefore anyone should clean out
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel
εἰς τιμὴν, ἡγιασμένον, εὐχρηστον
into honor, having been sanctified, well useful
τῷ δεσπότῃ, εἰς πᾶν ἔργον
to the master, into every work
ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ
good having been prepared. The but

handling the word of the truth aright. 16 But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, 17 and their word will spread like gangrene. Hy-me-nae-us and Phi-le-tus are of that number. 18 These very [men] have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some. 19 For all that, the solid foundation of God^a stays standing, having this seal: "Jehovah^b knows those who belong to him," and: "Let everyone naming the name of Jehovah^c renounce unrighteousness."

20 Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. 21 If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. 22 So,

14^a God, NC; the Lord, ADVg; Jehovah, J^{7,8,13,14,16}.

19^a God, AVgSy^pJ^{17,18}; the Lord, N. 19^b Jehovah, J^{7,8,13,14,16-18,20}; the Lord, NAVgSy^p. 19^c Jehovah, J^{8,17,18}; the Lord, NAVg.

νεωτερικὰς ἐπιθυμίας φεῦγε,
youthful desires be you fleeing,
δίωκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on
τὸν κύριον ἐκ καθαρὰς καρδίας.
the Lord out of clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated

ζητήσεις παραιτοῦ, εἰδὼς
seekings be asking off for yourself, having known

ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ
that they are generating fights; slave but

κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but

ἥπιον εἶναι πρὸς πάντας, διδακτικόν,
gentle to be toward all (ones), qualified to teach,

ἀνεξίκακον, 25 ἐν πραύτητι παιδεύοντα
holding up under bad, in mildness instructing

τοὺς ἀντιδιατιθεμένους, μή
the (ones) putting selves thoroughly against, not

ποτε δώῃ αὐτοῖς ὁ θεὸς
sometime may he give to them the God

μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,

26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the

διαβόλου παγίδος, ἐζωγρημένοι
Devil snare, (ones) having been caught alive

ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last

ἡμέραις ἐνστήσονται καιροὶ
days will be standing in appointed times

χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men

φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,

ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord^a out of a clean heart.

23 Further, turn down foolish and ignorant questionings, knowing they produce fights. 24 But a slave of the Lord^b does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, 25 instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, 26 and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one.

3 But know this, that in the last days critical times hard to deal with will be here. 2 For men will be lovers of themselves, lovers of money, self-assuming, haughty; blasphemers, disobedient to parents, unthankful, disloyal;

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,

ἄκρατεῖς, ἀνήμεροι,
without (self-) control, untamed,

ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,

τετυφωμένοι, φιλήδονοι
having been made to smoke up, fond of pleasures

μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form

εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it

ἡρνημένοι· καὶ τούτους
having denied; and these

ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these

γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
for are the (ones) slipping in into the

οἰκίας καὶ αἰχμαλωτίζοντες γυναῖκάρια
houses and leading captive little women

σεσωρευμένα ἁμαρτίαις, ἀγόμενα
having been heaped up with to sins, being led

ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα
to desires various, always learning

καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth

ἐλθεῖν δυνάμενα.
to come being able.

8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres

ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men

κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,

ἁδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not

προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ
will they strike forward upon more, the for

ἄνοια αὐτῶν ἐκδηλος
mindlessness of them outwardly evident

ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.
will be to all (ones), as also the of those became.

10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
teaching, to the leading, to the purpose,

3 having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, 4 betrayers, headstrong, puffed up [with pride], lovers of pleasures rather than lovers of God, 5 having a form of godly devotion but proving false to its power; and from these turn away. 6 For from these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires, 7 always learning and yet never able to come to an accurate knowledge of truth.

8 Now in the way that Jan'es and Jam'bres resisted Moses, so these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. 9 Nevertheless, they will make no further progress, for their madness will be very plain to all, even as the [madness] of those [two men] became. 10 But you have closely followed my teaching, my course of life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lys'ra,
οἷους διωγμούς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And
πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus
διωχθήσονται. 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bemoaners will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)
ἔμαθες καὶ ἐπιστάθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you
σοφίσαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῆς ἐν Χριστῷ Ἰησοῦ. 16 πᾶσα γραφή
the in Christ Jesus; all Scripture
θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,
πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,
17 ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
man, toward every work good
ἐξηρτισμένος.
having been fitted out.

my faith, my long-
suffering, my love, my
endurance, 11 my per-
secutions, my suffer-
ings, the sort of things
that happened to me
in Antioch, in I-co'ni-
um, in Lys'tra, the
sort of persecutions I
have borne; and yet
out of them all the
Lord delivered me.
12 In fact, all those
desiring to live with
godly devotion in as-
sociation with Christ
Jesus will also be per-
secuted. 13 But wicked
men and impostors
will advance from bad
to worse, misleading
and being misled.

14 You, however,
continue in the things
that you learned and
were persuaded to be-
lieve, knowing from
what persons you
learned them 15 and
that from infancy you
have known the holy
writings, which are
able to make you
wise for salvation
through the faith in
connection with Christ
Jesus. 16 All Scripture
is inspired of God
and beneficial for
teaching, for reprov-
ing, for setting things
straight, for disciplin-
ing in righteousness,
17 that the man of
God may be fully
competent, completely
equipped for every
good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing thorough witness in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
God and of Christ Jesus, of the (one)
μέλλοντος κρίνειν ζῶντας καὶ
being about to be judging living (ones) and
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
dead (ones), and the manifestation of him and
τὴν βασιλείαν αὐτοῦ. 2 κήρυξον τὸν λόγον,
the kingdom of him; preach you the word,
ἐπίστηθι εὐκαίρως ἀκαίρως,
be you standing upon well-timedly not timedly,
ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove you, rebuke you, encourage you, in all
μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται
longness of spirit and (art of) teaching. Will be
γὰρ καιρὸς ὅτε τῆς
for appointed time when of the
ὑγιαίνουσας διδασκαλίας οὐκ
(one) being healthful teaching not
ἀνέξονται, ἀλλὰ κατὰ τὰς
they will hold selves up, but according to the
ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν
own desires to themselves they will heap upon
διδασκάλους κνηθόμενοι τὴν ἀκοήν, 4 καὶ
teachers being tickled the hearing, and
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν
from indeed the truth the hearing
ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους
they will turn away, upon but the myths
ἐκτραπήσονται. 5 σὺ δὲ νῆφε
they will be turned out. You but be sober-minded
ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον
in all (things), suffer you bad, work do you
εὐαγγελιστοῦ, τὴν διακονίαν σου
of evangelizer, the service of you
πληροφόρησον.
fully bear.

6 Ἐγὼ γὰρ ἤδη
I for already
σπένδομαι, καὶ ὁ
am being poured as drink offering, and the
καιρὸς τῆς ἀναλύσεώς μου
appointed time of the loosing up of me
ἐφέστηκεν. 7 τὸν καλὸν ἀγῶνα
has stood upon. The fine struggle
ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν
I have struggled, the running I have ended, the

4 I solemnly charge
you before God
and Christ Jesus, who
is destined to judge
the living and the
dead, and by his man-
ifestation and his
kingdom, 2 preach the
word, be at it urgently
in favorable season,
in troublesome season,
reprove, reprimand,
exhort, with all long-
suffering and [art
of] teaching. 3 For
there will be a pe-
riod of time when
they will not put
up with the health-
ful teaching, but,
in accord with their
own desires, they will
accumulate teachers
for themselves to
have their ears tick-
led; 4 and they will
turn their ears away
from the truth, where-
as they will be turned
aside to false stories.
5 You, though, keep
your senses in all
things, suffer evil,
do [the] work of
an evangelizer, fully
accomplish your min-
istry.

6 For I am already
being poured out
like a drink offer-
ing, and the due
time for my releas-
ing is imminent. 7 I
have fought the fine
fight, I have run the
course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)
ἀπόκειται μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness
στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the
κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all
τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.
9 Σπούδασον ἐλθεῖν πρὸς με ταχέως·
Speed you up to come toward me quickly;
10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into
Θεσσαλονίκη, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus
εἰς Δαλματίαν· 11 Λουκᾶς ἐστὶν μόνος μετ'
into Dalmatia; Luke is alone with
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with
σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς
yourself, he is for to me well useful into
διακονίαν, 12 Τύχικον δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into
Ἐφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in
Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.
14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
Alexander the coppersmith many to me
κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him
ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· —
the Lord according to the works of him; —
15 ὃν καὶ σὺ φυλάσσου, λίαν
whom also you be guarding self, excessively
γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.
16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς
In the first of me defense no one
μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the faith. 8 From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation.

9 Do your utmost to come to me shortly.

10 For De'mas has forsaken me because he loved the present system of things, and he has gone to Thessa-lo-ni'ca; Cres'cens to Ga-la'tia, Titus to Dal-ma'tia. 11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering. 12 But I have sent Tych'i-cus off to Eph'e-sus. 13 When you come, bring the cloak I left at Tro'as with Carpus, and the scrolls, especially the parchments.

14 Alexander the coppersmith did me many injuries—Jehovah* will repay him according to his deeds —15 and you too be on guard against him, for he resisted our words to an excessive degree.

16 In my first defense no one came to my side, but they all

ἐγκατέλιπον· — μὴ αὐτοῖς
they left down in; — not to them
λογισθείη· — 17 ὁ δὲ κύριός μοι
may it be reckoned; — the but Lord to me
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that
δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and
ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.
18 ῥύσεταιί με ὁ κύριος ἀπὸ παντὸς
Will draw for self me the Lord from every
ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.
19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Prisca and Aquila and the
Ὀνησιφόρου οἶκον.
of Onesiphorus household.
20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus
δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.
21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Speed up before winter to come.
Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.
22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.
ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

proceeded to forsake me—may it not be put to their account—17 but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth. 18 The Lord will deliver me from every wicked work and will save [me] for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Give my greetings to Pris'ca and Aq'ui-la and the household of On·e·siph'o·rus.

20 E·ras'tus stayed in Corinth, but I left Troph'i·mus sick at Mi·le'tus. 21 Do your utmost to arrive before winter.

Eu·bu'lus sends you his greetings, and [so do] Pu'dens and Li·nus and Clau'di·a and all the brothers.

22 The Lord [be] with the spirit you show. His undeserved kindness [be] with you people.

ΠΡΟΣ ΤΙΤΟΝ
TOWARD TITUS

1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
'Ιησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰώνων **3** ἐφάνερωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίῳ, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὁ
own, the word of him in preaching which
ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoinder
τοῦ σωτῆρος ἡμῶν θεοῦ, **4** Τίτῳ γνησίῳ
of the Savior, of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν
child according to common faith;

χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ 'Ιησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.

5 Τοῦτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ
Of this thanks I left off you in Crete

ἵνα τὰ λείποντα
in order that the (things) being wanting

ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and

καταστήσῃς κατὰ πόλιν
you might set down according to city

πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,
older men, as I to you I ordered,

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς
if anyone is unaccusable, of one woman

ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in

κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-submitting.

1 Paul, a slave of
God and an apos-
tle of Jesus Christ
according to the faith
of God's chosen ones
and the accurate
knowledge of the
truth which accords
with godly devotion
2 upon the basis of a
hope of the everlast-
ing life which God,
who cannot lie, prom-
ised before times long
lasting, **3** whereas in
his own due times he
made his word mani-
fest in the preaching
with which I was
entrusted, under com-
mand of our Savior,
God; **4** to Titus, a
genuine child accord-
ing to a faith shared
in common.

May there be un-
deserved kindness and
peace from God [the]
Father and Christ
Jesus our Savior.

5 For this reason I
left you in Crete, that
you might correct the
things that were de-
fective and might
make appointments of
older men in city
after city, as I gave
you orders; **6** if there
is any man free from
accusation, a husband
of one wife, hav-
ing believing children
that were not un-
der a charge of de-
bauchery nor unruly.

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάροινον, μὴ πλήκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, **8** ἀλλὰ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,
φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,
fond of goodness, sound in mind, righteous, loyal,
ἐγκρατῆ, **9** ἀντεχόμενον τοῦ
self-controlled, holding self against of the
κατὰ τὴν διδασχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατὸς ᾖ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν.
to be reproving.

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι,
Are for many not self-submitting,
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, **11** οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἵτινες
it is binding to be shutting the mouth of, who
ὅλους οἴκους ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες ἃ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. **12** εἶπεν τις
of disgraceful gain thanks. Said someone
ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer
must be free from
accusation as God's
steward, not self-
willed, not prone to
wrath, not a drunken
brawler, not a smiter,
not greedy of dishon-
est gain, **8** but hos-
pitable, a lover of
goodness, sound in
mind, righteous, loyal,
self-controlled, **9** hold-
ing firmly to the
faithful word as re-
spect his [art of]
teaching, that he may
be able both to ex-
hort by the teaching
that is healthful and
to reprove those who
contradict.

10 For there are
many unruly men,
profitless talkers, and
deceivers of the mind,
especially those men
who adhere to the
circumcision. **11** It is
necessary to shut the
mouths of these, as
these very men keep
on subverting entire
households by teach-
ing things they ought
not for the sake of
dishonest gain. **12** A
certain one of them,
their own prophet,
said: "Cre'tans are
always liars, injurious
wild beasts, unem-
ployed gluttons."

13 This witness is
true. For this very
cause keep on reprov-
ing them with sever-
ity, that they may be
healthy in the faith,

14 μὴ προσέχοντες ἰουδαϊκοῖς μύθοις
not having [mind] toward to Jewish myths
καὶ ἐντολαῖς ἀνθρώπων
and to commandments of men
ἀποστρεφόμενων τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις
to the but having been defiled and faithless
οὐδὲν καθαρὸν, ἀλλὰ μεμιάσονται αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει ἃ πρέπει
You but be speaking which (things) is befitting
τῇ ὑγιαινούσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. Old men
νηφαλίους εἶναι, σεμνοὺς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβυτίδας ὡσαύτως ἐν
to the endurance. Old women as-thus in
καταστήματι ἱεροπρεπεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μὴδὲ οἶνω πολλῶ
devils not-but to wine much
δεδουλωμένους, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἀγνάς,
fond of children, sound in mind, chaste,
οἰκουρούς, ἀγαθὰς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημηται.
word of the God may be blasphemed.

14 paying no atten-
tion to Jewish fables
and commandments of
men who turn them-
selves away from the
truth. 15 All things
are clean to clean
[persons]. But to
[persons] defiled and
faithless nothing is
clean, but both their
minds and their con-
sciences are defiled.
16 They publicly de-
clare they know God,
but they disown him
by their works, be-
cause they are detest-
able and disobedient
and not approved for
good work of any
sort.

2 You, however, keep
on speaking what
things are fitting for
healthful teaching.
2 Let the aged men
be moderate in hab-
its, serious, sound
in mind, healthy in
faith, in love, in en-
durance. 3 Likewise let
the aged women be
reverent in behavior,
not slanderous, nei-
ther enslaved to a lot
of wine, teachers of
what is good; 4 that
they may recall the
young women to their
senses to love their
husbands, to love
their children, 5 to
be sound in mind,
chaste, workers at
home, good, subjecting
themselves to their
own husbands, so that
the word of God may
not be spoken of
abusively.

6 τοὺς νεωτέρους ὡσαύτως
The younger [men] as-thus
παρακάλει σωφρονεῖν 7 περὶ
be you encouraging to be sound in mind; about
πάντα σεαυτὸν παρεχόμενος τύπον
all (things) yourself having self beside type
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
of fine works, in the teaching
ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιή
uncorruptness, seriousness, word healthful
ἀκατάγνωστον, ἵνα ὁ
not to be known down, in order that the (one)
ἐξ ἐναντίας ἐντραπῇ μηδὲν
out of contrariness might be turned in nothing
ἔχων λέγειν περὶ ἡμῶν φαῦλον.
having to be saying about us vile (thing).
9 δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι
Slaves to own masters to be subjecting selves
ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
in all (things), well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
contradicting, not setting apart for selves, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,
all faith showing for selves within good,
ἵνα τὴν διδασκαλίαν τὴν τοῦ
in order that the teaching the (one) of the
σωτῆρος ἡμῶν θεοῦ κοσμῶσιν
Savior of us of God they may be adorning
ἐν πᾶσιν.
in all (things).

11 Ἐπεφάνη γὰρ ἡ
Was made to appear for the
χάρις τοῦ θεοῦ σωτήριος πᾶσιν
undeserved kindness of the God [it] saving to all
ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, [it] instructing us, in order that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
having denied the irreverence and the worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως
desires with soundness of mind and righteously
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
and well-reveringly we should live in the now
αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
age, awaiting the happy hope
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
and manifestation of the glory of the great

6 Likewise keep on
exhorting the young-
er men to be sound
in mind, 7 in all
things showing your-
self an example of
fine works; showing
uncorruptness in your
teaching, seriousness,
8 wholesome speech
which cannot be con-
demned; so that the
man on the opposing
side may get ashamed,
having nothing vile
to say about us. 9 Let
slaves be in subjec-
tion to their owners
in all things, and
please them well, not
talking back, 10 not
committing theft, but
exhibiting good fidel-
ity to the full, so
that they may adorn
the teaching of our
Savior, God, in all
things.

11 For the unde-
served kindness of
God which brings sal-
vation to all sorts of
men has been mani-
fested, 12 instructing
us to repudiate un-
godliness and worldly
desires and to live
with soundness of
mind and righteous-
ness and godly devo-
tion amid this pres-
ent system of things,
13 while we wait
for the happy hope
and glorious mani-
festation of the great

12^a Godly devotion, KAVG; fear of Jehovah, J^{7,8}.

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
 God and of Savior of us of Christ Jesus,
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
 who gave himself over us in order that
 λυτρώσῃται ἡμᾶς ἀπὸ πάσης
 he might loose by ransom us from all
 ἀνομίας καὶ καθάρσῃ ἑαυτῷ
 lawlessness and he might cleanse to himself
 λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
 people being overly much, zealous of fine works.
15 Ταῦτα λάλει καὶ
 These (things) be you speaking and
 παρακάλει καὶ ἐλέγχε μετὰ
 be you encouraging and be you reproving with
 πάσης ἐπιταγῆς. μηδεὶς σου
 all enjoinder. No one of you
 περιφρονεῖτω.
 let be minding around.

3 Ὑπομίμησκε αὐτοὺς ἀρχαῖς
 Be you reminding them to governments
 ἐξουσίαις ὑποτάσσεσθαι
 to authorities to be subjecting selves
 πειθαρχεῖν, πρὸς πᾶν ἔργον
 to be obedient as to rulers, toward every work
 ἀγαθὸν ἐτοίμους εἶναι, **2** μηδένα
 good ready (ones) to be, no one
 βλασφημεῖν, ἀμάχους εἶναι,
 to be blaspheming, not disposed to fight to be,
 ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα
 yielding, all showing for selves within mildness
 πρὸς πάντας ἀνθρώπους. **3** Ἦμεν γάρ
 toward all men. We were for
 ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
 sometime also we senseless, disobedient,
 πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
 being made to err, slaving to desires and
 ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
 to pleasures various, in badness and envy
 διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.
 going through, abhorrent, hating one another.

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ
 When but the kindness and the
 φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
 philanthropy was made to appear of the Savior
 ἡμῶν θεοῦ, **5** οὐκ ἐξ ἔργων τῶν ἐν
 of us of God, not out of works the in

God and of [the]
 Savior of us, Christ
 Jesus,* **14** who gave
 himself for us that he
 might deliver us from
 every sort of law-
 lessness and cleanse
 for himself a people
 peculiarly his own,
 zealous for fine works.
15 Keep on speak-
 ing these things and
 exhorting and reprov-
 ing with full author-
 ity to command. Let
 no man ever despise
 you.

3 Continue remind-
 ing them to be in
 subjection and be
 obedient to govern-
 ments and authorities
 as rulers, to be ready
 for every good work,
2 to speak injuriously
 of no one, not to be
 belligerent, to be
 reasonable, exhibiting
 all mildness toward
 all men. **3** For even
 we were once sense-
 less, disobedient, being
 misled, being slaves
 to various desires and
 pleasures, carrying on
 in maliciousness and
 envy, abhorrent, hat-
 ing one another.

4 However, when the
 kindness and the love
 for man on the part
 of our Savior, God,
 was manifested, **5** ow-
 ing to no works in

δικαιοσύνη ἣν ἐποιήσαμεν ἡμεῖς
 righteousness which (ones) we did we
 ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν
 but according to the of him mercy he saved
 ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ
 us through bath of regeneration and
 ἀνακαινώσεως πνεύματος ἁγίου, **6** οὗ
 of renovation of spirit holy, of which
 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ
 he poured out upon us richly through
 Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,
 Jesus Christ the Savior of us,
7 ἵνα δικαιωθέντες τῇ
 in order that having been justified to the
 ἐκείνου χάριτι κληρονόμοι
 of that (one) undeserved kindness heirs
 γενηθῶμεν κατ' ἐλπίδα ζωῆς
 we might become according to hope of life
 αἰωνίου.
 everlasting.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
 Faithful the word, and about these (things)
 βούλομαι σε διαβεβαιοῦσθαι,
 I am wishing you to stabilize thoroughly,
 ἵνα φροντίζωσιν καλῶν
 in order that they may be mindful of fine
 ἔργων προϊστασθαι οἱ
 works to be standing before the (ones)
 πεπιστευκότες θεῷ. Ταῦτά ἐστιν
 having believed to God. These (things) is
 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
 fine (things) and beneficial to the men;

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
 foolish but seekings and genealogies
 καὶ ἔριν καὶ μάχας νομικὰς
 and strife and fights belonging to law
 περιστάσο, εἰσὶν γὰρ ἀνωφελεῖς
 be you standing around, they are for unbeneficial
 καὶ μάταιοι. **10** αἰρετικὸν ἄνθρωπον μετὰ
 and vain. Sectarian man after
 μίαν καὶ δευτέραν νοουθεσίαν
 one and second putting mind within
 παραιτοῦ, **11** εἰδὼς ὅτι
 be you asking off for self, having known that
 ἐξέστραπται ὁ τοιοῦτος καὶ
 has been turned inside out the such (one) and
 ἀμαρτάνει, ὧν αὐτοκατάκριτος.
 he is sinning, being self-condemned.

righteousness that we
 had performed, but
 according to his
 mercy he saved us
 through the bath that
 brought us to life
 and through the mak-
 ing of us new by holy
 spirit. **6** This [spirit]
 he poured out richly
 upon us through Je-
 sus Christ our Savior,
7 that, after being
 declared righteous by
 virtue of the unde-
 served kindness of
 that one, we might
 become heirs accord-
 ing to a hope of
 everlasting life.

8 Faithful is the
 saying, and concern-
 ing these things I
 desire you to make
 firm assertions con-
 stantly, in order that
 those who have be-
 lieved God may keep
 their minds on main-
 taining fine works.
 These things are fine
 and beneficial to men.

9 But shun foolish
 questionings and ge-
 nealogies and strife
 and fights over the
 Law, for they are un-
 profitable and futile.
10 As for a man that
 promotes a sect, re-
 ject him after a first
 and a second admoni-
 tion; **11** knowing that
 such a man has been
 turned out of the way
 and is sinning, he
 being self-condemned.

13* The margin of the Westcott-Hort Greek text renders this: "manifestation of our great God and Savior, Jesus Christ." However, see Titus 1:4 and 2 Peter 1:1. Also see Appendix under Titus 2:13.

12 Ὄταν πέμψω Ἀρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς
you or Tychicus, speed up to come toward
με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged
παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
to winter. Zenas the lawyer and

Ἀπολλῶν σπουδαίως πρόπεμψον,
Apollos speedily send you forward,

ἵνα μηδὲν αὐτοῖς λείπη.
in order that nothing to them may be lacking.

14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)

καλῶν ἔργων προΐστασθαι εἰς τὰς
of fine works to be standing before into the

ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
necessary needs, in order that not they may be

ἄκαρποι.
unfruitful.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me

πάντες. Ἀσπασαί τοὺς φιλοῦντας
all. Greet you the (ones) having affection for

ἡμᾶς ἐν πίστει.
us in faith.

Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of you.

12 When I send Ar-
te-mas or Tych'i-cus
to you, do your ut-
most to come to me
at Ni-cop'o-lis, for
there is where I have
decided to winter.

13 Carefully supply
Ze-nas, who is versed
in the Law, and
A-pol'los for their
trip, that they may
not lack anything.

14 But let our people
also learn to main-
tain fine works so as
to meet their press-
ing needs, that they
may not be unfruitful.

15 All those with
me send you their
greetings. Give my
greetings to those who
have affection for us
in the faith.

May the undeserved
kindness be with all
of you people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and

Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved

καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφίᾳ τῇ
and fellow worker of us and to Apphia the

ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιῶτῃ
sister and to Archippus the fellow soldier

ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you

ἐκκλησίᾳ·
to ecclesia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace

ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus

Χριστοῦ.
Christ.

4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me

πάντοτε μνεῖαν σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the

προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love

καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the

κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),

6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith

σου ἐνεργῆς γένηται ἐν
of you operative within might become in

ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the

ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much

ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,

ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)

ἀναπέπταται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prison-
er for the sake of
Christ Jesus, and
Timothy, [our] broth-
er, to Phi-le-mon, our
beloved one and fel-
low worker, 2 and to
Ap'phi-a, our sister,
and to Ar-chip'pus,
our fellow soldier, and
to the congregation
that is in your house:

3 May you people
have undeserved kind-
ness and peace from
God our Father and
[the] Lord Jesus
Christ.

4 I always thank my
God when I make
mention of you in
my prayers, 5 as I
keep hearing of your
love and faith which
you have toward the
Lord Jesus and to-
ward all the holy
ones; 6 in order that
the sharing of your
faith may go into
action by your ac-
knowledging of every
good thing among us
as related to Christ.
7 For I got much
joy and comfort over
your love, because
the tender affections
of the holy ones
have been refreshed
through you, brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρρησίαν ἔχων ἐπιτάσσειν σοι
outspokenness having to be enjoining to you
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτες νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ, — 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τὸν ποτέ σοι
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ'
whom I sent again to you him, that
ἔστιν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς
I willed to do, in order that not as
κατὰ ἀνάγκην τὸ ἀγαθόν σου
according to necessity the good (thing) of you
ἦ ἀλλὰ κατὰ ἐκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν ἵνα αἰώνιον αὐτόν
toward hour in order that everlasting (ly) him
ἀπέχῃς, 16 οὐκέτι ὡς δούλον ἀλλὰ
you may have back, not yet, as slave but
ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σάρκι καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very reason, though I have great freeness of speech in connection with Christ to order you to do what is proper, 9 I am exhorting you rather on the basis of love, seeing that I am such as I am, Paul an aged man, yes, now also a prisoner for the sake of Christ Jesus; 10 I am exhorting you concerning my child, to whom I became a father while in my prison bonds, Onesimus, 11 formerly useless to you but now useful to you and to me. 12 This very one I am sending back to you, yes, him, that is, my own tender affections.

13 I would like to hold him back for myself that in place of you he might keep on ministering to me in the prison bonds I bear for the sake of the good news. 14 But without your consent I do not want to do anything, so that your good act may be, not as under compulsion, but of your own free will. 15 Perhaps really on this account he broke away for an hour, that you may have him back forever, 16 no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in [the] Lord. 17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτόν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously
σε ἢ ὀφείλει, τοῦτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι
not I am saying to you that also yourself to me
προσοφείλεις. 20 ναί, ἀδελφέ, ἐγὼ σου
you are owing besides. Yes, brother, I of you
ὀναίμην ἐν κυρίῳ ἀνάπαυσόν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.

21 Πειποθῶς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over

ἃ λέγω ποιήσεις.
what (things) I am saying you will do.

22 ἅμα δὲ καὶ ἐτοιμαζέ
At the same time but also you be preparing
μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of you I shall be graciously given
ὑμῖν.
to you (ones).

23 Ἀσπάζεται σε Ἐπαφρᾶς ὁ
Is greeting you Epaphras the
συναϊχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοί μου.
fellow workers of me.

25 Ἡ ἀχάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

you consider me a sharer, receive him kindly the way you would me. 18 Moreover, if he did you any wrong or owes you anything, keep this charged to my account. 19 I Paul am writing with my own hand: I will pay it back—not to be telling you that, besides, you owe me even yourself. 20 Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections in connection with Christ.

21 Trusting in your compliance, I am writing you, knowing you will even do more than the things I say. 22 But along with that, also get lodging ready for me, for I am hoping that through the prayers of you people I shall be set at liberty for you.

23 Sending you greetings is Epaphras my fellow captive in union with Christ, 24 [also] Mark, Aris-tar'chus, De-mas, Luke, my fellow workers.

25 The undeserved kindness of the Lord Jesus Christ be with the spirit you people show.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the
θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
God having spoken to the fathers in the
προφήταις **2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last [part] of the days these
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir
πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the
αἰῶνας· **3** ὃς ὢν ἀπαύγασμα τῆς
ages; who being beaming forth from of the
δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the
δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν
power of him, cleansing of the sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right [hand] of the
μεγαλωσύνης ἐν ὑψηλοῖς, **4** τοσούτω
greatness in lofty [places], to so much
κρείττων γενόμενος τῶν ἀγγέλων
better having become of the angels
ὅσω διαφορώτερον παρ' αὐτοὺς
to how much more differing beside them
κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίνι γὰρ εἶπεν ποτε τῶν
To which one for he said sometime of the
ἀγγέλων Υἱὸς μου εἶ σύ, ἐγὼ σήμερον
angels Son of me are you, I today
γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me
εἰς υἱόν; **6** ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in
τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the
οἰκουμένην, λέγει Καὶ
being inhabited [earth], he is saying And

1 God, who long ago
spoke on many
occasions and in
many ways to our
forefathers by means
of the prophets, **2** has
at the end of these
days spoken to us
by means of a Son,
whom he appointed
heir of all things, and
through whom he
made the systems of
things. **3** He is the
reflection of [his]
glory and the exact
representation of his
very being, and he
sustains all things
by the word of his
power; and after he
had made a purifica-
tion for our sins he
sat down on the right
hand of the Majesty
in lofty places. **4** So
he has become better
than the angels, to the
extent that he has in-
herited a name more
excellent than theirs.

5 For example, to
which one of the an-
gels did he ever say:
"You are my son; I,
today, I have become
your father"? And
again: "I myself shall
become his father,
and he himself will
become my son"? **6**

But when he again
brings his First-born
into the inhabited
earth, he says: "And

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels
θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels
λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels
αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers
αὐτοῦ πυρὸς φλόγα· **8** πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son
Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age
τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness
ῥάβδος τῆς βασιλείας αὐτοῦ. **9** ἠγάπησας
staff of the kingdom of him. You loved
δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through
τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,
ἐλαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners
σου· **10** καὶ Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,
κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the
χειρῶν σου εἰσιν οἱ οὐρανοί· **11** αὐτοὶ
hands of you are the heavens; they
ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but
διαμένεις· καὶ πάντες ὡς
you are remaining through; and all as
ἱμάτιον παλαιωθήσονται, **12** καὶ
outer garment will be made old, and
ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
as if thing thrown about you will wrap up them,
ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
as outer garment and they will be altered; you
δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not
ἐκλείψουσιν.
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels
εἶρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]
μου ἕως ὅν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

let all God's angels
worship him."

7 Also, with refer-
ence to the angels he
says: "And he makes
his angels spirits, and
his public servants a
flame of fire." **8** But
with reference to the
Son: "God is your
throne forever, and
[the] scepter of your
kingdom is the scep-
ter of uprightness.
9 You loved righteous-
ness, and you hated
lawlessness. That is
why God, your God,
anointed you with
[the] oil of exultation
more than your part-
ners." **10** And: "You
at [the] beginning, O
Lord, laid the founda-
tions of the earth
itself, and the heav-
ens are [the] works
of your hands. **11** They
themselves will per-
ish, but you yourself
are to remain contin-
ually; and just like
an outer garment
they will all grow old,
12 and you will wrap
them up just as a
cloak, as an outer
garment; and they
will be changed, but
you are the same,
and your years will
never run out."

13 But with refer-
ence to which one of
the angels has he
ever said: "Sit at my
right hand, until I
place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοὺς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχεν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime
παραρυῶμεν. 2 εἰ γὰρ ὁ
we might be made to flow beside. If for the
δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
became stable, and every transgression and
παρακοή ἔλαβεν ἔνδικον
disobedience received agreeable to justice
μισθαποδοσίαν, 3 πῶς ἡμεῖς ἐκφευξόμεθα
paying back of reward, how we shall we flee out
τηλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,
4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείοις τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)
μέλλουσαν, περὶ ἧς λαλοῦμεν
being about (to come), about which we are speaking;
6 διεμαρτύρατο δέ πού τις
he bore thorough witness but somewhere someone
λέγων Τί ἐστὶν ἄνθρωπος ὅτι
saying What is man, that

as a stool for your feet"? 14 Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?

2 That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. 2 For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; 3 how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through [our] Lord and was verified for us by those who heard him, 4 while God joined in bearing witness with signs as well as portents and various powerful works and with distributions of holy spirit according to his will?

5 For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking. 6 But a certain witness has given proof somewhere, saying: "What is man

μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου.
you are remembering of him, or son of man
ὅτι ἐπισκέπτη αὐτόν; 7 ἡλάττωσας
that you are looking upon him? You made less
αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ
him short something beside angels, to glory
καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ
and to honor you crowned him, and
κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands
σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under
τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him
τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ
the all (things) nothing he let go off to him
ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν
unsubdued. Now but not as yet we are seeing
αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;
9 τὸν δὲ βραχύ τι παρ' ἀγγέλους
the but short something beside angels
ἡλαττωμένον βλέπομεν Ἰησοῦν
having been made less we are looking at Jesus
διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and
τιμῇ ἐστεφάνωμένον, ὅπως
to honor having been crowned, so that
χάρτι θεοῦ ὑπὲρ παντός
to undeserved kindness of God over every [man]
γεύσῃται θανάτου.
he might taste of death.

10 Ἐπρεπε γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom
τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),
πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through
παθημάτων τελειῶσαι. 11 ὁ τε γὰρ
sufferings to perfect. The (one) and for
ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of
ἐνὸς πάντες δι' ἣν αἰτίαν οὐκ
one all; through which cause not
ἐπαισχύνεται ἀδελφούς αὐτοὺς
he is made ashamed upon brothers them
καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back the

that you keep him in mind, or [the] son of man that you take care of him? 7 You made him a little lower than angels; with glory and honor you crowned him, and appointed him over the works of your hands. 8 All things you subjected under his feet." For in that he subjected all things to him God left nothing that is not subject to him. Now, though, we do not yet see all things in subjection to him; 9 but we behold Jesus, who has been made a little lower than angels, crowned with glory and honor for having suffered death, that he by God's undeserved kindness might taste death for every [man].

10 For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. 11 For both he who is sanctifying and those who are being sanctified all [stem] from one, and for this cause he is not ashamed to call them "brothers," 12 as he says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν Ἴδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.

14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἵματος καὶ σαρκός, καὶ αὐτὸς
of blood and of flesh, also he

παραπλησίως μετέσχευ τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death

καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ τὸν διάβολον,
having of the death, this is the Devil,

15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as

φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
to fear of death through all of the to be living
ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for

δὴ που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.

17 ὅθεν ὥφειλεν κατὰ
From which he was owing according to

πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,

ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and

πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,

εἰς τὸ ἱλάσκεσθαι τὰς
into the to be making propitiation for the

ἁμαρτίας τοῦ λαοῦ· 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for

πέπονθεν αὐτὸς πειρασθεῖς,
he has suffered he having been tempted,

δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

your name to my
brothers; in the mid-
dle of [the] congrega-
tion I will praise
you with song."

13 And again: "I will
have my trust in
him." And again:
"Look! I and the
young children, whom
Jehovah^a gave me."

14 Therefore, since
the "young children"
are sharers of blood
and flesh, he also
similarly partook of
the same things, that
through his death he
might bring to noth-
ing the one having
the means to cause
death, that is, the
Devil;^b 15 and [that]

he might emancipate
all those who for
fear of death were
subject to slavery all
through their lives.

16 For he is really
not assisting angels at
all, but he is assist-
ing Abraham's seed.

17 Consequently he
was obliged to be-
come like his "broth-
ers" in all respects,

that he might be-
come a merciful and
faithful high priest
in things pertaining

to God, in order to
offer propitiatory sac-
rifice for the sins of
the people. 18 For in

that he himself has
suffered when being
put to the test, he
is able to come to

the aid of those who
are being put to the
test.

3 ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the

ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession

ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)

ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the

οἴκῳ αὐτοῦ. 3 πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory

παρὰ Μωυσῆν ἡξίωται.
beside Moses has been counted worthy

καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having

τοῦ οἴκου ὁ κατασκευάσας αὐτόν·
of the house the (one) having constructed it;

4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ
every for house is being constructed by

τινος, ὁ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed

θεός. 5 καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole

τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness

τῶν λαληθησομένων, 6 Χριστὸς
of the (things) to be futurely spoken, Christ

δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
but as Son upon the house of him; of whom

οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and

τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable

κατάσχωμεν.
we should hold down.

7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the

πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς
spirit the holy Today if ever of the voice

αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε
of him you should hear, not you should harden

τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the

ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες
wilderness, where tested the fathers

ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers
of the heavenly call-
ing, consider the apos-
tle and high priest

whom we confess—Je-
sus. 2 He was faithful
to the One that made
him such, as Moses

was also in all the
house of that One.
3 For the latter is
counted worthy of

more glory than Moses,
inasmuch as he who
constructs it has more
honor than the house.

4 Of course, every
house is constructed
by someone, but he
that constructed all

things is God. 5 And
Moses as an attendant
was faithful in all the
house of that One as a

testimony of the things
that were to be spo-
ken afterwards, 6 but
Christ [was faithful]

as a Son over the
house of that One. We
are the house of that
One, if we make fast

our hold on our free-
ness of speech and
our boasting over the
hope firm to the end.

7 For this reason,
just as the holy spirit
says: "Today if you
people listen to his

own voice, 8 do not
harden your hearts as
on the occasion of
causing bitter anger,

as in the day of mak-
ing the test in the
wilderness, 9 in which
your forefathers made

a test of me with
a trial, and yet they
had seen my works

13^a Jehovah, J7, 8, 17, 18margin, 20; God, NBAP⁴⁰VgSy^p. 14^b Devil, NBAVg; Satan, Sy^pJ7, 18.

τεσσεράκοντα ἔτη· 10 διὸ
forty years; through which
προσώχθισα τῇ γενεᾷ ταύτῃ
I became disgusted toward to the generation this
καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ·
and I said Ever they make selves err to the heart;
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· 11 ὥς
they but not they knew the ways of me; as
ᾧμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς
I swore in the wrath of me If they will enter into
τὴν κατάπαυσίν μου.
the ceasing down of me.

12 βλέπετε, ἀδελφοί, μή ποτε
Be you looking at, brothers, not sometime
ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ
will be in anyone of you heart wicked
ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος,
of unbelief in the to stand off from God living,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
but be you encouraging selves according to
ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
each day, until which [time] the Today
καλεῖται, ἵνα μή σκληρυνθῇ
it is being called, in order that not might be hardened
τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
anyone out of you to seduction of the sin;
14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
partakers for of the Christ we have become,
ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
if ever indeed the beginning of the sub-standing
μέχρι τέλους βεβαίαν κατάσχωμεν·
until end stable we should hold down;
15 ἐν τῷ λέγεσθαι, Σήμερον ἐάν τῆς
in the to be being said, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
voice of him you should hear, not be you hardening
τὰς καρδίας ὑμῶν ὥς ἐν τῷ παραπικρασμῷ.
the hearts of you as in the embitterment.

16 τίνες γὰρ ἀκούσαντες
Which ones for having heard
παρεπίκραναν; ἀλλ' οὐ πάντες
they caused embitterment? But not all
οἱ ἐξελθόντες ἐξ Αἰγύπτου
the (ones) having gone forth out of Egypt
διὰ Μωυσέως; 17 τίσιν δὲ
through Moses? To which (ones) but
προσώχθισεν τεσσεράκοντα ἔτη;
he became disgusted toward forty years?
οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ
Not to the (ones) having sinned, of whom the

for forty years. 10 For this reason I became disgusted with this generation and said, "They always go astray in their hearts, and they themselves have not come to know my ways." 11 So I swore in my anger, "They shall not enter into my rest."

12 Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; 13 but keep on exhorting one another each day, as long as it may be called "Today," for fear any one of you should become hardened by the deceptive power of sin. 14 For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end, 15 while it is being said: "Today if you people listen to his own voice, do not harden your hearts as on the occasion of causing bitter anger."

16 For who were they that heard and yet provoked to bitter anger? Did not, in fact, all do so who went out of Egypt under Moses? 17 Moreover, with whom did [God] become disgusted for forty years? Was it not with those who sinned, whose

κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
carcasses fell in the wilderness?
18 τίσιν δὲ ᾧμοσεν μὴ
To which (ones) but he swore not
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
to enter futurally into the ceasing down of him if
μὴ τοῖς ἀπειθήσασιν; 19 καὶ
not to the (ones) having disobeyed? And
βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
we are looking at that not they were able to enter
δι' ἀπιστίαν.
through unbelief.

4 φοβηθῶμεν οὖν μή ποτε
We should fear therefore not sometime
καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
being left down of promise to enter into the
κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν
ceasing down of him may seem someone out of you
ὕστερηκεναι· 2 καὶ γὰρ
to have come behind; and for
ἐσμεν εὐηγγελισμένοι
we are having been brought good news
καθάπερ καὶ οἱ ἄλλοι, ἀλλ' οὐκ
according to which (things) even also those, but not
ᾠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
benefited the word of the hearing those (ones),
μὴ συνκεκρασμένους τῇ πίστει
not (ones) having been mixed to the faith
τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ
to the (ones) having heard. We are entering for
εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες,
into the ceasing down the (ones) having believed,
καθὼς εἶρηκεν· Ὡς ᾧμοσα ἐν τῇ ὀργῇ
according as he has said As I swore in the wrath
μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν
of me If they will enter into the ceasing down
μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, although of the works from throwing down
κόσμου γενηθέντων, 4 εἶρηκεν
of world of (ones) having come to be, he has said
γὰρ πού ποτε περὶ τῆς ἐβδόμης οὕτως
for somewhere about the seventh [day] thus
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
And ceased down the God in the day the
ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
seventh from all the works of him, and

carcasses fell in the wilderness? 18 But to whom did he swear that they should not enter into his rest except to those who acted disobediently? 19 So we see that they could not enter in because of lack of faith.

4 Therefore, since a promise is left of entering into his rest, let us fear that sometime someone of you may seem to have fallen short of it. 2 For we have had the good news declared to us also, even as they also had; but the word which was heard did not benefit them, because they were not united by faith with those who did hear. 3 For we who have exercised faith do enter into the rest, just as he has said: "So I swore in my anger, 'They shall not enter into my rest,'" although his works were finished from the founding of the world. 4 For in one place he has said of the seventh day as follows: "And God^b rested on the seventh day from all his works," 5 and

3^a Literally, "the." NBA; God's, Sy^p; Jehovah's, J¹⁷. 4^b God, NBAvg Sy^p; he, J¹⁷.

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
in this again If they will enter into the
κατάπαυσίν μου.
ceasing down of me.

6 ἐπεὶ οὖν ἀπολείπεται
Since therefore it is being left off
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
some (ones) to enter into it, and the (ones)
πρότερον εὐαγγελισθέντες οὐκ
formerly having been brought good news not
εἰσῆλθον δι' ἀπειθείαν, 7 πάλιν
they entered through disobedience, again
τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
some he is defining day, Today, in David
λέγων μετὰ τοσούτον χρόνον, καθὼς
saying after so much time, according as
προεῖρηται, Σήμερον ἔαν τῆς
it has been said before, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
voice of him you should hear, not you may harden
τὰς καρδίας ὑμῶν· 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
the hearts of you; if for them Jesus
κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
made cease down, not likely about another
ἐλάλει μετὰ ταῦτα ἡμέρας.
he was speaking after these (things) of day.
9 ἄρα ἀπολείπεται σαββατισμὸς τῷ
Really is being left off sabbathing to the
λαῷ τοῦ θεοῦ· 10 ὁ γὰρ
people of the God; the (one) for
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
having entered into the ceasing down of him also
αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ
he ceased down from the works of him
ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
as-even from the own (ones) the God.

11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
We should speed up therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
that the ceasing down, in order that not in the
αὐτῷ τις ὑποδείγματι πέσῃ τῆς
very anyone example he should fall of the
ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
disobedience. Living for the word of the
θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν
God and energetic and sharper over every
μάχαιραν δίστομον καὶ διικνούμενος ἄχρι
sword two-mouthed and going through as far as

again in this place:
"They shall not enter
into my rest."

6 Since, therefore, it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience, 7 he again marks off a certain day by saying after so long a time in David's [psalm] "To-day"; just as it has been said above: "To-day if you people listen to his own voice, do not harden your hearts." 8 For if Joshua^a had led them into a place of rest, [God] would not afterward have spoken of another day. 9 So there remains a sabbath resting for the people of God. 10 For the man that has entered into [God's] rest has also himself rested from his own works, just as God did from his own.

11 Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same pattern of disobedience. 12 For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and
ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)
δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.

14 ἔχοντες οὖν ἀρχιερέα μέγαν
Having therefore chief priest great
διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the
ὁμολογίας· 15 οὐ γὰρ ἔχομεν ἀρχιερέα
confession; not for we are having chief priest
μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses
ἡμῶν, πεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοιότητα χωρὶς
all (things) according to likeness apart from
ἁμαρτίας. 16 προσερχώμεθα οὖν
sin. We may come toward therefore
μετὰ παρρησίας τῷ θρόνῳ
with outspokenness to the throne
τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν ἔλεος καὶ χάριν
we might receive mercy and undeserved kindness
εὕρωμεν εἰς εὐκαιρὸν βοήθειαν.
we might find into well-timely aid.

5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men
λαμβάνόμενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that
προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἁμαρτιῶν, 2 μετριοπαθεῖν δυνάμενος
sins, to feel measuredly being able
τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περικείται ἀσθενείαν,
since also he is being surrounded weakness,

dividing of soul and spirit, and of joints and marrow, and [their] marrow, and [is] able to discern thoughts and intentions of [the] heart. 13 And there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting.

14 Seeing, therefore, that we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold onto [our] confessing of [him]. 15 For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. 16 Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time.

5 For every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins. 2 He is able to deal moderately with the ignorant and erring ones since he also is surrounded with his own weakness,

^a Je·hosh'·u·a, J^{17,18}; Jesus, P⁴⁰ KBAVg; Je·shu'·bar·Nun (Jesus son of Nun), Syr.

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς
and through it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
And not to himself anyone is receiving the
τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,
καθὼςπερ καὶ Ἀαρών. 5 Οὕτως
according as even also Aaron. Thus
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ
to become chief priest, but the (one)
λαλήσας πρὸς αὐτὸν Υἱὸς μου εἶ σύ,
having spoken toward him Son of me are you,
ἐγὼ σήμερον γεγέννηκά σε. 6 καθὼς
I today I have generated you; according as
καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineup of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
supplications and and petitions toward the (one)
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
with outcry strong and tears
προσενέγκας καὶ εἰσακουσθεὶς
having borne toward and having been heard into
ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν
from the holding well, and-even being
υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
Son, he learned from which (things) he suffered
τὴν ὑπακοήν, 9 καὶ τελειωθείς
the obedience, and having been perfected
ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him
αἴτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting.
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineup of Melchizedek.

3 and on its account
he is obliged to make
offerings for sins as
much for himself as
for the people.

4 Also, a man takes
this honor, not of his
own accord, but only
when he is called by
God, just as Aaron
also [was]. 5 So too
the Christ did not
glorify himself by be-
coming a high priest,
but [was glorified by
him] who spoke with
reference to him:
"You are my son; I,
today, I have become
your father." 6 Just as
he says also in an-
other place: "You are
a priest forever ac-
cording to the man-
ner of Mel-chiz'e-dek."

7 In the days of his
flesh [Christ] offered
up supplications and
also petitions to the
one who was able to
save him out of death,
with strong outcries
and tears, and he was
favorably heard for
his godly fear. 8 Al-
though he was a Son,
he learned obedience
from the things he
suffered; 9 and after
he had been made
perfect he became re-
sponsible for everlast-
ing salvation to all
those obeying him.
10 because he has been
specifically called by
God a high priest ac-
cording to the manner
of Mel-chiz'e-dek.

11 Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ
About whom much to us the word and
δυσερμηνεύτος λέγειν, ἐπεὶ νῶθοι
hard to interpret to be saying, since sluggish
γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ
you have become to the hearings; and for
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
(ones) being owing to be teachers through the
χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
time, again need you are having of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
to be teaching you someone the elementary things
τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
of the beginning of the little words of the God, and
γεγόνατε χρεῖαν ἔχοντες γάλακτος,
you have become need (ones) having of milk,
οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ
not of solid nourishment. Everyone for
ὁ μετέχων γάλακτος ἄπειρος λόγου
the (one) partaking of milk untested of word
δικαιοσύνης, νήπιος γὰρ ἐστίν·
of righteousness, babe for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ
of perfect (ones) but is the solid
τροφή, τῶν διὰ τὴν ἔξιν τὰ
nourishment, of the (ones) through the use the
αἰσθητήρια γεγυμνασμένα
sense organs having been trained (like gymnast)
ἐχόντων πρὸς διακρίσιν καλοῦ τε
having toward distinguishing of fine (thing) and
καὶ κακοῦ.
and bad (thing).

6 Διὸ ἀφέντες τὸν τῆς
Through which having let go off the of the
ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
beginning of the Christ word upon the
τελειότητα φερώμεθα, μὴ πάλιν
perfection may we be borne on, not again
θεμέλιον καταβαλλόμενοι μετάνοίας
foundation throwing down for selves of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
from dead works, and of faith upon God,
2 βαπτισμῶν διδασκῶν ἐπιθέσεως τε χειρῶν,
of baptisms teaching putting upon and of hands,
ἀναστάσεως νεκρῶν καὶ κρίματος
of resurrection of dead (ones) and of judgment
αἰωνίου. 3 καὶ τοῦτο ποιήσομεν εἴπερ
everlasting. And this we shall do if ever even
ἐπιτρέπῃ ὁ θεός.
may permit the God.

11 Concerning him
we have much to say
and hard to be ex-
plained, since you
have become dull in
your hearing. 12 For,
indeed, although you
ought to be teachers
in view of the time,
you again need some-
one to teach you from
the beginning the ele-
mentary things of the
sacred pronounce-
ments of God; and
you have become such
as need milk, not sol-
id food. 13 For every-
one that partakes of
milk is unacquainted
with the word of righ-
teousness, for he is a
babe. 14 But solid food
belongs to mature
people, to those who
through use have
their perceptive pow-
ers trained to dis-
tinguish both right
and wrong.

6 For this reason,
now that we have
left the primary doc-
trine about the Christ,
let us press on to
maturity, not laying
a foundation again,
namely, repentance
from dead works, and
faith toward God;
2 the teaching on bap-
tisms and the laying
on of the hands, the
resurrection of the
dead and everlasting
judgment. 3 And this
we will do, if God
indeed permits.

4 Ἀδύνατον γὰρ τοὺς ἅπασι
Impossible for the (ones) once for all
φωτισθέντας γευσάμενους τε τῆς
having been enlightened having tasted and of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
free gift of the heavenly and partakers
γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
having become of spirit holy and fine
γευσάμενους θεοῦ ῥῆμα δυνάμεις τε
having tasted of God saying powers and
μέλλοντος αἰῶνος, 6 καὶ
of being about (to come) age, and
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς
having fallen beside, again to be renovating into
μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν
repentance, putting on stake again to themselves the
υἱὸν τοῦ θεοῦ καὶ
Son of the God and
παραδειγματίζοντας. 7 Γῆ γὰρ
(ones) making to be show beside. Earth for
ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον
the (one) having drunk the upon it coming
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην
many times rain, and giving birth to green plant
εὖθετον ἐκείνοις δι' οὓς καὶ
well put to those through whom also
γεωργεῖται, μεταλαμβάνει εὐλογίας
it is being cultivated, is receiving in return blessing
ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
from the God; bearing out but thorns and
τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
thistles disapproved and of curse near,
ἧς τὸ τέλος εἰς καύσιν.
of which [earth] the end into burning.

9 Πεισμέθεθα δὲ περὶ ὑμῶν,
We have been persuaded but about you,
ἀγαπητοί, τὰ κρεῖσσονα καὶ ἐχόμενα
loved (ones), the (things) better and having
σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. 10 οὐ
of salvation, if and thus we are speaking; not
γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
for unrighteous the God to forget of the
ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
work of you and of the love of which
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
you showed within into the name of him,
διακονήσαντες τοῖς ἁγίοις καὶ
having served to the holy (ones) and
διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
serving. We are desiring but each

4 For it is impossi-
ble as regards those
who have once for all
been enlightened, and
who have tasted the
heavenly free gift,
and who have become
partakers of holy
spirit, 5 and who have
tasted the fine word
of God and powers of
the coming system of
things, 6 but who have
fallen away, to revive
them again to repen-
tance, because they
impale the Son of
God afresh for them-
selves and expose him
to public shame. 7 For
example, the ground
that drinks in the
rain which often
comes upon it, and
that then brings forth
vegetation suitable to
those for whom it
is also cultivated, re-
ceives in return a
blessing from God.
8 But if it produces
thorns and thistles,
it is rejected and
is near to being
cursed; and it ends up
with being burned.

9 However, in your
case, beloved ones, we
are convinced of better
things and things ac-
companied with sal-
vation, although we
are speaking in this
way. 10 For God is
not unrighteous so
as to forget your
work and the love
you showed for his
name, in that you
have ministered to the
holy ones and continue
ministering. 11 But
we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
of you the very to be showing within speed up
πρὸς τὴν πληροφάναν τῆς ἐλπίδος ἄχρι
toward the fully being borne of the hope until
τέλους, 12 ἵνα μὴ νωθροὶ
end, in order that not sluggish
γένησθε, μιμηταὶ δὲ τῶν
you might become, imitators but of the (ones)
διὰ πίστεως καὶ μακροθυμίας
through faith and longness of spirit
κληρονομοῦντων τὰς ἐπαγγελίας.
of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραάμ ἐπαγγελιάμενος ὁ
To the for Abraham having promised the
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
God, since down on no one he was having
μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ,
greater to swear, he swore down on himself,
14 λέγων· Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
saying If surely blessing I shall bless you and
πληθύνων πληθυνῶ σε. 15 καὶ οὕτως
multiplying I shall multiply you; and thus
μακροθυμήσας ἐπέτυχεν τῆς
having shown longness of spirit he obtained of the
ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
promise. Men for down on the
μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς
greater (one) are swearing, and of all to them
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·
contradiction limit into stabilizing the oath;
17 ἐν ᾧ περισσότερο βουλόμενος ὁ θεὸς
in which more abundantly wishing the God
ἐπιδείξαι τοῖς κληρονόμοις τῆς
to show upon to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the counsel
αὐτοῦ ἐμεσίτευσεν ὄρκῳ, 18 ἵνα
of him he mediated to oath, in order that
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
through two things unchangeable, in
οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
which (ones) impossible to lie God, strong
παράκλησιν ἔχωμεν οἱ
encouragement we may be having the (ones)
καταφυγόντες κρατῆσαι τῆς
having fled down to take hold of the
προκειμένης ἐλπίδος. 19 ἣν ὥς
lying down before hope; which as
ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
anchor we are having of the soul, sure

of you to show the
same industriousness
so as to have the
full assurance of the
hope down to the end,
12 in order that you
may not become slug-
gish, but be imitators
of those who through
faith and patience in-
herit the promises.

13 For when God
made his promise to
Abraham, since he
could not swear by
anyone greater, he
swore by himself,
14 saying: "Assuredly
in blessing I will bless
you, and in multiply-
ing I will multiply
you." 15 And thus af-
ter [Abraham] had
shown patience, he
obtained [this] prom-
ise. 16 For men swear
by the one greater,
and their oath is the
end of every dispute,
as it is a legal guar-
antee to them. 17 In
this manner God,
when he purposed to
demonstrate more
abundantly to the
heirs of the promise
the unchangeableness
of his counsel, stepped
in with an oath, 18 in
order that, through
two unchangeable
things in which it is
impossible for God to
lie, we who have fled
to the refuge may
have strong encour-
agement to lay hold
on the hope set before
us. 19 This [hope] we
have as an anchor for
the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
and and stable and entering into the
ἑσώτερον τοῦ καταπετάσματος, 20 ὅπου
inner [part] of the curtain, where
πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς,
forerunner over us entered Jesus,
κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς
according to the lineup of Melchizedek chief priest
γενόμενος εἰς τὸν αἰῶνα.
having become into the age.

7 Οὗτος γὰρ ὁ Μελχισεδέκ, Βασιλεὺς
This for the Melchizedek, King
Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest of the God of the most high,
ὁ συναντήσας Ἀβραάμ ὑποστρέφοντι
the (one) having met to Abraham returning
ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
from the cutting of the kings and
εὐλογήσας αὐτόν, 2 ὃ καὶ δεκάτην
having blessed him, to whom also tenth
ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον
from all (things) apportioned Abraham, first
μὲν ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης
indeed being translated King of Righteousness
ἐπεῖτα δὲ καὶ Βασιλεὺς Σαλήμ, ὁ
thereupon but also King of Salem, which
ἐστὶν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
is king of Peace, fatherless, motherless,
ἀγενεαλόγητος, μῆτε ἀρχὴν ἡμερῶν
without genealogy, neither beginning of days
μῆτε ζωῆς τέλος ἔχων,
nor of life end having,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
having been made like from but to the Son of the
θεοῦ, μένει ἱερεὺς εἰς τὸ
God, he is remaining priest into the
διηνεκές.
carrying through.

4 Θεωρεῖτε δὲ πηλίκος οὗτος
Be beholding you but how great this (one)
ὃ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν
to whom tenth Abraham gave out of the
ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
top of heaps the patriarch. And the (ones)
μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν
indeed out of the sons of Levi the priestly office
λαμβάνοντες ἐντολὴν ἔχουσιν
receiving commandment they are having
ἀποδεκατοῖν τὸν λαὸν κατὰ
to be taking tenths from the people according to

and firm, and it enters
in within the curtain,
20 where a forerunner
has entered in our be-
half, Jesus, who has
become a high priest
according to the man-
ner of Mel-chiz'e-dek
forever.

7 For this Mel-chiz'-
e-dek, king of Sa'-
lem, priest of the Most
High God, who met
Abraham returning
from the slaughter of
the kings and blessed
him 2 and to whom
Abraham apportioned
a tenth from all
things, is first of all,
by translation, "King
of Righteousness," and
is then also king of
Sa'lem, that is, "King
of Peace." 3 In being
fatherless, motherless,
without genealogy,
having neither a be-
ginning of days nor
an end of life, but
having been made like
the Son of God, he
remains a priest per-
petually.

4 BEHOLD, then, how
great this man was to
whom Abraham, the
family head, gave a
tenth out of the chief
spoils. 5 True, the men
from the sons of Le-
vi who receive their
priestly office have a
commandment to col-
lect tithes from the
people according to

τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
the Law, this is the brothers of them,
καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
and even having come forth out of the loin
Ἀβραάμ, 6 ὁ δὲ μὴ
of Abraham; the (one) but not
γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
tracing genealogy out of them has tithed
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
Abraham, and the (one) having the promises
εὐλόγηκεν. 7 χωρὶς δὲ πάσης
he has blessed. Apart from but all
ἀντιλογίας τὸ ἑλάττω ὑπὸ τοῦ κρείττονος
contradiction the less (thing) by the better (one)
εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
is being blessed. And here indeed tenths
ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
dying men are receiving, there
δὲ μαρτυρούμενος ὅτι ζῇ.
but (one) being witnessed about that he is living.
9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ
And as saying to say, through Abraham and
Λευεὶς ὁ δεκάτας λαμβάνων
Levi the (one) tenths receiving
δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
has been tithed, yet for in the loin of the
πατρὸς ἦν ὅτε συνήντησεν αὐτῷ
father he was when met to him
Μελχισεδέκ.
Melchizedek.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
If indeed therefore perfection through the
Λευεϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
Levitical priesthood was, the people for
ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεῖα
upon it has been legally set, what yet need
κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον
according to the lineup of Melchizedek different
ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
to be standing up priest and not according to the
τάξιν Ἀαρὼν λέγεσθαι;
lineup of Aaron to be being said?
12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
Of (one) being changed for of the priesthood
ἐξ ἀνάγκης καὶ νόμου μετάρθεσις
out of necessity and of law transference
γίνεται. 13 ἐφ' ὃν γὰρ λέγεται
is occurring. Upon whom for it is being said
ταῦτα φυλῆς ἑτέρας μετέσχηκεν,
these (things) of tribe different he has partaken,

the Law, that is, from
their brothers, even if
these have issued from
the loins of Abraham;
6 but the man who
did not trace his gene-
alogy from them took
tithes from Abraham
and blessed him who
had the promises.
7 Now without any
dispute, the less is
blessed by the greater.
8 And in the one case
it is men who are
dying that receive
tithes, but in the other
case it is someone of
whom it is witnessed
that he lives. 9 And,
if I may use the
expression, through
Abraham even Le'vi
who receives tithes
has paid tithes, 10 for
he was still in the
loins of his forefather
when Mel-chiz'e-dek
met him.

11 If, then, perfec-
tion were really
through the Levitical
priesthood, (for with
it as a feature the
people were given the
Law,) what further
need would there be
for another priest to
arise according to the
manner of Mel-chiz'-
e-dek and not said to
be according to the
manner of Aaron?
12 For since the priest-
hood is being changed,
there comes to be of
necessity a change al-
so of the law. 13 For
the man respecting
whom these things are
said has been a mem-
ber of another tribe,

ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ
from which no one has held [self] toward to the
θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ
altar; evident before for that out of
'Ιούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
Judah has sprung up the Lord of us, into
ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
which tribe about priests nothing Moses
ἐλάλησεν.
spoke.

15 Καὶ περισσότερον ἔτι κατάδηλόν
And more abundantly yet evident down
ἐστίν, εἰ κατὰ τὴν ὁμοιότητα
it is, if according to the likeness
Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,
of Melchizedek is standing up priest different,
16 ὃς οὐ κατὰ νόμον ἐντολῆς
who not according to law of commandment
σαρκίνης γέγονεν ἀλλὰ κατὰ
fleshly he has become but according to
δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
power of life indissoluble, it is being witnessed
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
for that You priest into the age according to
τὴν τάξιν Μελχισεδέκ.
the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
Setting aside indeed for occurs
προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς
of preceding commandment through the of it
ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
weak (ness) and unbeneficial (ness), nothing for
ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ
perfected the Law, leading in upon but
κρείττονος ἐλπίδος, δι' ἧς
of better hope, through which
ἐγγίζομεν τῷ θεῷ. 20 Καὶ
we are drawing near to the God. And
καθ' ὅσον οὐ χωρὶς
according to how much not apart from
ὀρκωμοσίας, 21 οἱ μὲν γὰρ
sworn oath, the (ones) indeed for
χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς
apart from sworn oath are priests
γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας
having become, the (one) but with sworn oath
διὰ τοῦ λέγοντος πρὸς αὐτόν
through the (one) saying toward him

from which no one has officiated at the altar. 14 For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests.

15 And it is still more abundantly clear that with a similarity to Mel·chiz'e·dek there arises another priest, 16 who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life, 17 for in witness it is said: "You are a priest forever according to the manner of Mel·chiz'e·dek."

18 Certainly, then, there occurs a setting aside of the preceding commandment on account of its weakness and ineffectiveness. 19 For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. 20 Also, to the extent that it was not without a sworn oath, 21 (for there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him:

ᾧ ὤμοσεν Κύριος, καὶ οὐ
Swore Lord, and not
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
he will change his concern, You priest into the
αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
age, according to so much also of better
διαθήκης γέγονεν ἑγγυος Ἰησοῦς. 23 Καὶ
covenant has become pledge Jesus. And

οἱ μὲν πλείονες εἰσιν γεγονότες
the (ones) indeed more (ones) are having become
ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
priests through the death to be being prevented
παρὰ μένειν· 24 ὁ δὲ διὰ
to be remaining beside; the (one) but through
τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα
the to be remaining him into the age
ἀπαράβατον ἔχει τὴν ἱερωσύνην·
untransgressable he is having the priesthood;
25 ὅθεν καὶ σώζειν εἰς τὸ
from which and to be saving into the
παντελὲς δύναται τοὺς προσερχομένους
completely he is able the (ones) coming toward
δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
through him to the God, always living into
τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
the to be interceding over them.

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
Such (one) for to us also was befitting
ἀρχιερεὺς, ὁσιος, ἄκακος, ἀμίαντος,
chief priest, loyal, non-bad, undefiled,
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
having been separated from the sinners, and
ὕψιότερος τῶν οὐρανῶν γενόμενος·
higher of the heavens having become;
27 ὃς οὐκ ἔχει καθ' ἡμέραν
who not is having according to day
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
necessity, as-even the chief priests, formerly
ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσιάς
over the own sins sacrifices
ἀναφέρειν, ἐπειτα τῶν τοῦ
to be bearing up, thereupon of the (ones) of the
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφ' ἅπασι
people; this for he did upon one time
ἑαυτὸν ἀνενέγκας· 28 ὁ νόμος γὰρ
himself having borne up; the Law for
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
men is setting down chief priests having

"Jehovah" has sworn (and he will feel no regret), 'You are a priest forever,') 22 to that extent also Jesus has become the one given in pledge of a better covenant. 23 Furthermore, many had to become priests [in succession] because of being prevented by death from continuing as such, 24 but he because of continuing alive forever has his priesthood without any successors. 25 Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them.

26 For such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. 27 He does not need daily, as those high priests do, to offer up sacrifices, first for his own sins and then for those of the people: (for this he did once for all time when he offered himself up;) 28 for the Law appoints men high priests having

ἀσθενείαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας
weakness, the word but of the sworn oath
τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age
τετελειωμένον.
having been perfected.

8 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
in right [hand] of the throne of the greatness
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy [places]
λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,
ἣν ἐπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the
προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον
is being set down; from which necessary

ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which
προσενέγκη. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was

ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
upon earth, not likely he was priest, being
τῶν προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law
τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow

λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things).

καθὼς κεκληρώματα Μωϋσῆς
according as has been divinely warned Moses

μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὁρα
being about to finish upon the tent, Be seeing

γὰρ, φησὶν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to

τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you

ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the
word of the sworn
oath that came after
the Law appoints a
Son, who is perfected
forever.

8 Now as to the
things being dis-
cussed this is the
main point: We have
such a high priest as
this, and he has sat
down at the right
hand of the throne
of the Majesty in the
heavens. 2 a public
servant of the holy
place and of the true
tent, which Jehovah^a
put up, and not man.

3 For every high priest
is appointed to offer
both gifts and sacri-
fices; wherefore it was
necessary for this one
also to have some-
thing to offer. 4 If,
now, he were upon
earth, he would not be
a priest, there being
[men] who offer the
gifts according to the
Law, 5 but which
[men] are rendering
sacred service in a
typical representation
and a shadow of the
heavenly things; just
as Moses, when about
to make the tent in
completion, was given
the divine command:
For says he: "See that
you make all things
after [their] pattern
that was shown to
you in the mountain."

6 But now Jesus
has obtained a more

τέτυχεν λειτουργίας, ὅσω καὶ
he has obtained public work, to how much also
κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
of better he is of covenant mediator, which
ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,
If for the first that was blameless,

οὐκ ἂν δευτέρας ἐζητεῖτο
not likely of second (one) was being sought

τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
place; blaming for them he is saying

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ
Look! Days are coming, is saying Lord, and

συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ
I shall conclude upon the house of Israel and

ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,
upon the house of Judah covenant new,

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
not according to the covenant which I made

τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
to the fathers of them in day

ἐπιλαβομένου μου τῆς χειρὸς
having taking hold upon of me of the hand

αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
of them to lead out them out of earth of Egypt,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
because they not they remained in in the

διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν,
covenant of me, and I showed no concern of them,

λέγει Κύριος.
is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἦν
Because this the covenant which

διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
I shall covenant to the house of Israel after the

ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws

μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
of me into the mental perception of them, and

ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς,
upon hearts of them I shall write upon them,

καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ
and I shall be to them into God and they

ἔσονται μοι εἰς λαόν.
will be to me into people.

excellent public ser-
vice, so that he is also
the mediator of a
correspondingly better
covenant, which has
been legally estab-
lished upon better
promises.

7 For if that first
covenant had been
faultless, no place
would have been
sought for a second;
8 for he does find
fault with the people
when he says: "Look!
There are days com-
ing," says Jehovah,^a
'and I will conclude
with the house of Is-
rael and with the
house of Judah a new
covenant; 9 not ac-
cording to the cove-
nant that I made with
their forefathers in
[the] day of my tak-
ing hold of their hand
to bring them forth
out of the land of
Egypt, because they
did not continue in my
covenant, so that I
stopped caring for
them,' says Jehovah."^b

10 "For this is the
covenant that I shall
covenant with the
house of Israel after
those days,' says Je-
hovah.^a 'I will put my
laws in their mind,
and in their hearts I
shall write them. And
I will become their
God, and they them-
selves will become my
people.

2^a Jehovah, J7,8,13-16,18; the Lord, NBAVg; God, SyP.

8, 10^a Jehovah, J7,8,11-13,20; the Lord, NBAVgSyP. 9^b Jehovah, J7,8,11-13,17,18,20; the Lord, NBAVgSyP.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
And not not should they teach each (one)
τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
the citizen of him and each (one) the brother
αὐτοῦ, λέγων Γινώθι τὸν κύριον, ὅτι
of him, saying Know the Lord, because
πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως
all they will know me from little (one) until
μεγάλου αὐτῶν. 12 ὅτι ἰλεως
great (one) of them. Because merciful
ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
I shall be to the unrighteousnesses of them, and
τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of the sins of them not not
μνησθῶ ἔτι.
I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν
In the to be saying New he has made old
τὴν πρώτην, τὸ δὲ παλαιούμενον
the first (one), the (thing) but being made old
καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
Was having indeed therefore also the first
δικαιώματα λατρείας τό τε
righteous requirements of sacred service the and
ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
holy [place] worldly. Tent for
κατεσκευάσθη ἡ πρώτη ἐν ἣ ἡ τε
was constructed the first in which the and
λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
lampstand and the table and the setting forth
τῶν ἄρτων, ἥτις λέγεται "Ἅγια"
of the loaves, which is being said Holy [Place];
3 μετὰ δὲ τὸ δεύτερον καταπέτασμα
after but the second curtain
σκηνῇ ἡ λεγομένη "Ἅγια Ἁγίων,
tent the (one) being said Holies of Holies,
4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
golden having censer and the
κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
ark of the covenant having been covered about
πάντοθεν χρυσίῳ, ἐν ἣ στάμνος
from every [place] to gold, in which jar

11 "And they will
by no means teach
each one his fellow
citizen and each one
his brother, saying:
"Know Jehovah!" For
they will all know me,
from [the] least one
to [the] greatest one
of them. 12 For I shall
be merciful to their
unrighteous deeds, and
I shall by no means
call their sins to mind
any more."

13 In his saying "a
new [covenant]" he
has made the former
one obsolete. Now that
which is made obso-
lete and growing old
is near to vanishing
away.

9 For its part, then,
the former [cove-
nant] used to have
ordinances of sacred
service and [its] holy
place upon this earth.^b
2 For there was con-
structed a first tent
[compartment] in
which were the lamp-
stand and also the
table and the display
of the loaves; and
it is called "the Holy
Place." 3 But behind
the second curtain was
the tent [compart-
ment] called "the Most
Holy." 4 This had a
golden censer and the
ark of the covenant
overlaid all around
with gold, in which
were the golden jar

11^a Jehovah, J^{7,8,11-18,20}; the Lord, KBAVgSy^p. 1^b Upon this earth, J^{17,18}; or, "belonging to this world."

χρυσῇ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff
'Ααρὼν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the
πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but
αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the
ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now
λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus
κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the
πρώτην σκηνὴν διὰ παντός· εἰσίσαι
first tent through all [time] are going into
οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,
7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
into but the second [tent] once of the
ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς
year alone the chief priest, not apart from
αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over
ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the
λαοῦ ἁγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)
δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit the
ἁγίου, μήπω πεφανερῶσθαι
holy, not as yet to have been made manifest
τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first
σκηνῆς ἐχούσης στάσιν, 9 ἥτις παραβολὴ
tent having standing, which parable
εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,
καθ' ἣν δώρᾳ τε καὶ
according to which [parable] gifts and and
θυσίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able
κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)
λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν
doing sacred service, only upon things eaten

having the manna
and the rod of Aaron
that budded and the
tablets of the cove-
nant; 5 but up above
it were the glorious
cherubs overshadowing
the propitiatory [cov-
er]. But now is not
the time to speak in
detail concerning these
things.

6 After these things
had been constructed
this way, the priests
enter the first tent
[compartment] at all
times to perform the
sacred services; 7 but
into the second [com-
partment] the high
priest alone enters
once a year, not with-
out blood, which he
offers for himself and
for the sins of ig-
norance of the people.
8 Thus the holy spirit
makes it plain that
the way into the
holy place had not
yet been made man-
ifest while the first
tent was standing.
9 This very [tent]
is an illustration for
the appointed time
that is now here,
and in keeping with
it both gifts and
sacrifices are offered.
However, these are
not able to make
the [man] doing sa-
cred service perfect
as respects his con-
science, 10 but have
to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
and drinks and differing baptisms,
δικαιώματα σαρκὸς μέχρι καιροῦ
righteous requirements of flesh until appointed time
διορθώσεως ἐπικείμενα.
of thorough straightening out (ones) lying down upon.

11 Χριστὸς δὲ παραγενόμενος
Christ but having come to be beside
ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
chief priest of the having occurred good (things)

διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς
through the greater and more perfect tent
οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
not made by hand, this is not of this

τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
the creation, nor through blood of goats
καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
and young bulls through but the own blood,

εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία,
he entered upon one time into the holies,
αἰώνιαν λύτρωσιν εὐράμενος. 13 εἰ γὰρ
everlasting ransoming having found. If for

τὸ αἷμα τράγων καὶ ταύρων καὶ
the blood of goats and of bulls and
σποδὸς δαμάλεως ῥαντίζουσα τοὺς
ashes of heifer sprinkling the (ones)

κεκοινωμένους ἁγιάζει πρὸς
having been made common it is sanctifying toward
τὴν τῆς σαρκὸς καθαρότητα, 14 πόσῳ
the of the flesh cleanness, to how much

μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
rather the blood of the Christ, who through
πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
spirit everlasting himself he bore toward

ἄμωμον τῷ θεῷ, καθαριεῖ τὴν
unblemished to the God, it will cleanse the
συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
conscience of us from dead works into the

λατρεῦειν θεῷ ζῶντι.
to be rendering sacred service to God living.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
And through this of covenant new
μεσίτης ἐστίν, ὅπως θανάτου γενομένου
mediator he is, so that of death having occurred

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
into release by ransom of the upon the first
διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
covenant transgressions the promise

and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, 12 he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance [for us]. 13 For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, 14 how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to [the] living God?

15 So that is why he is a mediator of a new covenant, in order that, because a death has occurred for [their] release by ransom from the transgressions under the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the
αἰωνίου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for

διαθήκῃ, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)
διαθεμένου 17 διαθήκῃ γὰρ ἐπὶ
having made for self covenant; covenant for upon

νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong
ὅτε ζῇ ὁ διαθέμενος.
when is living the (one) having covenanted for self.

18 Ὃθεν οὐδὲ ἡ πρώτη
From which neither the first
χωρὶς αἵματος ἐνκεκαίνισται
apart from blood has been innovated;

19 λαληθείσης γὰρ πάσης
of (one) having been spoken for of every
ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by

Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the
αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with

ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people

ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward you the

θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the
σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise

ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood
πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the

νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
Law, and apart from outpouring of blood not
γίνεται ἄφεσις.
is occurring letting go off.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have been called might receive the promise of the everlasting inheritance. 16 For where there is a covenant, the death of the [human] covenanter needs to be furnished. 17 For a covenant is valid over dead [victims], since it is not in force at any time while the [human] covenanter is living. 18 Consequently neither was the former [covenant] inaugurated without blood. 19 For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people, 20 saying: "This is the blood of the covenant that God has laid as a charge upon you." 21 And he sprinkled the tent and all the vessels of the public service likewise with the blood. 22 Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place.

23 Therefore it was necessary that the typical representations

16^a See Appendix under Hebrews 9:16. 20^b J18margin,20 read: "which Jehovah has cut with you"; quoting from the Hebrew text of Exodus 24:8.

τῶν ἐν τοῖς οὐρανοῖς τούτοις
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. Not for
εἰς χειροποίητα εἰσῆλθεν ἁγία
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις
not-but in order that many times
προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς
he may bear toward himself, as-even the chief priest
εἰσέρχεται εἰς τὰ ἁγία κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ
throwing down of world; now but once upon
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ'
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
to die, after but this (thing) judgment,
28 οὕτως καὶ ὁ Χριστός, ἅπαξ
thus also the Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνενεγκεῖν ἀμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἀμαρτίας ὁφθῆσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν.
salvation.
10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν

of the things in the
heavens should be
cleansed by these
means, but the heav-
enly things themselves
with sacrifices that are
better than such sac-
rifices. 24 For Christ
entered, not into a
holy place made with
hands, which is a copy
of the reality, but into
heaven itself, now to
appear before the per-
son of God for us.
25 Neither is it in or-
der that he should
offer himself often, as
indeed the high priest
enters into the holy
place from year to
year with blood not
his own. 26 Otherwise,
he would have to suf-
fer often from the
founding of the world.
But now he has man-
ifested himself once
for all time at the
conclusion of the sys-
tems of things to put
sin away through the
sacrifice of himself.
27 And as it is re-
served for men to die
once for all time, but
after this a judgment,
28 so also the Christ
was offered once for
all time to bear the
sins of many; and the
second time that he
appears it will be
apart from sin and to
those earnestly looking
for him for [their]
salvation.

10 For since the Law
has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
being about (to come) good (things), not very
τὴν εἰκόνα τῶν πραγμάτων, κατ'
the image of the things, according to
ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
year to the very sacrifices which
προσφέρουσιν εἰς τὸ διηνεκῆς
they are bearing toward into the carrying through
οὐδέποτε δύνανται τοὺς
never they are able the (ones)
προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν
coming toward to perfect; since not likely
ἐπαύσαντο προσφερόμεναι, διὰ τὸ
they ceased being borne toward, through the
μηδεμίαν ἔχειν ἔτι συνείδησιν ἀμαρτιῶν
not (one) to be having yet consciousness of sins
τοὺς λατρεύοντας ἅπαξ
the (ones) rendering sacred service once for all
κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
having been cleansed? But in them
ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυτὸν,
remembrance of sins according to year,
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
impossible for blood of bulls and of goats
ἀφαιρεῖν ἀμαρτίας.
to be taking off sins.
5 Διὸ εἰσερχόμενος εἰς τὸν
Through which entering into the
κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ
world he is saying Sacrifice and offering not
ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
you wanted, body but you adjusted down to me;
6 ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ
whole burnt offerings and about sin not
εὐδόκησας. 7 τότε εἶπον Ἰδοὺ
you thought well of. Then I said Look!
ἦκω, ἐν κεφαλίδι βιβλίου
I am come, in heading of little book
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
it has been written about me, of the to do,
ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
the God, the will of you. More upward
λέγων ὅτι Θυσίας καὶ προσφοράς καὶ
saying that Sacrifices and offerings and
ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ
whole burnt offerings and about sin not
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
you willed nor you thought well of, which
κατὰ νόμον προσφέρονται, 9 τότε
according to Law are being borne toward, then

the good things to
come, but not the
very substance of the
things, [men] can
never with the same
sacrifices from year to
year which they of-
fer continually make
those who approach
perfect. 2 Otherwise,
would the [sacrifices]
not have stopped be-
ing offered, because
those rendering sacred
service who had been
cleansed once for all
time would have no
consciousness of sins
any more? 3 To the
contrary, by these sac-
rifices there is a re-
minding of sins from
year to year, 4 for it
is not possible for the
blood of bulls and of
goats to take sins
away.

5 Hence when he
comes into the world
he says: "Sacrifice
and offering you did
not want, but you
prepared a body for
me. 6 You did not ap-
prove of whole burnt
offerings and sin [of-
fering]." 7 Then I said,
'Look! I am come (in
the roll of the book
it is written about
me) to do your will,
O God.'" 8 After first
saying: "You did not
want nor did you
approve of sacrifices
and offerings and
whole burnt offerings
and sin [offering]"
—[sacrifices] that are
offered according to
the Law— 9 then he

εἶρηκεν ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ
he has said Look! I am come of the to do the
θέλημά σου· ἀναιρεῖ τὸ πρῶτον
will of you; he is taking up the first
ἵνα τὸ δεύτερον στήσῃ.
in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
In which will having been sanctified
ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος
we are through the offering of the body
Ἰησοῦ Χριστοῦ ἐφάπαξ.
of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν
And every indeed priest has stood
καθ' ἡμέραν λειτουργῶν καὶ
according to day rendering public work and
τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
the very many times bearing toward sacrifices,
αἵτινες οὐδέποτε δύνανται περιελεῖν
which never are able to take from around
ἁμαρτίας. 12 οὗτος δὲ μίαν ὑπὲρ
sins. This (one) but one over
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
sins having borne toward sacrifice into the
διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
carrying through he sat down in right [hand] of the
θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος ἕως
God, the leftover (thing) receiving out until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
should be put the enemies of him footstool of the
ποδῶν αὐτοῦ, 14 μιᾷ γὰρ προσφορᾷ
feet of him, to one for offering
τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
he has perfected into the carrying through the (ones)
ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
being sanctified. Is bearing witness but to us
καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
also the spirit the holy, after for the
εἶρηκεναι 16 Αὕτη ἡ διαθήκη ἣν
to have said This the covenant which
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
I shall covenant for self toward them after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους
days those, is saying Lord, giving laws
μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν
of me upon hearts of them, and upon the
διάνοιαν αὐτῶν ἐπιγράψω
mental perception of them I shall write upon

actually says: "Look! I am come to do your will." He does away with what is first that he may establish what is second. 10 By the said "will" we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take sins away completely. 12 But this [man] offered one sacrifice for sins perpetually and sat down at the right hand of God, 13 from then on awaiting until his enemies should be placed as a stool for his feet. 14 For it is by one [sacrificial] offering that he has made those who are being sanctified perfect perpetually. 15 Moreover, the holy spirit also bears witness to us, for after it has said: 16 "This is the covenant that I shall covenant toward them after those days," says Jehovah.^a "I will put my laws in their hearts, and in their minds I shall write

16^a Jehovah, J⁷, 8, 11-18, 20; the Lord, KAVgSy^p.

αὐτούς, — 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ
them, — And of the sins of them and
τῶν ἁνομιῶν αὐτῶν οὐ μὴ
of the lawlessness of them not not
μνησθῆσομαι ἔτι. 18 ὅπου δὲ ἄφεσις
I shall remember yet; where but letting go off
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
of these, not yet offering about sin.

19 ἔχοντες οὖν, ἀδελφοί, παρρησίαν
Having therefore, brothers, outspokenness
εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
into the way into of the holies in the blood
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he innovated to us way
πρόσφατον καὶ ζῶσαν διὰ τοῦ
freshly slaughtered and living through the
καταπετάσματος, τοῦτ' ἐστὶν τῆς σαρκὸς
curtain, this is of the flesh
αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
of him, and priest great upon the house of the
θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς
God, may we be approaching with true
καρδίας ἐν πληροφορίᾳ πίστεως,
heart in fully being borne of faith,
ῥεραντισμένοι τὰς καρδίας ἀπὸ
[we] having been sprinkled the hearts from
συνειδήσεως πονηρᾶς καὶ λελουσμένοι.
conscience wicked and [we] having been bathed
τὸ σῶμα ὕδατι καθαρῶ
the body to water clean,
23 κατέχωμεν τὴν ὁμολογίαν τῆς
may we be holding down the confession of the
ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
hope not inclining, faithful for the (one)
ἐπαγγελία. 24 καὶ κατανθώμεν
having promised; and may we be minding down
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
one another into sharpening beside of love and
καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
of fine works, not leaving down in the
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
leading together upon of selves, according as custom
ἵσται, ἀλλὰ παρακαλοῦντες καὶ
to some (ones), but encouraging, and
τοσοῦτον μᾶλλον ὅσω βλέπετε
to so much rather to how much you look at
ἐγγίζουσιν τὴν ἡμέραν.
drawing near the day.

them," 17 it says afterwards:^a "And I shall by no means call their sins and their lawless deeds to mind any more." 18 Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he inaugurated for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God, 22 let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. 23 Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. 24 And let us consider one another to incite to love and fine works, 25 not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.

17^a It says afterwards, Sy^b and Minuscule MSS. 69, 104, etc.

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν
Willfully for sinning of us
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the
ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν
truth, not yet about sins
ἀπολείπεται θυσία, 27 φοβερὰ δέ τις
is being left off sacrifice, fearful but some
ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος
expectation of judgment and of fire zeal
ἐσθίειν μέλλοντος τοῦς
to be eating being about the
ὑπεναντίους. 28 ἀθετήσας
(ones) under-in-against. Having put aside
τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν
anyone law of Moses apart from compassions
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
upon two or three witnesses he is dying;
29 πόσῳ δοκεῖτε χείρονος
to how much are you thinking of worse
ἀξιωθήσεται τιμωρίας. ὁ
will he be counted worthy of punishment the (one)
τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed
ἐν ᾧ ἡγιασθή, καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the
χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.
30 οἶδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ
To me vengeance, I will pay in return; and
πάλιν Κρίνει Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.
31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands
θεοῦ. ζώντος.
of God living.
32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
Be remembering again but the formerly
ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
days, in which having been enlightened much
ἄθλησιν ὑπεμείνατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

30^a 'I will recompense,' says the Lord, ASy^b and Textus Receptus; 'I will recompense,' says Jehovah, J⁷, 8, 11-14, 18. 30^b Jehovah, J⁷, 8, 11-18, 20; The Lord, KAVgSy^p.

26 For if we practice sin willfully, after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, 27 but [there is] a certain fearful expectation of judgment and [there is] a fiery jealousy that is going to consume those in opposition. 28 Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. 29 Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? 30 For we know him that said: "Vengeance is mine; I will recompense";* and again: "Jehovah" will judge his people." 31 It is a fearful thing to fall into the hands of [the] living God. 32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and and to tribulations
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
being exposed as in theater, this but sharers
τῶν οὕτως ἀναστρεφομένων
of the (ones) thus turning selves back and forth
γενηθέντες. 34 καὶ γὰρ τοῖς δεσμίοις
having become; and for to the bound (ones)
συνεπαθήσατε, καὶ τὴν ἄρπαγὴν τῶν
you sympathized, and the snatching of the
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
belongings of you with joy
προσεδέξασθε, γινώσκοντες ἔχειν
you received toward, knowing to be having
ἑαυτοὺς κρεῖσσονα ὑπαρξιν καὶ μένουσαν.
selves better property and remaining.
35 Μὴ ἀποβάλητε οὖν τὴν
Not you should throw away therefore the
παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
outspokenness of you, which is having great
μισθαποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for
ἔχετε χρεῖαν ἵνα τὸ θέλημα
you are having need in order that the will
τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done you might carry off for selves
τὴν ἐπαγγελίαν. 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much
ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
how much, the (one) coming will arrive and not
χρονίσει. 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)
μου ἐκ πίστεως ζήσεται, καὶ ἐάν
of me out of faith will live, and if ever
ὑποστείληται, οὐκ εὐδοκεῖ ἡ
he should draw self under, not is thinking well the
ψυχὴ μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμέν
soul of me in him. We but not we are
ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under, into destruction, but
πίστεως εἰς περιποίησιν ψυχῆς.
of faith into acquiring of soul.
11 Ἔστιν δὲ πίστις ἐλπιζομένων
Is but faith of (things) being hoped for
ὑπόστασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not
βλεπομένων. 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for
ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience. 34 For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him." 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

11 Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. 2 For by means of this the men of old times had witness borne to them.

3 Πίστει νοοῦμεν
To faith we are minding
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλεπόμενον γεγονέναι.
the (thing) being looked at to have occurred.

4 Πίστει πλείονα θυσίαν Ἀβελ παρὰ
To faith more sacrifice Abel beside
Καὶν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to to be
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανὼν ἔτι λαλεῖ.
having died yet he is speaking.

5 Πίστει Ἐνὼχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ιδεῖν θάνατον, καὶ οὐχ ἠύρισκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστήκεναι τῷ θεῷ, 6 χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστήσαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεται.
him giver back of reward he is becoming.

7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλεπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear.

4 By faith Abel offered God a sacrifice of greater worth than Cain, through which [faith] he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.

5 By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this [faith] he condemned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονόμος.
heir.

8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as
ἄλλοτριαν, ἐν σκηναῖς
one belonging to another, in tents
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς
joint heirs of the promise the very;

10 ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου
he was receiving out for the the foundations
ἔχουσιν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.

11 Πίστει καὶ αὕτη Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside
καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἠγήσατο τὸν ἐπαγγειλάμενον
she esteemed the (one) having promised;

12 διὸ καὶ ἀφ' ἐνὸς
through which also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)
νεκρωμένου, καθὼς τὰ
of (one) having been made dead, according as the
ἀστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as
ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἡ ἀναρίθμητος.
sea the innumerable.

13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir of the righteousness that is according to faith.

8 By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. 9 By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, the builder and maker of which [city] is God.

11 By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised. 12 Hence also from one [man], and him as good as dead, there were born [children] just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable.

13 In faith all these died, although they did not get the [fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες
promises, but from afar them having seen
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that
ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the
γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying
ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)
ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης
they are seeking upon. And if indeed of that
ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,
εἶχον ἂν καιρὸν
they were having likely appointed time
ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)
ὀρέγονται, τοῦτ' ἔστιν
they are reaching out for, this is
ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not
ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεός
is being ashamed upon of them the God God
ἐπικαλεῖσθαι αὐτῶν, ἠτοίμασεν γὰρ
to be called upon of them, he prepared for
αὐτοῖς πόλιν.
to them city.
17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
To faith has borne toward Abraham the
Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten
προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises
ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken
ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,
that In Isaac will be called to you seed,
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)
ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
to be raising up able the God; from which
αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
him also in parable he carried off for self.
20 Πίστει καὶ περὶ
To faith also about
μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac
τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
the Jacob and the Esau.

promises, but they saw
them afar off and
welcomed them and
publicly declared that
they were strangers
and temporary resi-
dents in the land.
14 For those who say
such things give evi-
dence that they are
earnestly seeking a
place of their own.
15 And yet, if they had
indeed kept remem-
bering that [place]
from which they had
gone forth, they would
have had opportunity
to return. 16 But now
they are reaching out
for a better [place],
that is, one belonging
to heaven. Hence God
is not ashamed of
them, to be called
upon as their God, for
he has made a city
ready for them.
17 By faith Abra-
ham, when he was
tested, as good as of-
fered up Isaac, and
the man that had
gladly received the
promises attempted to
offer up [his] only-
begotten [son], 18 al-
though it had been
said to him: "What
will be called 'your
seed' will be through
Isaac." 19 But he reck-
oned that God was
able to raise him up
even from the dead;
and from there he
did receive him also
in an illustrative way.
20 By faith also
Isaac blessed Jacob
and Esau concerning
things to come.

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον
To faith Jacob dying each
τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ
of the sons of Joseph he blessed, and
προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
he worshiped upon the tip of the staff
αὐτοῦ.
of him.
22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς
To faith Joseph deceasing about the
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
exodus of the sons of Israel he mentioned, and
περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
about the bones of him he enjoined.
23 Πίστει Μωυσῆς γεννηθεὶς
To faith Moses having been generated
ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
was hid three months by the fathers of him,
διότι εἶδον ἄστειον τὸ παιδίον
through which they saw beautiful the little boy
καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
and not they feared the ordinance of the
βασιλέως. 24 Πίστει Μωυσῆς μέγας
king. To faith Moses great
γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
having become he denied to be being said son
θυγατρὸς Φαραῶ, 25 μᾶλλον
of daughter of Pharaoh, rather
ἐλόμενος συνκακουχεῖσθαι τῷ
selecting for self to be badly treated together to the
λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
people of the God than toward appointed time
ἔχειν ἁμαρτίας ἀπόλαυσιν, 26 μείζονα
to be having of sin enjoyment, greater
πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
riches having esteemed of the of Egypt
θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ,
treasures the reproach of the Christ,
ἀπέβλεπεν γὰρ εἰς τὴν
he was looking away for into the
μισθαποδοσίαν. 27 Πίστει κατέλιπεν
giving back of reward. To faith he left down
Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
Egypt, not having feared the anger of the
βασιλέως, τὸν γὰρ ἀόρατον ὥς ὁρῶν
king, the for unseen (one) as seeing
ἐκαρτέρησεν. 28 Πίστει πεποίηκεν
he persisted with might. To faith he has made
τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
the passover and the pouring toward of the

21 By faith Jacob,
when about to die,
blessed each of the
sons of Joseph and
worshiped leaning up-
on the top of his staff.
22 By faith Joseph,
nearing his end, made
mention of the exodus
of the sons of Israel;
and he gave a com-
mand concerning his
bones.
23 By faith Moses
was hid for three
months by his parents
after his birth, be-
cause they saw the
young child was beau-
tiful and they did not
fear the order of the
king. 24 By faith Mo-
ses, when grown up,
refused to be called
the son of the daugh-
ter of Phar'ah,
25 choosing to be ill-
treated with the peo-
ple of God rather than
to have the temporary
enjoyment of sin,
26 because he esteemed
the reproach of the
Christ as riches great-
er than the treasures
of Egypt; for he
looked intently toward
the payment of the
reward. 27 By faith he
left Egypt, but not
fearing the anger of
the king, for he con-
tinued steadfast as
seeing the One who is
invisible. 28 By faith
he had celebrated
the passover and
the splashing of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
blood, in order that not the (one) destroying
τὰ πρωτότοκα θίγῃ αὐτῶν.
the firstborn (ones) might contact of them.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν
To faith they stepped through the Red
Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
Sea as through dry earth, of which [sea]
πείραν λαβόντες οἱ Αἰγύπτιοι
trial having taken the Egyptians
κατεπόθησαν.
were drunk down.

30 Πίστει τὰ τεῖχη Ἱερειχῶ ἔπεσαν
To faith the walls of Jericho fell
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
having been encircled upon seven days.

31 Πίστει Ῥαὰβ ἡ πόρνη οὐ
To faith Rahab the harlot not
συναπώλετο τοῖς
destroyed self together to the (ones)
ἀπειθήσασιν, δεξαμένη τοὺς
having disobeyed, [she] having received the
κατασκοπούς μετ' εἰρήνης.
spies with peace.

32 Καὶ τί ἔτι λέγω;
And what yet may I be saying?

ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος
Will leave upon me for telling through the time
περὶ Γεδεὼν, Βαράκ, Σαμψών, Ἰεφθάε, Δαυεὶδ
about Gideon, Barak, Samson, Jephthah, David
τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἱ
and and Samuel and the prophets, who

διὰ πίστεως κατηγωνίσαντο βασιλείας,
through faith downed in struggle kingdoms,
ἠργάσαντο δικαιοσύνην, ἐπέτυχον
they worked righteousness, they obtained
ἐπαγγελιών, ἔφραξαν στόματα λεόντων,
of promises, they fenced in mouths of lions,

34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
they quenched power of fire, they fled from
στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
mouths of sword, they were made powerful from
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
weakness, they became strong in war,
παρεμβολὰς ἔκλιναν
encampments they inclined

ἀλλοτρίων 35 ἔλαβον γυναῖκες
of those belonging to another; received women
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν
out of resurrection the dead (ones) of them;

blood, that the de-
stroyer might not
touch their first-born
ones.

29 By faith they
passed through the
Red Sea as on dry
land, but on venturing
out upon it the Egyp-
tians were swallowed
up.

30 By faith the walls
of Jer'icho fell down
after they had been
encircled for seven
days. 31 By faith Ra-
hab the harlot did
not perish with those
who acted disobedient-
ly, because she re-
ceived the spies in
a peaceable way.

32 And what more
shall I say? For the
time will fail me if
I go on to relate
about Gid'e-on, Ba-
rak, Samson, Jeph-
thah, David as well
as Samuel and the
[other] prophets;
33 who through faith
defeated kingdoms in
conflict, effected righ-
teousness, obtained
promises, stopped the
mouths of lions,
34 stayed the force of
fire, escaped the edge
of the sword, from
a weak state were
made powerful, be-
came valiant in war,
routed the armies of
foreigners. 35 Wom-
en received their
dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
others but were beaten with sticks, not
προσδεξάμενοι τὴν ἀπολύτρωσιν,
having accepted for selves the release by ransom,

ἵνα κρείττονος ἀναστάσεως
in order that of better resurrection
τύχωσιν 36 ἕτεροι δὲ
they might obtain; different (ones) but

ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον,
of mockings and of scourgings trial they took,
ἔτι δὲ δεσμῶν καὶ φυλακῆς
yet but of bonds and of prison;

37 ἐλιθάσθησαν, ἐπειράσθησαν,
they were stoned, they were tried,
ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
they were sawn asunder, in murder of sword

ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν
they died, they went about in sheepskins, in
αἰγίοις δέρμασιν, ὑστερούμενοι,
belonging to goats skins, being in want,

θλιβόμενοι, κακουχούμενοι, 38 ὧν
being in tribulation, being badly treated, of whom
οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
not was worthy the world upon deserts

πλανώμενοι καὶ ὄρεσι καὶ
being made to wander and to mountains and
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
to caves and to the (peep)holes of the earth.

39 Καὶ οὗτοι πάντες
And these all
μαρτυρηθέντες διὰ τῆς πίστεως
having been borne witness to through the faith

οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,
not they carried off for selves the promise,

40 τοῦ θεοῦ περὶ ἡμῶν κρείττον τι
of the God about us better something
προβλεψαμένου, ἵνα μὴ χωρὶς
having foreseen, in order that not apart from
ἡμῶν τελειωθῶσιν.
us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσούτου
To you-for-therefore also we, so great

ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
having lying around to us cloud of witnesses,
ὄγκον ἀποθέμενοι πάντα καὶ τὴν
weight having put off selves every and the

εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
standing around well sin, through endurance
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
let us be running the lying before to us struggle,

but other [men] were
tortured because they
would not accept re-
lease by some ran-
som, in order that
they might attain a
better resurrection.
36 Yes, others received
their trial by mock-
ings and scourgings,
indeed, more than
that, by bonds and
prisons. 37 They were
stoned, they were
tried, they were sawn
asunder, they died by
slaughter with the
sword, they went about
in sheepskins, in goat-
skins, while they were
in want, in tribula-
tion, under ill-treat-
ment; 38 and the world
was not worthy of
them. They wandered
about in deserts and
mountains and dens
and caves of the earth.

39 And yet all these,
although they had
witness borne to them
through their faith,
did not get the [ful-
fillment of the] prom-
ise, 40 as God foresaw
something better for
us, in order that they
might not be made
perfect apart from us.

12 So, then, because
we have so great
a cloud of witnesses
surrounding us, let us
also put off every
weight and the sin
that easily entangles
us, and let us run with
endurance the race
that is set before us,

2 ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
seeing off into the of the faith chief leader
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
and perfecter Jesus, who instead of the
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
lying before to him joy he endured stake
αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
of shame having thought down, in right [hand]
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
and of the throne of the God he has sat down.
3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
Reckon up for selves for the (one) such
ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
having endured by the sinners into
ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ
themselves contradiction, in order that not
κάμῃτε ταῖς ψυχαῖς ὑμῶν
you may get tired to the souls of you
ἐκλυόμενοι.
being loosed out.
4 Οὕτω μέχρις αἵματος
Not as yet until blood
ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
you stood down against toward the sin
ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς
struggling against, and you have forgotten of the
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
encouragement, which to you as to sons
διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει
is saying itself through, Son of me, not be belittling
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
of discipline of Lord, not-but loose yourself out by
αὐτοῦ ἐλεγχόμενος; 6 ὃν γὰρ ἀγαπᾷ
him being reproved; whom for is loving
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
Lord he is disciplining, is scourging but every
υἱὸν ὃν παραδέχεται.
son whom he is receiving alongside.
7 εἰς παιδείαν ὑπομένετε ὡς υἱοῖς
Into discipline you are enduring; as to sons
ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
to you is bearing self toward the God; who for
υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ
son whom not is disciplining father? If but
χωρὶς ἐστε παιδείας ἧς μέτοχοι
apart from you are of discipline of which partakers
γεγόνασιν πάντες, ἅρα νόθοι καὶ οὐχ
they have become all, really bastards and not

2 as we look intently
at the Chief Agent
and Perfecter of our
faith, Jesus. For the
joy that was set be-
fore him he endured
a torture stake,* de-
spising shame, and
has sat down at the
right hand of the
throne of God. 3 In-
deed, consider closely
the one who has en-
dured such contrary
talk by sinners against
their own interests,
that you may not get
tired and give out in
your souls.

4 In carrying on
your contest against
that sin you have
never yet resisted as
far as blood, 5 but you
have entirely forgot-
ten the exhortation
which addresses you
as sons: "My son, do
not belittle [the] dis-
cipline from Jehovah,^b
neither give out when
you are corrected by
him; 6 for whom Je-
hovah^c loves he disci-
plines; in fact, he
scourges every one
whom he receives as
a son."

7 It is for discipline
you are enduring.
God is dealing with
you as with sons. For
what son is he that
a father does not dis-
cipline? 8 But if you
are without the disci-
pline of which all have
become partakers, you
are really illegitimate
children, and not

2^a See Appendix under Matthew 10:38. 5^b Jehovah, J^{7,8,11-18,20}; the Lord, KAVgSy^p. 6^c Jehovah, J^{5,7,8,11-18,20}; the Lord, KAVgSy^p.

υἱοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons you are. There (upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς
flesh of us fathers we were having discipliners
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather
ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the
πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)
μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to
τὸ δοκοῦν αὐτοῖς ἐπαίδευσεν,
the (thing) seeming to them they were disciplining,
ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together
εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
into the to partake of the holiness of him.
11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed
τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι
the (thing) present not it is seeming of joy to be
ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable
τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained
ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.

12 Διὸ τὰς παρειμένας
Through which the having been let go beside
χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees
ἀνορθώσατε, 13 καὶ τροχιάς ὀρθὰς
straighten you up, and tracks straight
ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα
be you making to the feet of you, in order that
μὴ τὸ χυλὸν ἐκτραπῇ,
not the (thing) lame might be turned out,
ἵαθῃ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace
διώκετε μετὰ πάντων, καὶ τὸν
be you pursuing with all (ones), and the
ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται
sanctification, of which apart from no one will see
τὸν κύριον, 15 ἐπισκοποῦντες μή τις
the Lord, looking upon not anyone
ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness
τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore,
we used to have fa-
thers who were of
our flesh to discipline
us, and we used to
give them respect.
Shall we not much
more subject ourselves
to the Father of our
spiritual life and live?
10 For they for a few
days used to discipline
us according to what
seemed good to them,
but he does so for
our profit that we may
partake of his holi-
ness. 11 True, no dis-
cipline seems for the
present to be joyous,
but grievous; yet af-
terward to those who
have been trained by
it it yields peaceable
fruit, namely, righ-
teousness.

12 Hence straighten
up the hands that
hang down and the
enfeebled knees,
13 and keep making
straight paths for
your feet, that what
is lame may not be
put out of joint, but
rather that it may
be healed. 14 Pursue
peace with all people,
and the sanctifica-
tion without which no
man will see the Lord,
15 carefully watch-
ing that no one may
be deprived of the
undeserved kind-
ness of God; that
no poisonous root

φύουσα ἐνοχλῇ καὶ δι' αὐτῆς μίανθώσιν οἱ πολλοί, 16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἐαυτοῦ. 17 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὑρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσεληλύθατε ψηλαφώμενῳ καὶ κεκαυμένῳ πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον. 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον. Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται. 21 καί, οὕτως φοβερόν ἦν τὸ φανταζόμενον, Μωσὴς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος. 22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζώντος, Ἱερουσαλὴμ

may spring up and cause trouble and that many may not be defiled by it; 16 that there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as first-born. 17 For you know that afterward also when he wanted to inherit the blessing he was rejected, for, although he earnestly sought a change of mind with tears, he found no place for it.

18 For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest; 19 and the blare of a trumpet and the voice of words; on hearing which voice the people implored that no word should be added to them. 20 For the command was not bearable to them: "And if a beast touches the mountain, it must be stoned." 21 Also, the display was so fearsome that Moses said: "I am fearful and trembling." 22 But you have approached a Mount Zion and a city of [the] living God, heavenly Jerusalem;

ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, 23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἱματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρέφόμενοι. 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπηγγέλται λέγων Ἐτι ἅπας ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δέ Ἐτι ἅπας δηλοῖ τὴν τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. 28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν

and myriads of angels, 23 in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, 24 and Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's [blood].

25 See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. 26 At that time his voice shook the earth, but now he has promised, saying: "Yet once more I will set in commotion not only the earth but also the heaven." 27 Now the expression "Yet once more" signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain. 28 Wherefore, seeing that we are to receive a kingdom that cannot be shaken, let us continue to have

χάριν, δι' ἧς
undeserved kindness, through which
λατρεύωμεν εὐαρέστως τῷ
we may render sacred service well pleasingly to the
θεῷ μετὰ εὐλαβείας καὶ δέους, 29 καὶ
God with holding (self) well and awe, and
γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
for the God of us fire consuming down.

13 Ἡ φιλαδελφία μενέτω.
The brotherly affection let be remaining.
2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
Of the fondness for strangers not be you forgetting,
διὰ ταύτης γὰρ ἔλαθόν
through this for were hidden (to selves)
τινες ξενίσαντες ἀγγέλους.
some having treated as strangers angels.
3 μνησέσθε τῶν δεσμίων
Be you keeping in mind of the bound (ones)
ὡς συνδεδεμένοι, τῶν
as having been bound with, of the (ones)
κακουχουμένων ὡς καὶ αὐτοὶ ὄντες
being badly treated as also very (ones) being
ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν
in body. Honorable the marriage in all (ones)
καὶ ἡ κλῆτις ἀμίαντος, πόρνους γὰρ καὶ
and the bed undefiled, fornicators for and
μοιχοὺς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος
adulterers will judge the God. Not fond of silver
ὁ τρόπος ἀρκούμενοι τοῖς
the manner; being made sufficed to the (things)
παροῦσιν· αὐτὸς γὰρ εἶρηκεν Οὐ
being alongside; he for he has said Not
μή σε ἀνῶ οὐδ' οὐ
not you I should let go up nor not
μή σε ἐγκαταλίπω· 6 ὥστε
not you I should leave down in; as-and
θαρροῦντας ἡμᾶς λέγειν Κύριος
being of good courage us to be saying Lord
ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει
to me aider, not I shall fear; what will do
μοι ἄνθρωπος;
to me man?

7 Μνημονεύετε τῶν ἡγουμένων
Be you mindful of the (ones) governing
ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον
of you, who spoke to you the word
τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν
of the God, of which (ones) beholding up the

undeserved kindness,
through which we may
acceptably render God
sacred service with
godly fear and awe.
29 For our God is also
a consuming fire.

13 Let your brotherly love continue. 2 Do not forget hospitality, for through it some, unknown to themselves, entertained angels. 3 Keep in mind those in prison bonds as though you have been bound with them, and those being ill-treated, since you yourselves also are still in a body. 4 Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers. 5 Let [your] manner of life be free of the love of money, while you are content with the present things. For he has said: "I will by no means leave you nor by any means forsake you." 6 So that we may be of good courage and say: "Jehovah^a is my helper; I will not be afraid. What can man do to me?"

7 Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how [their]

ἐκβασιν τῆς ἀναστροφῆς μιμεῖσθε
outstep of the conduct be you imitating
τὴν πίστιν.
the faith.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
Jesus Christ yesterday and today
ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
the very (one), and into the ages.

9 διδασκαίς ποικίλαις καὶ ξέναις μὴ
To teachings various and strange not
παραφέρεσθε· καλὸν γὰρ
be you being borne beside; fine for
χάρτι βεβαιοῦσθαι τὴν
to undeserved kindness to be stabilized the
καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
heart, not to eatables, in which not
ὠφελήθησαν οἱ περιπατοῦντες.
were benefited the (ones) walking.

10 ἔχομεν θυσιαστήριον ἐξ οὗ
We are having altar out of which
φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
to eat not are having authority the (ones)
τῇ σκηνῇ λατρεύοντες.
to the tent rendering sacred service.

11 ὧν γὰρ εἰσφέρεται
Of which (ones) for is being borne into
ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
of animals the blood about sin into the
ἁγία διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the chief priest, of these the
σώματα κατακαίεται ἔξω τῆς
bodies is being burned down outside of the
παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
encampment; through which also Jesus,

ἵνα ἁγιασθῇ διὰ τοῦ
in order that he might sanctify through the
ἰδίου αἵματος τὸν λαόν, ἔξω
own blood the people, outside
τῆς πύλης ἔπαθεν. 13 τοίνυν
of the gate he suffered. To you-now

ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
may we be going out toward him outside of the
παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες,
encampment, the reproach of him bearing,
14 οὐ γὰρ ἔχομεν ὧδε μένουσαν
not for we are having here remaining
πόλιν, ἀλλὰ τὴν μέλλουσαν
city, but the (one) being about (to come)

conduct turns out imitate [their] faith.

8 Jesus Christ is the same yesterday and today, and forever.

9 Do not be carried away with various and strange teachings; for it is fine for the heart to be given firmness by undeserved kindness, not by eatables, by which those who occupy themselves with them have not been benefited.

10 We have an altar from which those who do sacred service at the tent have no authority to eat. 11 For the bodies of those animals whose blood is taken into the holy place by the high priest for sin are burned up outside the camp. 12 Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. 13 Let us, then, go forth to him outside the camp, bearing the reproach he bore, 14 for we do not have here a city that continues, but we are earnestly seeking

ἐπιζητούμεν· 15 δι' αὐτοῦ
we are seeking upon; through him
ἀναφέρωμεν θυσίαν αἰνέσεως
may we be bearing up sacrifice of praise
διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν
through all [time] to the God, this is
καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
fruit of lips confessing to the name
αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
of him. Of the but doing well and of sharing
μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
not be you forgetting, to such for sacrifices
εὐαρεστεῖται ὁ θεός.
is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
Be you obeying to the (ones) governing
ὑμῶν καὶ ὑπείκετε, αὐτοὶ
of you and be you yielding under, very (ones)
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
for they are abstaining from sleep over the
ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
souls of you as word going to give back,
ἵνα μετὰ χαρᾶς τοῦτο
in order that with joy this
ποιῶσιν καὶ μὴ στενάζοντες,
they may be doing and not groaning,
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
not tax-paying for to you this.

18 Προσεύχεσθε περὶ ἡμῶν,
Be you praying about us,
πειθόμεθα γὰρ ὅτι καλὴν
we are being persuaded for that fine
συνείδησιν ἔχομεν, ἐν πάσιν καλῶς
conscience we are having, in all (things) finely
θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
willing to conduct selves. More abundantly but

παρακαλῶ τοῦτο ποιῆσαι ἵνα
I am encouraging this to do in order that
τάχειον ἀποκατασταθῶ ὑμῖν.
more quickly I might be restored to you.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
The but God of the peace, the (one)
ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
having led up out of dead (ones) the shepherd
τῶν προβάτων τὸν μέγαν ἐν αἵματι
of the sheep the great (one) in blood
διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
of covenant everlasting, the Lord of us

the one to come;
15 Through him let
us always offer to
God a sacrifice of
praise, that is, the
fruit of lips which
make public declara-
tion to his name.
16 Moreover, do not
forget the doing of
good and the sharing
of things with others,
for with such sac-
rifices God is well
pleased.

17 Be obedient to
those who are taking
the lead among you
and be submissive, for
they are keeping
watch over your souls
as those who will ren-
der an account; that
they may do this with
joy and not with sigh-
ing, for this would be
damaging to you.

18 Carry on prayer
for us, for we trust
we have an honest
conscience, as we wish
to conduct ourselves
honestly in all things.
19 But I exhort you
more especially to do
this, that I may be
restored to you the
sooner.

20 Now may the
God of peace, who
brought up from
the dead the great
shepherd of the
sheep with the blood
of an everlasting
covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντί
Jesus, may he adjust down you in every
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
good (thing) into the to do the will
αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
of him, doing in us the (thing) well-pleasing
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
in sight of him through Jesus Christ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom the glory into the ages of the
αἰώνων· ἀμήν.
ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am encouraging but you, brothers,
ἀνέχεσθε τοῦ λόγου τῆς
be you holding selves up of the word of the
παρακλήσεως, καὶ γὰρ διὰ βραχείων
encouragement, and for through short [words]
ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν
I sent upon to you. Be you knowing the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
of us Timothy having been loosed from, with
οὗ ἂν τάχειον ἔρχηται
whom if ever more quickly he may be coming
ὄψομαι ὑμᾶς.
I shall see you.

24 Ἀσπάσασθε πάντας τοὺς
Greet you all the (ones)
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
governing of you and all the holy (ones).
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
Are greeting you the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
The undeserved kindness with all
ὑμῶν.
of you.

Jesus, 21 equip you
with every good thing
to do his will, per-
forming in us through
Jesus Christ that
which is well-pleasing
in his sight; to whom
be the glory forever
and ever. Amen.

22 Now I exhort
you, brothers, to bear
with this word of
encouragement, for I
have, indeed, com-
posed a letter to
you in few words.
23 Take note that
our brother Timo-
thy has been re-
leased, with whom,
if he comes quite
soon, I shall see
you.

24 Give my greet-
ings to all those
who are taking the
lead among you and
to all the holy ones.
Those in Italy send
you their greetings.

25 The undeserved
kindness be with all
of you.

ΙΑΚΩΒΟΥ OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ
δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the
διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy consider you, brothers of me,
ὅταν πειρασμοῖς περιπέσῃτε
whenever to trials you might fall around
ποικίλοις, **3** γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof
ὕμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of you of the faith is working down endurance;
4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having,
ἵνα ᾗτε τέλειοι καὶ
in order that you may be perfect and
ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of you is lacking of wisdom,
αἰτεῖτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving
θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,
καὶ δοθήσεται αὐτῷ· **6** αἰτεῖτω
and it will be given to him; let him be asking
δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,
ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly
ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea

ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·
to (one) being driven by wind and being blown about;

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man
ἐκεῖνος ὅτι λήμψεται τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:
Greetings!

2 Consider it all joy,
my brothers, when
you meet with var-
ious trials, **3** knowing
as you do that this
tested quality of your
faith works out en-
durance. **4** But let en-
durance have its work
complete, that you
may be complete and
sound in all respects,
not lacking in any-
thing.

5 So, if any one
of you is lacking in
wisdom, let him keep
on asking God, for
he gives generously
to all and without
reproaching; and it
will be given him.
6 But let him keep
on asking in faith,
not doubting at all,
for he who doubts
is like a wave of the
sea driven by the
wind and blown about.

7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου **8** ἀνὴρ δίψυχος,
of the Lord male person two-souled,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but the brother the
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, **10** ὁ δὲ
lowly (one) in the height of him, the but
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because
ὥς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the
καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and
τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness
τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also
ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him
μαρανθήσεται.
will fade away.

12 Μακάριος ἀνὴρ ὃς
Happy male person who
ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved
γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the
ζωῆς, ὃν ἐπηγγέλατο τοῖς
life, which [crown] he promised to the (ones)
ἀγαπῶσιν αὐτόν. **13** μηδεὶς πειραζόμενος
loving him. No one being tried

λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;
ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
the for God not to be tried is of bad (things),
πειράζει δὲ αὐτὸς οὐδένα. **14** ἕκαστος
he is trying but he no one. Each (one)
δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire
ἐξελκόμενος καὶ δελεαζόμενος· **15** εἶτα
being drawn out and being bated on; next
ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

from Jehovah;^a **8** he
is an indecisive man,
unsteady in all his
ways.

9 But let the lowly
brother exult over
his exaltation, **10** and
the rich one over
his humiliation, be-
cause like a flower
of the vegetation he
will pass away. **11** For
the sun rises with
its burning heat and
withers the vegeta-
tion, and its flower
drops off and the
beauty of its outward
appearance perishes.
So, too, the rich man
will fade away in his
ways of life.

12 Happy is the man
that keeps on endur-
ing trial, because on
becoming approved he
will receive the crown
of life, which Jeho-
vah^b promised to those
who continue loving
him. **13** When under
trial, let no one say:
"I am being tried by
God." For with evil
things God cannot be
tried nor does he him-
self try anyone. **14** But
each one is tried
by being drawn out
and enticed by his
own desire. **15** Then
the desire, when it
has become fertile,

^{7a} Jehovah, J8,13,14,16-18; the Lord, NBAVgSyp. ^{12b} Jehovah, J7,8,13,17;
God, VgSyp; the Lord, CSy^hJ¹⁸ (Merk's Greek Text No. 6); he, NBA.

τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἀποकुεῖ
having been finished off is being pregnant off to
θάνατον.
death.

16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be you made to err, brothers of me
ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every

δώρημα τέλειον ἀνωθέν ἐστίν,
thing given perfect from upward it is,
καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
stepping down from the Father of the lights,
παρ ᾧ οὐκ ἐνὶ παραλλαγῇ ἡ
beside whom not there is alternating beside or
τροπῆς ἀποσκίασμα. 18 βουλευθεὶς
of turning off-shadow. Having wished

ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.

19 Ἰστε, ἀδελφοί μου ἀγαπητοί.
Be you knowing, brothers of me loved.

ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.

21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ρυπαρίαν καὶ περισσεῖαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἔμφυτον λόγον
mildness receive you the implanted word
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of you.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be you becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοὺς.
not hearers only reckoning beside selves.

23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin;
in turn, sin, when
it has been accom-
plished, brings forth
death.

16 Do not be mis-
led, my beloved broth-
ers. 17 Every good
gift and every perfect
present is from above,
for it comes down
from the Father of
the [celestial] lights,
and with him there
is not a variation of
the turning of the
shadow. 18 Because he
willed it, he brought
us forth by the word
of truth, for us to
be certain first fruits
of his creatures.

19 Know this, my
beloved brothers.
Every man must be
swift about hearing,
slow about speaking,
slow about wrath;
20 for man's wrath
does not work out
God's righteousness.
21 Hence put away all
filthiness and that su-
perfluous thing, mor-
al badness, and accept
with mildness the im-
planting of the word
which is able to save
your souls.

22 However, become
doers of the word,
and not hearers only,
deceiving yourselves
with false reason-
ing. 23 For if any-
one is a hearer of
the word, and not a
doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face
τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,
of the birth of him in mirror,

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
and immediately he forgot of what sort he was.

25 ὁ δὲ παρακύψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and

παραμείνας, οὐκ ἀκροατὴς
having remained beside, not hearer

ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητής
of forgetfulness having become but doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing
αὐτοῦ ἔσται.
of him he will be.

26 Εἴ τις δοκεῖ θρησκός
If anyone is thinking formal worshiper

εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself
ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)

μάταιος ἡ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship

καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father

αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and

χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
widows in the tribulation of them, unspotted

ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.

2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in receptions of faces

ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be you having the faith of the Lord of us

Ἰησοῦ Χριστοῦ τῆς δόξης; 2 ἐὰν γὰρ
of Jesus Christ of the glory? If ever for

εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of you male person

χρυσδοακτύλιος ἐν ἐσθῇτι λαμπρᾷ,
golden-ringed in clothing bright,

εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ρυπαρᾷ
he should enter but also poor in filthy

ἐσθῇτι; 3 ἐπιβλέψητε δὲ ἐπὶ
clothing, you might look upon but upon

a man looking at his
natural face in a mir-
ror. 24 For he looks
at himself, and off
he goes and immedi-
ately forgets what sort
of man he is. 25 But
he who peers into the
perfect law that be-
longs to freedom and
who persists in [it],
this [man], because
he has become, not a
forgetful hearer, but a
doer of the work, will
be happy in his doing
[it].

26 If any man seems
to himself to be a
formal worshiper and
yet does not bridle
his tongue, but goes
on deceiving his own
heart, this man's
form of worship is
futile. 27 The form of
worship that is clean
and undefiled from
the standpoint of our
God and Father is
this: to look after
orphans and widows
in their tribulation,
and to keep oneself
without spot from the
world.

2 My brothers, you
are not holding
the faith of our Lord
Jesus Christ, our glo-
ry, with acts of fa-
voritism; are you?
2 For, if a man with
gold rings on his fin-
gers and in splendid
clothing enters into
a gathering of you,
but a poor [man]
in filthy clothing al-
so enters, 3 yet you
look with favor upon

τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπρὰν
the (one) wearing the clothing the bright
καὶ εἶπητε Σὺ κάθου ὧδε καλῶς,
and you might say You be you sitting here finely,
καὶ τῷ πτωχῷ εἶπητε Σὺ στήθι
and to the poor (one) you might say You stand you
ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
or be you sitting there under the footstool of me,
4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
not were you judged through in selves and
ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
became you judges of divided reckonings wicked?

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
Hear you, brothers of me loved. Not
ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
the God chose the poor to the world
πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
rich (ones) in faith and heirs of the
βασιλείας ἧς ἐπηγγείλατο τοῖς
kingdom of which he promised to the (ones)
ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἡτιμάσατε
loving him? You but you dishonored
τὸν πτωχόν. οὐχ οἱ πλούσιοι
the poor (one). Not the rich (ones)
καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ
are using power down of you, and they
ἔλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
are dragging you into judgment places? Not
αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
they are they blaspheming the fine name
τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
the (one) having been invoked upon you? If
μέντοι νόμον τελεῖτε βασιλικὸν
indeed-to you law you are finishing kingly
κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
according to the scripture You shall love the
πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε
neighbor of you as yourself, finely you are doing;
9 εἰ δὲ προσωπολημπτεῖτε,
if but you are showing reception of faces,
ἀμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
sin you are working, being reproved by the
νόμου ὡς παραβάται.
law as transgressors.

10 Ὅστις γὰρ ὅλον τὸν νόμον
Who-any for whole the Law
τηρήσῃ, πταίῃ δὲ ἐν ἐνί,
might observe, he might trip but in one (thing),
γέγονεν πάντων ἔνοχος.
he has become of all (ones) one held in.

the one wearing the splendid clothing and say: "You take this seat here in a fine place," and you say to the poor one: "You keep standing," or: "Take that seat there under my footstool," 4 you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?

5 Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? 6 You, though, have dishonored the poor [man]. The rich oppress you, and they drag you before law courts, do they not? 7 They blaspheme the fine name by which you were called, do they not? 8 If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well. 9 But if you continue showing favoritism, you are working a sin, for you are re-proved by the law as transgressors.

10 For whoever observes all the Law but makes a false step in one point, he has become an offender against them all.

11 ὁ γὰρ εἰπὼν Μὴ
The (one) for having said Not
μοιχεύσης εἶπεν καὶ Μὴ
you should commit adultery he said also Not
φονεύσης· εἰ δὲ οὐ
you should murder; if but not
μοιχεύεις φονεύεις δέ,
you are committing adultery you are murdering but,
γέγονας παραβάτης νόμου. 12 οὕτως
you have become transgressor of law. Thus
λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
be you speaking and thus be you doing as
διὰ νόμου ἐλευθερίας μέλλοντες
through law of freedom being about
κρίνεσθαι. 13 ἡ γὰρ κρίσις
to be being judged. The for judgment
ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
unmerciful to the (one) not having done mercy;
κατακαυχᾶται ἔλεος κρίσεως.
is boasting down mercy of judgment.

14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
What benefit, brothers of me, if ever faith
λέγῃ τις ἔχειν ἔργα δὲ μὴ
may be saying someone to be having works but not
ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι
he may be having? Not is able the faith to save
αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
him? If ever brother or sister naked (ones)
ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου
are existing and lacking of the daily
τροφῆς, 16 εἶπη δέ τις αὐτοῖς
nourishment, should say but someone to them
ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
out of you Be you going under in peace,
θερμαίνεσθε καὶ χορτάζεσθε, μὴ
be you being warmed and be you being satisfied, not
δῶτε δὲ αὐτοῖς τὰ
you should give but to them the
ἐπιτήδεια τοῦ σώματος, τί
(things) upon (the) pleasant of the body, what
ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
benefit? Thus also the faith, if ever not
ἔχῃ ἔργα, νεκρά ἐστὶν καθ'
it may be having works, dead is according to
ἑαυτήν.
itself.

18 ἄλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
But will say someone You faith are having
κάγῳ ἔργα ἔχω. Δείξόν μοι τὴν
and I works I am having. Show you to me the

11 For he who said: "You must not commit adultery," said also: "You must not murder." If, now, you do not commit adultery but you do murder, you have become a transgressor of law. 12 Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the law of a free people. 13 For the one that does not practice mercy will have [his] judgment without mercy. Mercy exults triumphantly over judgment.

14 Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? 15 If a brother or a sister is in a naked state and lacking the food sufficient for the day, 16 yet a certain one of you says to them: "Go in peace, keep warm and well fed," but you do not give them the necessities for [their] body, of what benefit is it? 17 Thus, too, faith, if it does not have works, is dead in itself.

18 Nevertheless, a certain one will say: "You have faith, and I have works. Show me

πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ
faith of you apart from the works, and I to you
δείξω. ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and
φρίσσουσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις
to know, O man empty, that the faith

χωρὶς τῶν ἔργων ἀργή ἐστιν;
apart from the works ineffective is?

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works

ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and

ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφή ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁράτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἑτέρα ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

your faith apart from the works, and I shall show you my faith by my works." 19 You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. 20 But do you care to know, O empty man, that faith apart from works is inactive? 21 Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? 22 You behold that [his] faith worked along with his works and by [his] works [his] faith was perfected, 23 and the scripture was fulfilled which says: "Abraham put faith in Jehovah," and it was counted to him as righteousness," and he came to be called "Jehovah's" friend."

24 You see that a man is to be declared righteous by works, and not by faith alone. 25 In the same manner was not also Ra'hav the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? 26 Indeed, as the

23^a Jehovah, J^{14,17,18}margin,20; God, KBAVgSyp. 23^b Jehovah's, J¹⁷; God's, KBAVgSyp.

σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως
body apart from spirit dead it is, thus
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be you becoming,

ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα
brothers of me, having known that greater judgment

λημψόμεθα· 2 πολλὰ γὰρ
we shall receive; many (things) for

πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not

πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
is tripping, this perfect male person able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats,

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὁρμὴ τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται·
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἡλίκον πῦρ ἡλίκην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει· 6 καὶ ἡ γλῶσσα πῦρ, ὃ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit is dead, so also faith without works is dead.

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. 2 For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body. 3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. 4 Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. 5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! 6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. 7 For every

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φύσις θηρίων τε καὶ πετεινῶν
nature of wild beasts and and of birds
έρπετων τε καὶ ἐναλίων
of creeping (things) and and of things in the sea
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ
is being tamed and has been tamed to the nature the
ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
belonging to man; the but tongue no one
δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον
to tame is able of men; unsettled
κακόν, μεστή ἰοῦ θανατηφόρου. 9 ἐν
bad (thing), full of poison death-bearing. In
αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ
it we are blessing the Lord and Father, and
ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
in it we are cursing down the men
τοὺς καθ' ὁμοίωσιν θεοῦ
the (ones) according to likeness of God
γεγονότας· 10 ἐκ τοῦ αὐτοῦ
having come to be; out of the very
στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
mouth is coming out blessing and cursing.
οὐ χρῆ, ἀδελφοί μου, ταῦτα
Not there is need, brothers of me, these (things)
οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ
thus to be coming to be. Not-any the fountain
ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ
out of the very peephole bubbles up the
γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται,
sweet and the bitter? Not is it able,
ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ
brothers of me, fig [tree] olives to make or
ἄμπελος σύκα; οὔτε ἄλυκὸν γλυκὺ ποιῆσαι
vine figs? Neither salt sweet to make
ὕδωρ.
water.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Who wise and well knowing in you?
δειξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ
Let him show out of the fine conduct the
ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ δὲ
works of him in mildness of wisdom. If but
ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν
jealousy bitter you are having and contentiousness
ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of you, not be you boasting down
καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
and be you lying down on the truth. Not

species of wild beast
as well as bird and
creeping thing and
sea creature is to be
tamed and has been
tamed by humankind.
8 But the tongue, not
one of mankind can
get it tamed. An un-
ruly injurious thing,
it is full of death-
dealing poison. 9 With
it we bless Jehovah,^a
even [the] Father,
and yet with it we
curse men who have
come into existence
"in the likeness of
God." 10 Out of the
same mouth come
forth blessing and
cursing.

It is not proper,
my brothers, for these
things to go on oc-
curring this way. 11 A
fountain does not
cause the sweet and
the bitter to bubble
out of the same open-
ing, does it? 12 My
brothers, a fig tree
cannot produce olives
or a vine figs, can
it? Neither can salt
water produce sweet
water.

13 Who is wise and
understanding among
you? Let him show
out of his fine con-
duct his works with a
meekness that belongs
to wisdom. 14 But if
you have bitter jeal-
ousy and contentious-
ness in your hearts,
do not be bragging
and lying against
the truth. 15 This

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
is this the wisdom from upward coming down,
ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης· 16 ὅπου
but earthly, soulical, demonic; where
γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ
for jealousy and contentiousness, there
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
unsettled state and every vile thing.

17 ἡ δὲ ἄνωθεν σοφία πρῶτον
The but from upward wisdom first
μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνικὴ,
indeed chaste is, thereupon peaceable,
ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ
yielding, ready to obey, full of mercy and
καρπῶν ἀγαθῶν, ἀδιάκριτος,
of fruits good, not judging through,
ἀνυπόκριτος· 18 καρπὸς δὲ δικαιοσύνης
unhypocritical; fruit but of righteousness
ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
in peace is being sown to the (ones) making
εἰρήνην.
peace.

4 Πόθεν πόλεμοι καὶ πόθεν μάχαι
Wherefrom wars and wherefrom fights
ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
in you? Not herefrom, out of the pleasures
ὑμῶν τῶν στρατευομένων ἐν τοῖς
of you the (ones) doing military service in the
μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
members of you? You are desiring, and not
ἔχετε· φονεύετε καὶ
you are having; you are murdering and
ζηλοῦτε, καὶ οὐ δύνασθε
you are being jealous, and not you are able
ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.
to obtain; you are fighting and you are warring.
οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι
Not you are having through the not to be asking
ὑμᾶς· 3 αἰτεῖτε καὶ οὐ λαμβάνετε,
you; you are asking and not you are receiving,
διότι κακῶς αἰτεῖσθε,
through which badly you are asking for selves,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
in order that in the pleasures of you
δαπανήσητε.
you might spend.

4 μοιχαλίδες, οὐκ οἶδατε ὅτι
Adulteresses, not have you known that
ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ
the friendship of the world enmity of the God

is not the wisdom
that comes down from
above, but is [the]
earthly, animal, de-
monic. 16 For where
jealousy and conten-
tiousness are, there
disorder and every
vile thing are.

17 But the wisdom
from above is first of
all chaste, then peace-
able, reasonable, ready
to obey, full of mercy
and good fruits, not
making partial dis-
tinctions, not hypo-
critical. 18 Moreover,
the fruit of righteous-
ness has its seed sown
under peaceful con-
ditions for those who
are making peace.

4 From what source
are there wars
and from what source
are there fights
among you? Are they
not from this source,
namely, from your
cravings for sensual
pleasure that carry on
a conflict in your
members? 2 You de-
sire, and yet you do
not have. You go on
murdering and covet-
ing, and yet you are
not able to obtain.
You go on fighting
and waging war. You
do not have because
of your not asking.
3 You do ask, and yet
you do not receive,
because you are ask-
ing for a wrong pur-
pose, that you may
expend [it] upon your
cravings for sensual
pleasure.

4 Adulteresses, do
you not know that
the friendship with
the world is enmity

9^a Jehovah, J¹⁸; God, VgJ^{8,17}; the Lord, NBASy^p.

ἐστίν; ὃς ἐὰν οὖν βουληθῇ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God
καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are you thinking that
κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον
emptily the scripture is saying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?
6 μείζονα δὲ δίδωσιν χάριν.
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God
ὑπερηφάνοις ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.
7 Ὑποτάγητε οὖν τῷ θεῷ.
Be you subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand you against but to the Devil, and
φεύζεται ἀφ' ὑμῶν. 8 ἔγγισατε τῷ
he will flee from you; draw you near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
God, and he will draw near to you. Cleanse you
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας,
hands, sinners, and purify you hearts,
δίψυχοι. 9 ταλαιπωρήσατε
two-souled (ones). Be you affected with misery
καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως
and mourn you and weep you; the laughter
ὑμῶν εἰς πένθος μετατραπήτω καὶ
of you into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν.
the joy into looking downcast;
10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be you made lowly in sight of Lord, and
ὕψώσει ὑμᾶς.
he will put high up you.
11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be you speaking down of one another,
ἀδελφοί· ὁ καταλαλὼν ἀδελφοῦ ἢ
brothers; the (one) speaking down of brother or
κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
of law and he is judging law; if but law

with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. 5 Or does it seem to you that the scripture says to no purpose: "It is with a tendency to envy that the spirit which has taken up residence within us keeps longing"? 6 However, the undeserved kindness which he gives is greater. Hence it says: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." 7 Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you. 8 Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. 9 Give way to misery and mourn and weep. Let your laughter be turned into mourning, and [your] joy into dejection. 10 Humble yourselves in the eyes of Jehovah,* and he will exalt you.

11 Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if

κρίνεις, οὐκ εἰ ποιητὴς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτὴς. 12 εἷς ἔστιν νομοθέτης καὶ
but judge. One is law-putter and
κριτὴς, ὁ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?

13 Ἄγε νῦν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the
πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and
ἐμπορευσόμεθα καὶ κερδήσομεν·
we shall be going way in and we shall make gain;
14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not you are knowing of the tomorrow
ποιῶν ἢ ζωὴ ὑμῶν ἀτμὶς γάρ ἐστε
of what sort the life of you; mist for you are
πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ
toward little [time] appearing, thereupon also
ἀφανιζομένη. 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying
ὑμᾶς Ἐὰν ὁ κύριος θέλῃ, καὶ
you If ever the Lord may be willing, also
ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.
16 νῦν δὲ καυχᾶσθε ἐν ταῖς
Now but you are boasting in the
ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of you; every boasting such
πονηρὰ ἐστίν. 17 εἰδότες
wicked is. To (one) having known
οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,
ἁμαρτία αὐτῷ ἐστίν.
sin to him it is.

5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Be going now the rich (ones), weep you
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of you
ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
to the (ones) coming upon. The riches
ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of you has rotted, and the outer garments of you

you judge law, you are, not a doer of law, but a judge. 12 One there is that is law-giver and judge, he who is able to save and to destroy. But you, who are you to be judging [your] neighbor?

13 Come, now, you who say: "Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits," 14 whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. 15 Instead, you ought to say: "If Jehovah* wills, we shall live and also do this or that." 16 But now you take pride in your self-assuming brags. All such taking of pride is wicked. 17 Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him.

5 Come, now, you rich [men], weep, howling over your miseries that are coming upon you. 2 Your riches have rotted, and your outer garments

10^a Jehovah, J7,8,13,14,16-18; the Lord, NBAVgSyp.

15^a Jehovah, J7,8,13,14,16-18; the Lord, NBAVgSyp.

σητόβρωτα γέγονεν, ³ ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of you
καὶ ὁ ἄργυρος κατίωται, καὶ ὁ
and the silver has been rusted down, and the
ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to you will be and
φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the flesh of you; as fire
έθησαυρίσατε ἐν ἐσχάταις ἡμέραις. ⁴ ἰδοὺ
you treasured up in last days. Look!

ὁ μισθὸς τῶν ἐργατῶν τῶν
The wages of the workers the (ones)
ἀμυσάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of you the [wages]
ἀφυστερημένος ἀφ' ὑμῶν
having been made behind from from you

κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ
having harvested into the ears of Lord Sabaoth
εἰσελήλυθαν. ⁵ ἐτρυφήσατε ἐπὶ τῆς
they have entered; you lived in luxury upon the

γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
earth and you behaved voluptuously, you nourished
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of you in day of slaughter.

⁶ κατεδικάσατε, ἐφονεύσατε τὸν
You condemned, you murdered the
δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against
ὑμῖν;
you?

⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be you long in spirit therefore, brothers, until
τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ
the presence of the Lord. Look! The
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out the precious fruit

τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until
λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].

⁸ μακροθυμήσατε καὶ ὑμεῖς,
Be you long in spirit also you,
στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make you fix firmly the hearts of you, because
ἡ παρουσία τοῦ κυρίου ἥγγικεν.
the presence of the Lord has drawn near.

have become moth-eaten. ³ YOUR gold and silver are corroded, and their rust will be as a witness against you and will eat YOUR fleshy parts. Something like fire is what you have stored up in the last days. ⁴ Look! The wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah of armies.* ⁵ You have lived in luxury upon the earth and have gone in for sensual pleasure. You have fattened your hearts on the day of slaughter. ⁶ You have condemned, you have murdered the righteous one. Is he not opposing you?

⁷ Exercise patience, therefore, brothers, until the presence of the Lord. Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain. ⁸ You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close.

⁹ μὴ στενάζετε, ἀδελφοί, κατ'
Not you be groaning, brothers, down on
ἀλλήλων, ἵνα μὴ κριθήτε·
one another, in order that not you might be judged;
ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
look! the judge before the doors

ἔστηκεν. ¹⁰ ὑπόδειγμα λάβετε,
has been standing. Example take you,
ἀδελφοί, τῆς κακοπαθείας καὶ τῆς
brothers, of the suffering of bad and of the
μακροθυμίας τοῦς προφῆτας, οἱ ἐλάλησαν
longness of spirit the prophets, who spoke
ἐν τῷ ὀνόματι Κυρίου. ¹¹ ἰδοὺ
in the name of Lord. Look!

μακαρίζομεν τοὺς
We are pronouncing happy the (ones)
ὑπομείναντας τὴν ὑπομονὴν Ἰωβ
having remained under; the endurance of Job
ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε,
you heard, and the end of Lord you saw,
ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ
that having much bowels is the Lord and
οἰκτίρμων.
compassionate.

¹² Πρὸ πάντων δέ, ἀδελφοί μου,
Before all (things) but, brothers of me,
μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε
not be you swearing, neither the heaven nor
τὴν γῆν μήτε ἄλλον τινὰ ὄρκον ἦτω
the earth nor other any oath; let it be
δὲ ὑμῶν τό Ναὶ ναὶ καὶ τό Οὐ οὐ,
but of you the Yes Yes and the No No,
ἵνα μὴ ὑπὸ κρίσιν πέσητε.
in order that not under judgment you might fall.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν;
Is suffering bad anyone in you?

προσευχέσθω· εὐθυμεῖ τις;
Let him be praying; is being well in spirit anyone?

ψαλλέτω. ¹⁴ ἀσθενεῖ τις;
Let him be singing psalms. Is being sick anyone?

ἐν ὑμῖν; προσκαλεσάσθω τοὺς
in you? Let him call toward self the

πρεσβυτέρους τῆς ἐκκλησίας, καὶ
older men of the ecclesia, and

προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
let them pray upon him having greased

⁹ Do not heave sighs against one another, brothers, so that you do not get judged. Look! The Judge is standing before the doors. ¹⁰ Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah.* ¹¹ Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah^b gave, that Jehovah^a is very tender in affection and merciful.

¹² Above all things, though, my brothers, stop swearing, yes, either by heaven or by earth or by any other oath. But let your Yes mean Yes, and your No, No, so that you do not fall under judgment.

¹³ Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. ¹⁴ Is there anyone sick among you? Let him call the older men of the congregation to [him], and let them pray over him, greasing [him]

^{4a} Jehovah Tz'ba·oth', J7,8,12-14,17,18; the Lord of Sab'a·oth, ^bBAVgSyp.

^{10, 11a} Jehovah, J7,8,13,14,16-18; the Lord, ^bBAVgSyp. ^{11b} Jehovah, J8,13,14,16,18; the Lord, ^bBAVgSyp.

ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
to oil in the name of the Lord; and the
εὐχὴ τῆς πίστεως σώσει τὸν
prayer of the faith will save the (one)
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος.
being tired, and will raise up him the Lord.
κἂν ἁμαρτίας ἢ πεπονηκώς,
Also if ever sins he may be having done,
ἀφεθήσεται αὐτῷ.
it will be let go off to him.

16 ἐξομολογεῖσθε οὖν ἀλλήλοις
Be confessing you out therefore to one another
τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
the sins and be you praying over
ἀλλήλων, ὅπως ἰαθῇτε. πολὺ
one another, so that you might be healed. Much
ἰσχύει δέησις δικαίου
is having strength supplication of righteous (one)
ἐνεργουμένη. 17 Ἠλείας ἄνθρωπος ἦν
being at work in. Elijah man was
ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
of like passions to us, and to prayer he prayed
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
of the not to moisten, and not it moistened upon
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ;
the earth years three and months six;
18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
and again he prayed, and the heaven
ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
rain gave and the earth sprouted the
καρπὸν αὐτῆς.
fruit of it.

19 Ἀδελφοί μου, ἐάν τις ἐν
Brothers of me, if ever anyone in
ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
you should be made to err from the truth
καὶ ἐπιστρέψῃ τις αὐτόν,
and should turn upon anyone him,
20 γινώσκετε ὅτι ὁ
be you knowing that the (one)
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
having turned upon sinner out of error
ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
of way of him will save soul of him out of
θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
death and will cover multitude of sins.

with oil in the name of Jehovah.^a 15 And the prayer of faith will make the indisposed one well, and Jehovah^b will raise him up. Also, if he has committed sins, it will be forgiven him.

16 Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force. 17 E-l'i-jah was a man with feelings like ours, and yet in prayer he prayed for it not to rain; and it did not rain upon the land for three years and six months. 18 And he prayed again, and the heaven gave rain and the land put forth its fruit.

19 My brothers, if anyone among you is misled from the truth and another turns him back, 20 know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins.

ΠΕΤΡΟΥ Α OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασποράς
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, according to foreknowledge
θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ·
Christ;

χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖν.
may it be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of

νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον
dead (ones), into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into you the (ones) in power
θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. In which
ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ
you are exulting, little [while] right now if

1 Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the ones chosen 2 according to the foreknowledge of God the Father, with sanctification by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ: May undeserved kindness and peace be increased to you.

3 Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, 4 to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, 5 who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time. 6 In this fact you are greatly rejoicing, though for a little while at present, if

14^a Jehovah, J7, 8, 13, 14, 16-18; the Lord, SAVg. 15^b Jehovah, J7, 8, 13, 14, 16-18; the Lord, SBAvg.

δέον λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you
τῆς πίστεως πολυτιμότερον χρυσοῦ
of the faith much more precious of gold
τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but
δοκιμαζομένου εὑρεθῇ εἰς
of (one) being proved it might be found into
ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation
Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ. Whom not having seen
ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ
you are loving, into whom right now not
ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε
seeing believing but you are exulting
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ,
to joy unspeakable and having been glorified,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for selves the end of the faith
σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν
About which salvation they sought out
καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)
περὶ τῆς εἰς ὑμᾶς χάριτος
about the into you undeserved kindness
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or
ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident
τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
the in them spirit of Christ
προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ
παθήματα καὶ τὰς μετὰ ταῦτα
sufferings and the after these (things)
δόξας; 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to you but they were serving
αὐτά, ἃ νῦν
them, which (things) now
ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to you through the (ones)

it must be, you have been grieved by various trials, 7 in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ. 8 Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, 9 as you receive the end of your faith, the salvation of your souls.

10 Concerning this very salvation a diligent inquiry and a careful search were made by the prophets who prophesied about the undeserved kindness meant for you. 11 They kept on investigating what particular season or what sort of [season] the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these. 12 It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those

εὐαγγελισαμένων ὑμᾶς πνεύματι
having declared good news to you to spirit
ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
holy having been sent forth from heaven,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
into which (things) are desiring angels
παρακύψαι.
to stoop beside.

13 Διὸ ἀναζωσάμενοι
Through which having girded up for selves
τὰς ὀσφύας τῆς διανοίας ὑμῶν,
the loins of the mental perception of you,
νήφοντες τελείως, ἐλπίζατε ἐπὶ τὴν
being sober perfectly, hope you upon the
φερομένην ὑμῖν χάριν ἐν
being borne to you undeserved kindness in
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὥς τέκνα
revelation of Jesus Christ. As children
ὑπακοῆς, μὴ συνσχηματιζόμενοι
of obedience, not fashioning yourselves with
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν
to the formerly in the ignorance of you
ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν
to desires, but according to the (one)
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
having called you holy (one) also very (ones)
ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
holy (ones) in all conduct you become,
16 διότι γέγραπται ὅτι Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
you will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father you are calling upon
τὸν ἀπροσωπολήμπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of you time
ἀναστράφητε; 18 εἰδότες ὅτι οὐ
be you turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
you were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαραδότου,
of you conduct given along from fathers,

who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

13 Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, 15 but, in accord with the Holy One who called you, do you also become holy yourselves in all [your] conduct, 16 because it is written: "You must be holy, because I am holy."

17 Furthermore, if you are calling upon the Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your alien residence. 18 For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers.

19 ἀλλὰ τιμίῳ αἵματι ὡς ἄμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and spotless of Christ,
20 προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,
φανερωθέντος δὲ ἐπ'
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through you
21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into
θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of
νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be into God.
22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of you having purified in the
ὕπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into
φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection unhypocritical out of heart
ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love you outstretchedly,
23 ἀναγεγεννημένοι οὐκ ἐκ
having been generated again not out of
σποράς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through
λόγου ζώντος θεοῦ καὶ μένοντος
word of living God and remaining;
24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου
and all glory of it as flower of vegetation;
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower
ἐξέπεσεν. 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining
εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα
into the age. This but is the saying
τὸ εὐαγγελισθὲν εἰς
the (one) having been declared as good news into
ὑμᾶς.
you.

25^a Jehovah, J7, 8, 13, 14, 16-18, 20; the Lord, ^aBAVg; our God, ^aSyr.

19 But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. 20 True, he was foreknown before the founding of the world, but he was made manifest at the end of the times for the sake of you 21 who through him are believers in God, the one who raised him up from the dead and gave him glory; so that your faith and hope might be in God.

22 Now that you have purified your souls by [your] obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart. 23 For you have been given a new birth, not by corruptible, but by incorruptible [reproductive] seed, through the word of [the] living and enduring God. 24 For "all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, 25 but the saying of Jehovah^a endures forever." Well, this is the "saying," this which has been declared to you as good news.

2 Ἀποθέμενοι οὖν πᾶσαν
Having put off from selves therefore all
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιὰς, 2 ὡς
envies and all speaking down on, as
ἄρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἄδολον γάλα
belonging to the word non-deceitful milk
ἐπιποθήσατε, ἵνα ἐν αὐτῷ
long you after, in order that in it
αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
you might grow into salvation, if you tasted
ὅτι χρηστὸς ὁ κύριος.
that kind the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἐντίμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living you are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ. 6 διότι περιέχει ἐν
Christ; through which it is having about in
γραφῇ Ἰδοὺ τίθημι ἐν Σιών λίθον
Scripture Look! I am laying in Sion stone
ἐκλεκτὸν ἀκρογωνιαίον ἐντίμον, καὶ ὁ
chosen top cornerstone precious, and the (one)
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not not
καταισχυθῇ.
should be shamed down.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς
To you therefore the preciousness to the (ones).
πιστεύουσιν ἀπιστοῦσιν δὲ λίθος
believing; to (ones) not believing but stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
which disapproved the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
this (one) became into head of corner
8 καὶ λίθος προσκόμματος καὶ πέτρα
and stone of striking toward and rock-mass

2 Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, 2 [and,] as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

7 It is to you, therefore, that he is precious, because you are believers; but to those not believing, "the identical stone that the builders rejected has become [the] head of [the] corner," 8 and "a stone of stumbling and a rock-mass

σκανδάλου· οἱ προσκόπτουσιν
of fall-causing; which (ones) are striking toward
τῷ λόγῳ ἀπειθοῦντες· εἰς δὲ καὶ
to the word being disobedient; into which also
ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
they were put. You but race chosen,
βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
royal priesthood, nation holy, people into
περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
procuring, so that the virtues you might declare
τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
of the (one) out of darkness you having called
εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. 10 οἱ
into the wonderful of him light; who
ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
sometime not people now but people of God,
οἱ οὐκ ἡλεημένοι νῦν δὲ
the (ones) not having being shown mercy now but
ἐλεηθέντες.
(ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
Loved (ones), I am encouraging as
παροίκους καὶ παρεπιδήμους
dwellers beside and alien residents
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
to be having selves from the fleshly desires,
αἵτινες στρατεύονται κατὰ τῆς
which are doing military service against the
ψυχῆς. 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; the conduct of you in the
ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν
nations having fine, in order that, in
ὧ καταλαλοῦσιν ὑμῶν ὡς
what (thing) they are speaking down on you as
κακοποιῶν, ἐκ τῶν καλῶν ἔργων
doers of bad, out of the fine works
ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
having eyes upon they might glorify the God in
ἡμέρᾳ ἐπισκοπῆς.
day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
Be you subjected to every belonging to man
κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
creation through the Lord; whether to king as
ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
to (one) being superior, or to governors as
δι' αὐτοῦ πεμπόμενοις εἰς ἐκδίκησιν
through him being sent into vengeance

of offense." These are
stumbling because
they are disobedient to
the word. To this very
end they were also
appointed. 9 But you
are "a chosen race, a
royal priesthood, a
holy nation, a people
for special possession,
that you should de-
clare abroad the ex-
cellencies" of the one
that called you out
of darkness into his
wonderful light. 10 For
you were once not a
people, but are now
God's people; you
were those who had
not been shown mer-
cy, but are now those
who have been shown
mercy.

11 Beloved, I exhort
you as aliens and
temporary residents to
keep abstaining from
fleshly desires, which
are the very ones that
carry on a conflict
against the soul. 12 Maintain your con-
duct fine among the
nations, that, in the
thing in which they
are speaking against
you as evildoers, they
may as a result of
YOUR fine works of
which they are eye-
witnesses glorify God
in the day for [his]
inspection.

13 For the Lord's
sake subject yourselves
to every human cre-
ation: whether to a
king as being superior
14 or to governors as
being sent by him to
inflict punishment on

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
of doers of bad praise but of doers of good;
15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,
ἀγαθοποιοῦντας φιμοῖν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless
ἀνθρώπων ἀγνωσίαν. 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and
μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the
ἐλευθερίαν, ἀλλ' ὡς θεοῦ δούλοι. 17 πάντας
freedom, but as of God slaves. All
τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν
honor you, the brotherhood be you loving, the God
φοβεῖσθε, τὸν βασιλέα τιμάτε.
be you fearing, the king be you honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in
παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the
ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the
σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if
διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under
τις λύπας πάσχων ἀδίκως. 20 ποῖον
someone grieves suffering unjustly; of what sort
γὰρ κλέος εἰ ἁμαρτάνοντες καὶ
for thing called out if sinning and
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
being hit with fist you will be remaining under? But
εἰ ἀγαθοποιοῦντες καὶ πάσχοντες
if doing good and suffering
ὑπομενεῖτε, τοῦτο χάρις
you will be remaining under, this graciousness
παρὰ θεῷ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for you were called, because
καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over you, to you
ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that
ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ·
you might follow upon the footsteps of him;
22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor
εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
was found deceit in the mouth of him;

evildoers but to praise
doers of good. 15 For
so the will of God is,
that by doing good
you may muzzle the
ignorant talk of the
unreasonable men. 16 Be as free people,
and yet holding your
freedom, not as a blind
for moral badness, but
as slaves of God. 17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor
for the king.

18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please. 19 For if someone, be-
cause of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when you are sinning
and being slapped,
you endure it? But if,
when you are doing
good and you suffer,
you endure it, this is
a thing agreeable with
God.

21 In fact, to this
[course] you were
called, because even
Christ suffered for
you, leaving you a
model for you to fol-
low his steps closely. 22 He committed no
sin, nor was deception
found in his mouth.

13^a The Lord's, NBA; God's, VgSy^p; Jehovah's, J7, 8, 14.

23 ὃς λαιδορούμενος οὐκ ἀντελοιδορεῖ,
 who being reviled not he reviled in return,
 πάσχων οὐκ ἠπείλει,
 suffering not he was threatening,
 παρεδίδου δὲ τῷ κρίνοντι
 was giving self beside but to the (one) judging
 δικαίως· 24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς
 righteously; who the sins of us he
 ἀνῆνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
 bore up in the body of him upon the wood,
 ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι
 in order that to the sins having become off
 τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ
 to the righteousness we might live; of whom to the
 μώλωπι ἰάθητε. 25 ἦτε γὰρ ὡς
 wound you were healed. You were for as
 πρόβατα πλανώμενοι, ἀλλὰ
 sheep being made to err, but
 ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
 you were turned upon now upon the shepherd and
 ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
 overseer of the souls of you.

3 Ὅμοίως γυναῖκες ὑποτασσόμεναι τοῖς
 Likewise women subjecting selves to the
 ἰδίοις ἀνδράσιν, ἵνα εἴ τις
 own male persons, in order that if any (ones)
 ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν
 are disobeying to the word through the of the
 γυναικῶν ἀναστροφῆς ἄνευ λόγου
 women conduct without word
 κερδηθῶσιν· 2 ἐποπτεύσαντες τὴν ἐν
 they will be gained having had eyes upon the in
 φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν
 fear chaste conduct of you. Of whom
 ἔστω οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν
 let it be not the from outside of inweaving of hairs
 καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
 and of putting around of gold (things) or placing on
 ἱματίων κόσμος, 4 ἀλλ' ὁ κρυπτός
 of outer garments adorning, but the hidden
 τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ
 of the heart man in the incorruptible
 τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὃ
 of the quiet and mild spirit, which
 ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελές.
 is in sight of the God of much cost.

1^a They may be won, KBAVg; you may win them, Sy^p; you may win them to Jehovah, J¹⁸.

23 When he was being
 reviled, he did not go
 reviling in return.
 When he was suffer-
 ing, he did not go
 threatening, but kept
 on committing him-
 self to the one who
 judges righteously.
 24 He himself bore our
 sins in his own body
 upon the stake, in
 order that we might
 be done with sins and
 live to righteousness.
 And "by his stripes
 you were healed."
 25 For you were like
 sheep, going astray;
 but now you have re-
 turned to the shep-
 herd and overseer of
 your souls.

3 In like manner,
 you wives, be in
 subjection to your
 own husbands, in or-
 der that, if any are
 not obedient to the
 word, they may be
 won^a without a word
 through the conduct
 of [their] wives,
 2 because of having
 been eyewitnesses of
 your chaste conduct
 together with deep re-
 spect. 3 And do not
 let your adornment be
 that of the external
 braiding of the hair
 and of the putting on
 of gold ornaments or
 the wearing of outer
 garments, 4 but let it
 be the secret person of
 the heart in the
 incorruptible [ap-
 parel] of the quiet
 and mild spirit, which
 is of great value in
 the eyes of God.

5 οὕτως γὰρ ποτε καὶ αἱ ἅγαι γυναῖκες
 Thus for sometime also the holy women
 αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου
 the (ones) hoping into God were adorning
 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις
 themselves, subjecting selves to the own
 ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ
 male persons, as Sarah was obeying to the
 Ἀβραάμ, κύριον αὐτὸν καλοῦσα·
 Abraham, lord him calling;
 ἧς ἐγενήθητε τέκνα
 of which [woman] you became children
 ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν
 doing good and not fearing not one
 πτόησιν.
 terror.

7 Οἱ ἄνδρες ὁμοίως συνοικούντες
 The male persons likewise dwelling together
 κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει
 according to knowledge, as to weaker vessel
 τῷ γυναικείῳ ἀπονέμοντες
 to the (one) pertaining to woman portioning off
 τιμὴν, ὡς καὶ συνκληρονόμοι χάριτος
 honor, as also joint heirs of undeserved favor
 ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς
 of life, into the not to be being cut in the
 προσευχὰς ὑμῶν.
 prayers of you.

8 Τὸ δὲ τέλος πάντες ὁμόφρονες,
 The but end all (ones) like-minded,
 συμπαθεῖς, φιλάδελφοι,
 sympathetic, having affection for brothers,
 εὐσπλαγχνοί, ταπεινόφρονες, 9 μὴ
 disposed well to pity, lowly-minded, not
 ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λαιδορίαν
 giving back bad instead of bad or reviling
 ἀντὶ λαιδορίας τοῦναντίον δὲ
 instead of reviling the (thing) in against but
 εὐλογοῦντες, ὅτι εἰς τοῦτο
 (ones) bestowing blessing, because into this
 ἐκλήθητε ἵνα εὐλογίαν
 you were called in order that blessing
 κληρονομήσητε.
 you might inherit.

10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
 The (one) for willing life to be loving
 καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν
 and to see days good let him make cease the
 γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ
 tongue from bad and lips of the not

5 For so, too, formerly
 the holy women who
 were hoping in God
 used to adorn them-
 selves, subjecting
 themselves to their
 own husbands, 6 as
 Sarah used to obey
 Abraham, calling him
 "lord." And you have
 become her children,
 provided you keep on
 doing good and not
 fearing any cause for
 terror.

7 You husbands,
 continue dwelling in
 like manner with them
 according to knowl-
 edge, assigning them
 honor as to a weaker
 vessel, the feminine
 one, since you are
 also heirs with them
 of the undeserved fa-
 vor of life, in order
 for your prayers not
 to be hindered.

8 Finally, all of you
 be like-minded, show-
 ing fellow feeling, ex-
 ercising brotherly love,
 tenderly affectionate,
 humble in mind,
 9 not paying back in-
 jury for injury or re-
 viling for reviling, but,
 to the contrary, be-
 stowing a blessing,
 because you were
 called to this [course],
 so that you might
 inherit a blessing.

10 For, "he that
 would love life and
 see good days, let him
 restrain his tongue
 from what is bad
 and [his] lips from

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς
And who the (one) going to treat badly you
ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε
you should become? But if and you may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
fear of them not fear you not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be you agitated, Lord but the Christ
ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ
sanctify you in the hearts of you, ready
ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking you word about the in you
ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) you are being spoken down on
καταισχυθῶσιν οἱ
might be shamed down the (ones)
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightly of of you the good in
Χριστῷ ἀναστροφὴν. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πάσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

12^a Of Jehovah, J7,8,11-14,16-18,20; of Lord, *BAVgSyp*. 15^b Sanctify the Christ as Lord, *BAVgSyp*; sanctify the Messiah our Lord, J18; sanctify the Lord God, Textus Receptus; sanctify Jehovah God, J7,8,12-14,16,17.

speaking deception,
11 but let him turn
away from what is bad
and do what is good;
let him seek peace and
pursue it. 12 For [the]
eyes of Jehovah^a are
upon the righteous
ones, and his ears are
toward their suppli-
cation; but [the]
face of Jehovah^a is
against those doing
bad things."

13 Indeed, who is
the man that will
harm you if you be-
come zealous for what
is good? 14 But even if
you should suffer for
the sake of righteous-
ness, you are happy.
However, the object of
their fear do not
you fear, neither be-
come agitated. 15 But
sanctify the Christ
as Lord^b in your
hearts, always ready
to make a defense
before everyone that
demands of you a
reason for the hope
in you, but doing so
together with a mild
temper and deep re-
spect.

16 Hold a good con-
science, so that in the
particular in which
you are spoken against
they may get ashamed
who are speaking
slightly of your
good conduct in con-
nection with Christ.
17 For it is better
to suffer because you
are doing good, if
the will of God
wishes it, than because
you are doing evil.

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ
Because even Christ once for all about
ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
sins died, righteous (one) over
ἀδίκων, ἵνα ὑμᾶς
unrighteous (ones), in order that you
προσαγάγῃ τῷ θεῷ,
he might lead toward to the God,
θανατωθεῖς μὲν σαρκὶ
[he] having been put to death indeed to flesh
ζωοποιηθεῖς δὲ πνεύματι. 19 ἐν
having been made alive but to spirit; in
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς
which also to the in prison spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασιν ποτε
he preached, to (ones) having disobeyed sometime
ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ
when was receiving out from the of the God
μακροθυμία ἐν ἡμέραις Νῶε
longness of spirit in days of Noah
κατασκευαζομένης κιβωτοῦ εἰς ἣν
of (one) being constructed of ark in which
ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,
few, this is eight souls,
διεσώθησαν δι' ὕδατος.
were saved through through water.

21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει
Which also you antitype now is saving
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ
baptism, not of flesh putting away of filth but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
of conscience good questioning upon into God,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὃς
through resurrection of Jesus Christ, who
ἐστὶν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς
is in right [hand] of God having gone into
οὐρανὸν ὑποταγέντων αὐτῷ
heaven (ones) having been subjected to him
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
Of Christ therefore having suffered to flesh
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
also you the very mental inclination
ὀπλίσασθε, ὅτι ὁ
arm you yourselves, because the (one)
παθὼν σαρκὶ πέπαυται ἁμαρτίαις,
having suffered to flesh he has ceased to sins,

18 Why, even Christ
died once for all time
concerning sins, a
righteous [person] for
unrighteous ones, that
he might lead you to
God, he being put to
death in the flesh, but
being made alive in
the spirit. 19 In this
[state] also he went
his way and preached
to the spirits in pris-
on, 20 who had once
been disobedient when
the patience of God
was waiting in Noah's
days, while the ark
was being constructed,
in which a few peo-
ple, that is, eight
souls, were carried
safely through the
water.

21 That which cor-
responds to this is
also now saving you,
namely, baptism, (not
the putting away of
the filth of the flesh,
but the request made
to God for a good
conscience,) through
the resurrection of
Jesus Christ. 22 He is
at God's right hand,
for he went his way
to heaven; and an-
gels and authorities
and powers were made
subject to him.

4 Therefore since
Christ suffered in
the flesh, you too arm
yourselves with the
same mental dispo-
sition; because the
person that has suf-
fered in the flesh
has desisted from sins,

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
into the not yet of men to desires but
θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ
to will of God the leftover upon in flesh
βιώσαι χρόνον. 3 ἄρκετὸς γὰρ ὁ
to spend life time. Sufficient for the
παρεληλυθὼς χρόνος τὸ βούλημα τῶν
having gone beside time the wish of the
ἐθνῶν κατειργάσθαι, πεπορευμένους
nations to have worked down, having gone the way
ἐν ἀσελγείαις, ἐπιθυμίαις,
in deeds of loose conduct, desires,
οἰνοφλυγίαις, κώμοις, πότοις, καὶ
excesses with wine, revelries, drinking matches, and
ἀθεμίτοις εἰδωλολατρίαις. 4 ἐν ᾧ
unlawful idolatries. In which
ξενίζονται μὴ
they are being treated as stranger not
συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
of (ones) running with of you into the very
τῆς ἀσωτίας ἀνάχυσιν,
of the unsaving course pouring forth,
βλασφημοῦντες. 5 οἱ ἀποδώσουσιν
(they) blaspheming; which (ones) will give back.
λόγον τῷ ἐτοίμως κρίνοντι ζῶντας
word to the (one) readily judging living (ones)
καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ
and dead (ones); into this for also
νεκροῖς εὐηγγελίσθη ἵνα
to dead (ones) was declared good news in order that
κριθῶσιν μὲν κατὰ
they might be judged indeed according to
ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
men to flesh they might live but according to
θεὸν πνεύματι.
God to spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
Of all (things) but the end has drawn near.
σωφρονήσατε οὖν καὶ νήψατε εἰς
Be you sound in mind therefore and be you sober into
προσευχάς. 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς
prayers; before all the into selves
ἀγάπην· ἐκτενῇ ἔχοντες, ὅτι
love outstretching (ones) having, because
ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·
love is covering multitude of sins;
9 φιλόξενοι εἰς ἀλλήλους ἄνευ
(ones) fond of strangers into one another without
γογγυσμοῦ. 10 ἕκαστος καθὼς
murmuring; each (one) according as

2 to the end that he
may live the remain-
der of [his] time in
the flesh, no more for
the desires of men, but
for God's will. 3 For
the time that has
passed by is sufficient
for you to have
worked out the will of
the nations when you
proceeded in deeds of
loose conduct, lusts,
excesses with wine,
revelries, drinking
matches, and illegal
idolatries. 4 Because
you do not continue
running with them in
this course to the same
low sink of debauch-
ery, they are puzzled
and go on speaking
abusively of you. 5 But
these people will ren-
der an account to the
one ready to judge
those living and those
dead. 6 In fact, for this
purpose the good news
was declared also to
the dead, that they
might be judged as to
the flesh from the
standpoint of men but
might live as to the
spirit from the stand-
point of God.

7 But the end of all
things has drawn
close. Be sound in
mind, therefore, and
be vigilant with a view
to prayers. 8 Above all
things, have intense
love for one another,
because love covers
a multitude of sins.
9 Be hospitable to
one another without
grumbling. 10 In pro-
portion as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ
he received gracious gift, into selves it
διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators
ποικίλης χάριτος θεοῦ. 11 εἴ
of varied undeserved kindness of God; if
τις λαλεῖ, ὡς λόγια θεοῦ· εἴ
anyone is speaking, as little words of God; if
τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which
χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,
ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be you treated as strangers
τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in you burning fire toward trial
ὑμῖν γινομένη ὡς ξένου ὑμῖν
to you occurring as of strange (thing) to you
συμβαίνοντος. 13 ἀλλὰ καθὼς
stepping together, but according to which
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
you are sharing to the of the Christ sufferings
χαίρετε, ἵνα καὶ ἐν τῇ
be you rejoicing, in order that also in the
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
revelation of the glory of him you might rejoice
ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν
being exultant. If you are being reproached in
ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the
τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon
ὑμᾶς ἀναπαύεται.
you is resting up.

15 μὴ γὰρ τις ὑμῶν πασχέτω
Not for anyone of you let him be suffering
ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as
ἀλλοτρίεπισκοπος. 16 εἰ δὲ ὡς
overseer of what is another's; if but as
Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,
δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift,
use it in minister-
ing to one another
as fine stewards of
God's undeserved
kindness expressed in
various ways. 11 If
anyone speaks, let
him speak as it were
[the] sacred pro-
nouncements of God;
if anyone ministers,
[let him minister] as
dependent on the
strength that God
supplies; so that in
all things God may
be glorified through
Jesus Christ. The glo-
ry and the might are
his forever and ever.
Amen.

12 Beloved ones, do
not be puzzled at the
burning among you,
which is happening to
you for a trial, as
though a strange
thing were befalling
you. 13 On the con-
trary, go on rejoicing
forasmuch as you are
sharers in the suffer-
ings of the Christ,
that you may rejoice
and be overjoyed also
during the revelation
of his glory. 14 If you
are being reproached
for the name of Christ,
you are happy, be-
cause the [spirit] of
glory, even the spirit
of God, is resting up-
on you.

15 However, let none
of you suffer as a
murderer or a thief
or an evildoer or as
a busybody in oth-
er people's matters.
16 But if [he suffers]
as a Christian, let
him not feel shame,
but let him keep
on glorifying God in

τούτω. 17 ὅτι ὁ καιρὸς τοῦ
this. Because the appointed time of the
ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
to start the judgment from the house of the
θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
God; if but first from us, what the end
τῶν ἀπειθούντων τῷ τοῦ θεοῦ
of the (ones) disobeying to the of the God
εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
good news? And if the righteous (one)
μόλις σώζεται, ὁ δὲ ἀσεβὴς καὶ
scarcely is being saved, the but irreverential and
ἀμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ
sinner where will he appear? As-and also
οἱ πάσχοντες κατὰ τὸ θέλημα
the (ones) suffering according to the will
τοῦ θεοῦ πιστῶ κτίστη
of the God to faithful Creator
παρατιθέσθωσαν τὰς ψυχὰς
let them be putting beside for selves the souls
ἐν ἀγαθοποιίᾳ.
in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
Older men therefore in you
παρακαλῶ ὁ συνπρεσβύτερος καὶ
I am encouraging the fellow older man and
μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
witness of the of the Christ sufferings, the
καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
also of the being about to be being revealed glory
κοινωνός, 2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον
sharer, shepherd you the in you flock
τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,
of the God, not necessarily but yieldingly,
μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
not-but for disgraceful gain but fore-spiritedly,
3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων
not-but as (ones) lording down of the lots
ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
but types becoming of the flock; and
φανερωθέντος τοῦ
of (one) having been manifested of the
ἀρχιποίμενος κομιεῖσθε τὸν
chief shepherd you will carry off for selves the
ἀμαράντινον τῆς δόξης στέφανον.
unfading of the glory crown.

3^a Literally, "the"; but, "Jehovah's," J17,18.

this name. 17 For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 18 "And if the righteous [man] is being saved with difficulty, where will the ungodly [man] and the sinner make a showing?" 19 So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good.

5 Therefore, to the older men among you I give this exhortation, for I too am an older man like them and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: 2 Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; 3 neither as lording it over those who are God's^a inheritance, but becoming examples to the flock. 4 And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be you subjected
πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the
ταπεινοφροσύνην ἐγκομβώσασθε,
lowliness of mind tie you on selves with knots,
ὅτι ὁ θεὸς ὑπερηφάνους
because the God to superior appearing (ones)
ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but
δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be you made lowly therefore under the
κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that you
ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all
τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of you having thrown upon upon
αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about you.

8 Νήψατε, γρηγορήσατε. ὁ
Be you sober, stay you awake. The
ἀντίδικος ὑμῶν διάβολος ὡς λέων
adversary (at court) of you Devil as lion
ὠρυόμενος περιπατεῖ ζητῶν
roaring is walking about seeking
καταπιεῖν· 9 ᾧ ἀντίστητε
to drink down; to whom stand you against
στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the
αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the
κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of you brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,
ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
the (one) having called you into the everlasting
αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]
παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,
στηρίξει, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him
τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner, you younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; 7 while you throw all your anxiety upon him, because he cares for you. 8 Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour [someone]. 9 But take your stand against him, solid in the faith, knowing that the same things are being accomplished in the entire association of your brothers in the world. 10 But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong. 11 To him be the might forever. Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to you of the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
brother, as I am reckoning, through few [words]
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ· εἰς ἣν στήτε. 13 Ἀσπάζεται
God; into which stand you. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
you the [woman] in Babylon
συνεκλεκτῇ καὶ Μάρκος ὁ υἱός
jointly chosen [woman] and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet you one another in kiss
ἀγάπης.
of love.

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to you to all the (ones) in Christ.

ΠΕΤΡΟΥ Β OF PETER 2

1 Σίμων Πέτρος δούλος καὶ ἀπόστολος
Simon Peter slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσοτίμοις
of Jesus Christ to the (ones) equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
righteousness of the God of us and of Savior
Ἰησοῦ Χριστοῦ.
Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖν ἐν ἐπιγνώσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὥς
God and of Jesus the Lord of us, as

1^a "Of our God and the Savior Jesus Christ"; to agree with the distinction between God and Jesus in the next verse (2). "Of our God and of our Savior Jesus the Messiah," J^{17,18}.

12 Through Sil-va'-
nus, a faithful brother,
as I account him, I
have written you in
few [words], to give
encouragement and an
earnest witness that
this is the true un-
deserved kindness of
God; in which stand
firm. 13 She who is in
Babylon, a chosen one
like [you], sends you
her greetings, and so
does Mark my son.
14 Greet one another
with a kiss of love.

May all of you who
are in union with
Christ have peace.

πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ
all (things) to us of the divine power of him
τὰ πρὸς ζῶν καὶ εὐσέβειαν
the (things) toward life and revering well
δεδωρημένης διὰ τῆς
having granted freely for self through the
ἐπιγνώσεως τοῦ καλέσαντος
accurate knowledge of the (one) having called
ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
us through glory and virtue, through
ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
which (things) the precious and grandest to us
ἐπαγγέλματα δεδώρηται,
promises he has granted freely,
ἵνα διὰ τούτων
in order that through these (things)
γένησθε θείας κοινωνοὶ φύσεως,
you might become of divine sharers of nature,
ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
having fled off of the in the world in desire
φθορᾶς.
of corruption.

5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν
And very this (thing) but speedup all
παρεισενέγκαντες ἐπιχορηγήσατε ἐν
having brought in beside supply you upon in

τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
to the faith of you the virtue, in but the virtue
τὴν γνῶσιν, 6 ἐν δὲ τῇ γνῶσει τὴν
the knowledge, in but the knowledge the
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
self-control, in but the self-control the endurance,
ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν
in but the endurance the well-reverencing, in
δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
but the well-reverencing the brotherly affection,
ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην
in but the brotherly affection the love;

8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
these (things) for to you existing and
πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
becoming more not ineffective nor unfruitful
καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
it is putting down into the of the Lord of us
Ἰησοῦ Χριστοῦ ἐπίγνωσιν
of Jesus Christ accurate knowledge;

his divine power^a has
given us freely all the
things that concern
life and godly devo-
tion, through the ac-
curate knowledge of
the one who called us
through glory and vir-
tue. 4 Through these
things he has freely
given us the precious
and very grand prom-
ises, that through
these you may become
sharers in divine na-
ture, having escaped
from the corruption
that is in the world
through lust.

5 Yes, for this very
reason, by your con-
tributing in response
all earnest effort,
supply to your faith
virtue, to [your] vir-
tue knowledge, 6 to
[your] knowledge
self-control, to [your]
self-control endur-
ance, to [your] en-
durance godly devo-
tion, 7 to [your]
godly devotion broth-
erly affection, to
[your] brotherly af-
fection love. 8 For if
these things exist in
you and overflow,
they will prevent you
from being either in-
active or unfruitful
regarding the accurate
knowledge of our Lord
Jesus Christ.

3^a His divine power, NBA; God by his power, J¹⁷; Jehovah by his power, J¹⁸.

9 ᾧ γὰρ μὴ παρέστιν
to whom for not is being beside
ταῦτα, τυφλὸς ἐστὶν μυωπάζων,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the cleansing
τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
of the of old of him of sins.

10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε
Through which rather, brothers, speed you up
βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν
stable of you the calling and choosing

ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not

μὴ πταίσητέ ποτε· 11 οὕτως γὰρ
not you should trip sometime; thus for

πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
richly will be supplied upon to you the entrance

εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.

12 Διὸ μελλήσω ἀεὶ ὑμᾶς
Through which I shall be disposed ever you

ὑπομιμνήσκειν περὶ τούτων, καίπερ
to be reminding about these (things), and-even

εἰδότας καὶ ἐστηριγμένους
(ones) having known and having been firmly fixed

ἐν τῇ παρούσῃ ἀληθείᾳ. 13 δίκαιον δὲ
in the being beside truth. Righteous but

ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
I am considering, upon how much [time] I am in

τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up

ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
you in reminding, having known that

ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle

μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus

Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσω
Christ made evident to me; I shall speed up

δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having you after the

ἐμὴν ἔξοδον τὴν τούτων μνήμην
my exodus the of these (things) mention

ποιεῖσθαι.
to be making.

9 For if these things
are not present in
anyone, he is blind,
shutting his eyes [to
the light], and has
become forgetful of
his cleansing from his
sins of long ago.

10 For this reason,
brothers, all the more
do your utmost to
make the calling and
choosing of you sure
for yourselves; for if
you keep on doing
these things you will
by no means ever fail.

11 In fact, thus there
will be richly supplied
to you the entrance
into the everlasting
kingdom of our Lord
and Savior Jesus
Christ.

12 For this reason I
shall be disposed al-
ways to remind you
of these things, al-
though you know
[them] and are firmly
set in the truth that
is present [in you].

13 But I consider it
right, as long as I
am in this tabernacle,
to rouse you up by
way of reminding you,
14 knowing as I do
that the putting off
of my tabernacle is
soon to be, just as
also our Lord Jesus
Christ signified to me.

15 So I will do my
utmost also at every
time that, after my
departure, you may
be able to make men-
tion of these things
for yourselves.

16 οὐ γὰρ σεσοφισμένοις
Not for to (ones) having been wisely made
μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
to myths having followed out we made known
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to you the of the Lord of us of Jesus Christ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
power and presence, but onlookers
γενηθέντες τῆς ἐκείνου μεγαλειότητος.
having become of the of that (one) of magnificence.

17 λαβὼν γὰρ παρὰ θεοῦ
[He] having received for beside of God

πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
Father honor and glory of voice having been borne

αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς
to him of such [voice] by the fittingly great

δόξης Ὁ υἱὸς μου ὁ ἀγαπητὸς μου οὗτός
glory The Son of me the loved of me this

ἐστίν, εἰς ὃν ἐγὼ εὐδόκησα, — 18 καὶ
is, into whom I thought well, — and

ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
this the voice we heard out of

οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ
heaven having been borne together with him

ὄντες ἐν τῷ ἁγίῳ ὄρει.
[we] being in the holy mountain.

19 καὶ ἔχομεν βεβαιότερον τὸν
And we are having more stable the

προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε
prophetic word, to which finely you are doing

προσέχοντες ὡς λύχνῳ φαίνοντι ἐν
having [mind] toward as to lamp shining in

αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα
parched place, until which [time] day

διαυγάζῃ καὶ φωσφόρος ἀνατείλῃ
might beam through and light bearer might rise up

ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο
in the hearts of you; this (thing)

πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
first (ones) knowing that every prophecy

γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
of Scripture of own loosing upon not is becoming,

21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
not for to will of man was borne

προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
prophecy at any time, but by spirit

ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
holy being borne they spoke from God men.

16 No, it was not
by following artfully
contrived false stories
that we acquainted
you with the power
and presence of our
Lord Jesus Christ;
but it was by having
become eyewitnesses
of his magnificence.

17 For he received
from God the Fa-
ther honor and glory,
when words such as
these were borne to
him by the mag-
nificent glory: "This
is my son, my be-
loved, whom I my-
self have approved."

18 Yes, these words
we heard borne from
heaven while we were
with him in the holy
mountain.

19 Consequently we
have the prophetic
word [made] more
sure; and you are do-
ing well in paying
attention to it as to
a lamp shining in
a dark place, un-
til day dawns and
a daystar rises, in
your hearts. 20 For
you know this first,
that no prophecy
of Scripture springs
from any private
interpretation. 21 For
prophecy was at no
time brought by
man's will, but men
spoke from God as
they were borne along
by holy spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
There occurred but also false prophets in
τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
the people, as also in you will be
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
false teachers, who will lead into beside
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
sects of destruction, and the having bought
αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
them master denying, leading upon
ἐαυτοῖς ταχινὴν ἀπώλειαν· **2** καὶ πολλοὶ
to themselves swift destruction; and many
ἐξακολουθήσουσιν αὐτῶν ταῖς
will follow out of them to the
ἀσελγείαις, δι' οὓς ἡ ὁδὸς
acts of loose conduct, through whom the way
τῆς ἀληθείας βλασφημηθήσεται· **3** καὶ ἐν
of the truth will be blasphemed; and in
πλεονεξία πλαστοῖς λόγοις ὑμᾶς
covetousness to molded words you
ἐμπορεύονται· οἷς τὸ κρίμα
they will make their way in; to whom the judgment
ἐκπαλαι οὐκ ἀργεῖ, καὶ ἡ
out of old not is being ineffective, and the
ἀπώλεια αὐτῶν οὐ νυστάζει.
destruction of them not is nodding.

4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων
If for the God of angels having sinned
οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου
not he spared, but to pits of gloom
ταρταρώσας παρέδωκεν εἰς
having cast into Tartarus he gave beside into
κρίσιν τηρουμένους, **5** καὶ ἀρχαίου
judgment (ones) being kept, and of archaic
κόσμου οὐκ ἐφείσατο, ἀλλὰ ὀγδοὺν
world not he spared, but eighth (one)
Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν,
Noah of righteousness preacher he guarded,
κατακλυσμὸν κόσμῳ ἀσεβῶν
cataclysm to world of irreverential (ones)
ἐπάξας, **6** καὶ πόλεις Σοδόμων καὶ
having led upon, and cities of Sodom and
Γομόρρας τεφρώσας κατέκρινεν,
of Gomorrah having reduced to ashes he condemned,
ὑπόδειγμα μελλόντων
example of (things) being about (to come)
ἀσεβέσιν τεθεικώς, **7** καὶ
to irreverential (ones) [he] having put, and

4^a Tar'ta-rus, Vg; the lowest places, Sy^h. See Appendix under 2 Peter 2:4.

δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς
righteous Lot being afflicted down by the
τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς
of the illegal (ones) in lewdness of conduct
ἐρύσατο, — **8** βλέμματι γὰρ καὶ
he drew for self, — to looking at for and
ἀκοῇ δίκαιος ἐνκατοικῶν ἐν αὐτοῖς
to hearing righteous dwelling within in them
ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
day out of day soul righteous to lawless
ἔργοις ἐβασάνιζεν, — **9** οἶδεν Κύριος
works he was tormenting, — has known Lord
εὐσεβεῖς ἐκ πειρασμοῦ
well-reverential (ones) out of trial
ρύεσθαι, ἀδίκους δὲ εἰς
to be drawing for self, unrighteous (ones) but into
ἡμέραν κρίσεως κολαζομένους
day of judgment (ones) being lopped off
τηρεῖν, **10** μάλιστα δὲ τοὺς ὀπίσω
to be keeping, mostly but the (ones) behind
σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένου
flesh in desire of defilement going their way
καὶ κυριότητος καταφρονούντας.
and of lordship minding down.

τολμηταί, αὐθάδεις, δόξας οὐ
Daring, self-pleasing, glories not
τρέμουσιν, βλασφημοῦντες, **11** ὅπου
they are trembling at, blaspheming, where
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες
angels to strength and to power greater
ὄντες οὐ φέρουσιν κατ' αὐτῶν
being not they are bearing down on them
παρὰ Κυρίῳ βλάσφημον κρίσιν.
beside Lord blasphemous judgment.
12 οὗτοι δέ, ὡς ἄλογα ζῶα
These (ones) but, as unreasoning living things
γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ
having been generated natural into capture and
φθοράν, ἐν οἷς ἀγνοοῦσιν
corruption, in which (things) they are not knowing
βλασφημοῦντες, ἐν τῇ φθορᾷ
blaspheming, in the corruption
αὐτῶν καὶ φθαρήσονται,
of them also they will be corrupted,
13 ἀδικούμενοι μισθὸν
treating themselves unrighteously wage
ἀδικίας·
of unrighteousness;

he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct— **8** for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds— **9** Jehovah^a knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, **10** especially, however, those who go on after flesh with the desire to defile [it] and who look down on lordship.

Daring, self-willed, they do not tremble at glorious ones but speak abusively, **11** whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, [not doing so] out of respect for Jehovah.^b **12** But these [men], like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own [course of] destruction, **13** wronging themselves as a reward for wrongdoing.

9^a Jehovah, J^{9,14,16-18}; the Lord, N^{BAVgSy^h}. 11^b Jehovah, J^{13,16-18}; the Lord, N^B; but omitted by A^{VgSy^h}.

ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 Pleasure considering the in day luxury,
 σπῖλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 spots and blemishes living in luxury in the
 ἀπάταις αὐτῶν συνευωχούμενοι
 seductions of them feeding selves well together
 ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς
 to you, eyes [they] having full
 μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας,
 of adulteress and unceasing down of sin,
 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
 baiting on souls not firmly fixed, heart
 γεγυμνασμένην πλεονεξίας
 having been trained (like gymnast) of covetousness
 ἔχοντες, κατάρας τέκνα,
 [they] having, of curse children,
 15 καταλείποντες εὐθείαν ὁδὸν
 leaving down straight way
 ἐπλανήθησαν, ἐξακολουθήσαντες
 they were made to err, having followed out
 τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βεὼρ
 to the way of the Balaam of the Beor
 ὃς μισθὸν ἀδικίας ἠγάπησεν
 who reward of unrighteousness loved
 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
 reproof but he had of own exceeding of law;
 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
 beast under yoke voiceless in of man voice
 φθεγξάμενον ἐκώλυσεν τὴν τοῦ
 having uttered sound it hindered the of the
 προφήτου παραφρονίαν.
 prophet beside-mindedness.
 17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
 These (ones) are fountains waterless
 καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
 and mists by violent windstorm being driven,
 οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
 to whom the gloom of the darkness has been kept.
 18 ὑπέρογκα γὰρ ματαιότητος
 Over-swelling (things) for of vanity
 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 uttering sound of they are baiting on in desires
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως
 of flesh to loose habits the (ones) by little
 ἀποφεύγοντας τοὺς ἐν πλάνῃ
 fleeing from the (ones) in error
 ἀναστρεφόμενους, 19 ἐλευθερίαν αὐτοῖς
 being turned up, freedom to them
 ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
 [they] promising, very (ones) slaves existing

They consider lux-
 urious living in the
 daytime a pleasure.
 They are spots and
 blemishes, indulging
 with unrestrained de-
 light in their deceptive
 teachings while feast-
 ing together with you.
 14 They have eyes full
 of adultery and unable
 to desist from sin,
 and they entice un-
 steady souls. They
 have a heart trained
 in covetousness. They
 are accursed children.
 15 Abandoning the
 straight path, they
 have been misled.
 They have followed
 the path of Ba'laam,
 [the son] of Be'or,
 who loved the reward
 of wrongdoing, 16 but
 got a reproof for his
 own violation of what
 was right. A voiceless
 beast of burden, mak-
 ing utterance with the
 voice of a man, hin-
 dered the prophet's
 mad course.

17 These are foun-
 tains without water,
 and mists driven by
 a violent storm, and
 for them the blackness
 of darkness has been
 reserved. 18 For they
 utter swelling expres-
 sions of no profit,
 and by the desires of
 the flesh and by
 loose habits they en-
 tice those who are
 just escaping from
 people who conduct
 themselves in error.
 19 While they are
 promising them free-
 dom, they themselves
 are existing as slaves

τῆς φθορᾶς· ᾧ γὰρ τις
 of the corruption; to whom for anyone
 ἡττηται, τούτῳ δεδούλωται.
 has been made less, to this (one) he has been enslaved.
 20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
 If for having fled from the defilements of the
 κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
 world in accurate knowledge of the Lord and
 σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
 Savior of Jesus Christ to these (things) but
 πάλιν ἐμπλακέντες ἡττῶνται,
 again having been inwoven they are being made less,
 γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα
 it has become to them the last (things) worse
 τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
 of the first (things). Better for it was
 αὐτοῖς μὴ ἐπεγνώκεναι τὴν
 to them not to have accurately known the
 ὁδὸν τῆς δικαιοσύνης ἢ
 way of the righteousness than
 ἐπιγνοῦσιν ὑποστρέψαι
 to (ones) having accurately known to turn under
 ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
 out of the having been given beside to them of holy
 ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
 commandment; has stepped together to them
 τὸ τῆς ἀληθοῦς παροιμίας Κύων
 the (thing) of the true proverb Dog
 ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ
 having turned upon upon the own vomit, and
 ὕς λουσαμένη εἰς κυλισμὸν βορβόρου.
 Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
 This already, loved (ones), second to you
 γράφω ἐπιστολήν, ἐν αἷς
 I am writing letter, in which [letters]
 διεγείρω ὑμῶν ἐν ὑπομνήσει
 I am thoroughly raising up of you in reminding
 τὴν εἰλικρινῇ διάνοιαν, 2 μνησθῆναι
 the sincere mental perception, to remember
 τῶν προειρημένων ῥημάτων ὑπὸ
 of the having been previously spoken sayings by
 τῶν ἁγίων προφητῶν καὶ τῆς τῶν
 the holy prophets and of the of the
 ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
 apostles of you commandment of the Lord
 καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
 and Savior, this first [you] knowing

of corruption. For
 whoever is overcome
 by another is enslaved
 by this one. 20 Cer-
 tainly if, after having
 escaped from the de-
 filements of the world
 by an accurate knowl-
 edge of the Lord and
 Savior Jesus Christ,
 they get involved
 again with these very
 things and are over-
 come, the final con-
 ditions have become
 worse for them than
 the first. 21 For it
 would have been bet-
 ter for them not to
 have accurately known
 the path of righteous-
 ness than after know-
 ing it accurately to
 turn away from the
 holy commandment
 delivered to them.
 22 The saying of the
 true proverb has hap-
 pened to them: "The
 dog has returned to
 its own vomit, and
 the sow that was
 bathed to rolling in
 the mire."

3 Beloved ones, this
 is now the second
 letter I am writing
 you, in which, as in
 my first one, I am
 arousing your clear
 thinking faculties by
 way of a reminder,
 2 that you should re-
 member the sayings
 previously spoken by
 the holy prophets
 and the command-
 ment of the Lord
 and Savior through
 your apostles. 3 For
 you know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
that will come upon last (ones) of the days
ἐν ἐμπαιγμονῇ ἐμπαίκεται κατὰ
in playing in sport players in sport according to
τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
the own desires of them going their way
4 καὶ λέγοντες Πού ἐστὶν ἡ ἐπαγγελία
and saying Where is the promise

τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
of the presence of him? from which [day] for
οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
the fathers fell asleep, all (things) thus
διαμένει ἀπ' ἀρχῆς κτίσεως.
is remaining through from beginning of creation.

5 λανθάνει γὰρ αὐτοὺς τοῦτο
Is lying hidden to for them this
θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
(them) being willing that heavens were out of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth out of water and through water

συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
having stood together to the of the God to word,

6 δι' ὧν ὁ τότε κόσμος
through which (things) the then world

ὑδατι κατὰκλυσθεις ἀπώλετο· 7 οἱ
to water having been deluged was destroyed; the

δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
but now heavens and the earth to the very word

τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
have been treasured up they are to fire being kept

εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
into day of judgment and of destruction

τῶν ἀσεβῶν ἀνθρώπων.
of the irreverential men.

8 Ἐν δὲ τοῦτο μὴ
One but this (thing) not

λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
let it be lying hidden to you, loved (ones), that

μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
one day beside Lord as thousand years and

χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει
thousand years as day one. Not is being slow

Κύριος τῆς ἐπαγγελίας, ὡς τινες
Lord of the promise, as some (ones)

βραδυτήτα ἡγοῦνται, ἀλλὰ
slowness they are considering, but

μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός
is being long in spirit into you, not wishing

that in the last days
there will come ridic-
culers with their
ridicule, proceeding
according to their own
desires. 4 and saying:
"Where is this prom-
ised presence^a of his?
Why, from the day
our forefathers fell
asleep [in death], all
things are continuing
exactly as from cre-
ation's beginning."

5 For, according to
their wish, this fact
escapes their notice,
that there were heav-
ens from of old and
an earth standing
compactly out of wa-
ter and in the midst
of water by the word
of God; 6 and by those
[means] the world of
that time suffered de-
struction when it was
deluged with water.
7 But by the same
word the heavens and
the earth that are
now are stored up for
fire and are being re-
served to the day of
judgment and of de-
struction of the un-
godly men.

8 However, let this
one fact not be escap-
ing your notice, be-
loved ones, that one
day is with Jehovah^b
as a thousand years
and a thousand years
as one day. 9 Jehovah^c
is not slow respecting
his promise, as some
people consider slow-
ness, but he is pa-
tient with you because
he does not desire

τινας ἀπολέσθαι ἀλλὰ πάντας εἰς
any (ones) to be destroyed but all (ones) into
μετάνοιαν χωρῆσαι. 10 Ἦξει δὲ
repentance to allow space for. Will come but
ἡμέρα Κυρίου ὡς κλέπτης, ἐν ἣ οἱ οὐρανοὶ
day of Lord as thief, in which the heavens
ροιζηδὼν παρελεύσονται, στοιχεῖα δὲ
with hissing noise will go beside, elements but
καυσούμενα λυθήσεται, καὶ γῆ καὶ
being intensely hot will be loosed, and earth and
τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
the in it works will be found.

11 Τούτων οὕτως πάντων λυομένων
Of these (things) thus of all being loosed

ποταποὺς δεῖ ὑπάρχειν
what sort of [men] it is binding to be existing

ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ
you in holy (acts of) conduct and

εὐσεβείαις, 12 προσδοκῶντας καὶ
well-reverential (deeds), awaiting and

σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
speeding up the presence of the of the God

ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
day, through which heavens being on fire

λυθήσονται καὶ στοιχεῖα καυσούμενα
will be loosed and elements being intensely hot

τήκεται· 13 καινοὺς δὲ οὐρανοὺς καὶ
is being melted; new but heavens and

γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
earth new according to the promise of him

προσδοκῶμεν, ἐν οἷς δικαιοσύνη
we are awaiting, in which (ones) righteousness

κατοικεῖ.
is dwelling.

14 Διό, ἀγαπητοί, ταῦτα
Through which, loved (ones), these (things)

προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
awaiting speed you up spotless (ones) and

ἁμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,
unblemished (ones) to him to be found in peace,

15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
and the of the Lord of us longness of spirit

σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ
salvation be you considering, according as also the

ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
loved of us brother Paul according to

any to be destroyed
but desires all to at-
tain to repentance.
10 Yet Jehovah's^a day
will come as a thief,
in which the heavens
will pass away with
a hissing noise, but
the elements being in-
tensely hot will be dis-
solved, and earth and
the works in it will
be discovered.

11 Since all these
things are thus to be
dissolved, what sort of
persons ought you to
be in holy acts of
conduct and deeds
of godly devotion,
12 awaiting and keep-
ing close in mind the
presence^b of the day
of Jehovah,^c through
which [the] heavens
being on fire will be
dissolved and [the]
elements being in-
tensely hot will melt!
13 But there are new
heavens and a new
earth that we are
awaiting according to
his promise, and in
these righteousness is
to dwell.

14 Hence, beloved
ones, since you are
awaiting these things,
do your utmost to be
found finally by him
spotless and unblem-
ished and in peace.
15 Furthermore, con-
sider the patience
of our Lord as
salvation, just as
our beloved broth-
er Paul according to

4^a See Appendix under 1 Corinthians 16:17. 8^b Jehovah, J7,8,13,14,16-18;
the Lord, NBAVgSy^h. 9^c Jehovah, J7,8,13,16-18; the Lord, NBAVgSy^h.

10^a Jehovah's, J7,8,13,16-18; the Lord's, NBAVgSy^h. 12^b See Appendix un-
der 1 Corinthians 16:17. 12^c Jehovah, J7,8,17; the Lord, CVg^{s,c}; God,
NBASy^hJ¹³.

τὴν δοθείσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote
ὑμῖν, 16 ὥς καὶ ἐν πάσαις ἐπιστολαῖς
to you, as also in all letters
λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in
αἷς ἐστὶν δυσνόητά
which [letters] is hard for mind
τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and
ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς
unsteady are distorting as also the
λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them
ἀπώλειαν.
destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί,
You therefore, loved (ones),
προγινώσκοντες φυλάσσεσθε ἵνα
knowing before be guarding yourselves in order that
μὴ τῇ τῶν ἀθέσμων πλάνῃ
not to the of the illegal (ones) error
συναπαχθέντες ἐκπέσητε τοῦ
having been led off together you might fall out of the
ἰδίου στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be you growing but in
χάριτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
of us and of Savior Jesus Christ. To him the
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given him also wrote you, 16 speaking about these things as he does also in all [his] letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as [they do] also the rest of the Scriptures, to their own destruction.

17 You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. 18 No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him [be] the glory both now and to the day of eternity.

ΙΩΑΝΟΥ Α OF JOHN 1

1 Ὅ ἦν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which
ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς
we have heard, which we have seen to the
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the
χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word
τῆς ζωῆς, — 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,
καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to you the life the
αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and
ἐφανερώθη ἡμῖν, — 3 ὃ ἐώρακάμεν
it was manifested to us, — which we have seen
καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
to you, in order that also you sharing
ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία
you may be having with us; and the sharing
δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 καὶ
the Son of him of Jesus Christ; and
ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that
ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη.
the joy of us may be having been fulfilled.

5 Καὶ ἐστὶν αὕτη ἡ ἀγγελία ἣν
And is this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
to you, that the God light is and darkness
οὐκ ἐστὶν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν
not is in him none. If ever
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
we should say that sharing we are having with

1 That which was from [the] beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, 2 (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us,) 3 that which we have seen and heard we are reporting also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. 4 And so we are writing these things that our joy may be in full measure.

5 And this is the message which we have heard from him and are announcing to you, that God is light and there is no darkness at all in union with him. 6 If we make the statement: "We are having a sharing with

αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
him and in the darkness we may be walking about,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;
7 ἔαν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about
ὡς αὐτὸς ἔστιν ἐν τῷ φωτὶ, κοινωνίαν
as he is in the light, sharing
ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood
Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us
ἀπὸ πάσης ἁμαρτίας.
from all sin.

8 Ἐάν εἴπωμεν ὅτι ἁμαρτίαν οὐκ
If ever we should say that sin not
ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and
ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἔαν
the truth not is in us. If ever
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς
we may be confessing the sins of us, faithful
ἔστιν καὶ δίκαιος ἵνα ἀφῇ
he is and righteous in order that he might let go off
ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς
to us the sins and he might cleanse us
ἀπὸ πάσης ἀδικίας. 10 Ἐάν
from all unrighteousness. If ever
εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar
ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him
οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ
Little children of me, these (things) I am writing to you in order that not
ἁμάρτητε. καὶ ἔάν τις
you might commit sin. And if ever anyone
ἁμάρτη, παρακλήτον ἔχομεν
should commit sin, paraclete we are having
πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ
δίκαιον, 2 καὶ αὐτὸς ἱλασμός
righteous (one), and he propitiation
ἔστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about
τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go on walking in the darkness, we are lying and are not practicing the truth. 7 However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin.

8 If we make the statement: "We have no sin," we are misleading ourselves and the truth is not in us. 9 If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness. 10 If we make the statement: "We have not sinned," we are making him a liar, and his word is not in us.

2 My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. 2 And he is a propitiatory sacrifice for our sins, yet not for ours only but also

ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this
γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,
ἔαν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.
4 ὁ λέγων ὅτι "Ἐγνώκα αὐτόν, καὶ
The (one) saying that I have known him, and
τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar
ἔστιν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;
5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the
λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the
θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν
God has been perfected. In this we are knowing
ὅτι ἐν αὐτῷ ἐσμέν· 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him
μένειν ὀφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)
περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν
Loved (ones), not commandment new
γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν
I am writing to you, but commandment old
ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
which you were having from beginning; the
ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος
commandment the old is the word
ὃν ἠκούσατε. 8 πάλιν ἐντολὴν
which you heard. Again commandment
καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθές
new I am writing to you, which is true
ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in you, because the darkness
παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already
φαίνει.
is shining.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and
τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἔστιν
the brother of him hating in the darkness he is
ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the
ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

for the whole world's. 3 And by this we have the knowledge that we have come to know him, namely, if we continue observing his commandments. 4 He that says: "I have come to know him," and yet is not observing his commandments, is a liar, and the truth is not in this [person]. 5 But whoever does observe his word, truthfully in this [person] the love of God has been made perfect. By this we have the knowledge that we are in union with him. 6 He that says he remains in union with him is under obligation himself also to go on walking just as that one walked.

7 Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from [the] beginning. This old commandment is the word which you heard. 8 Again, I am writing you a new commandment, a fact that is true in his case and in yours, because the darkness is passing away and the true light is already shining.

9 He that says he is in the light and yet hates his brother is in the darkness up to right now. 10 He that loves his brother remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· 11 ὁ
and fall-causer in him not is; the (one)
δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
but hating the brother of him in the darkness
ἔστιν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
he is and in the darkness he is walking about,
καὶ οὐκ οἶδεν ποῦ ὑπάγει,
and not he has known where he is going under,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ.
of him.

12 Γράφω ὑμῖν, τεκνία, ὅτι
I am writing to you, little children, because
ἀφέωνται ὑμῖν αἱ ἀμαρτίαι διὰ
have been let go off to you the sins through
τὸ ὄνομα αὐτοῦ· 13 γράφω ὑμῖν,
the name of him; I am writing to you,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
fathers, because you have known the (one) from
beginning; γράφω ὑμῖν, νεανίσκοι,
beginning; I am writing to you, young [men],
ὅτι νενικήκατε τὸν πονηρόν.
because you have conquered the wicked (one).
ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
I wrote to you, little boys, because you have known
τὸν πατέρα· 14 ἔγραψα ὑμῖν, πατέρες,
the Father; I wrote to you, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
because you have known the (one) from beginning;
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
I wrote to you, young [men], because strong
ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
you are and the word of the God in you
μένει καὶ νενικήκατε τὸν
is remaining and you have conquered the
πονηρόν.
wicked (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
Not be you loving the world not-but
τὰ ἐν τῷ κόσμῳ. εἴαν τις
the (things) in the world. If ever anyone
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
may be loving the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν
of the Father in him; because all
τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
the (thing) in the world, the desire of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
flesh and the desire of the eyes and

and there is no cause
for stumbling in his
case. 11 But he that
hates his brother is
in the darkness and
is walking in the
darkness, and he does
not know where he
is going, because the
darkness has blinded
his eyes.

12 I am writing you,
little children, because
your sins have been
forgiven you for the
sake of his name.
13 I am writing you,
fathers, because you
have come to know
him who is from [the]
beginning. I am writ-
ing you, young men,
because you have con-
quered the wicked
one. I write you,
young children, be-
cause you have come
to know the Father.
14 I write you, fa-
thers, because you
have come to know
him who is from [the]
beginning. I write
you, young men, be-
cause you are strong
and the word of God
remains in you and
you have conquered
the wicked one.

15 Do not be loving
either the world or
the things in the
world. If anyone loves
the world, the love of
the Father is not in
him; 16 because every-
thing in the world—
the desire of the
flesh and the de-
sire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἔστιν·
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.

18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as you heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγόνασιν· ὅθεν γινώσκουμεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἐστίν. 19 ἔξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν
if for out of us they were, they had remained
ἂν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that
φανερωθῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα
all out of us. And you anointing
ἔχετε ἀπὸ τοῦ ἁγίου·
you are having from the holy (one);
οἴδατε πάντες — 21 οὐκ ἔγραψα
you have known all (ones) — Not I wrote
ὑμῖν ὅτι οὐκ οἴδατε τὴν
to you because not you have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because you have known it,
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.

22 Τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life—
does not originate with
the Father, but origi-
nates with the world.
17 Furthermore, the
world is passing away
and so is its desire,
but he that does the
will of God remains
forever.

18 Young children,
it is the last hour,
and, just as you have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last hour.
19 They went out from
us, but they were not
of our sort; for if they
had been of our sort,
they would have re-
mained with us. But
[they went out] that
it might be shown up
that not all are of our
sort. 20 And you have
an anointing from the
holy one; all of you
have knowledge. 21 I
write you, not because
you do not know the
truth, but because you
know it, and because
no lie originates with
the truth.

22 Who is the liar
if it is not the one
that denies that Je-
sus is the Christ?
This is the antichrist,
the one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
Everyone the denying the Son not-but
τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
the Father he is having; the (one) confessing the
υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
Son also the Father he is having. You
ὁ ἠκούσατέ ἀπ' ἀρχῆς, ἐν ὑμῖν
which you heard from beginning, in you
μενέτω· ἐὰν ἐν ὑμῖν μείνη
let it be remaining; if ever in you should remain
ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
which from beginning you heard, also you in
τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
the Son and in the Father you will remain.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
And this is the promise which he
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
promised to us, the life the everlasting.
26 Ταῦτα ἔγραψα ὑμῖν περὶ
These (things) I wrote to you about
τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς
the (ones) making to err you. And you
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
the anointing which you received from him
μένει ἐν ὑμῖν, καὶ οὐ χρεῖαν
it is remaining in you, and not need
ἔχετε· ἵνα τις
you are having in order that anyone
διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
may be teaching you; but as the of him
χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
anointing is teaching you about all (things),
καὶ ἀληθές ἐστὶν καὶ οὐκ ἐστὶν ψεῦδος, καὶ
and true it is and not it is lie, and
καθὼς ἐδίδαξεν ὑμᾶς, μένετε
according as it taught you, be you remaining
ἐν αὐτῷ. 28 Καὶ νῦν, τέκνία,
in him. And now, little children,
μένετε ἐν αὐτῷ, ἵνα ἐὰν
be you remaining in him, in order that if ever
φανερῶθῃ· σχώμεν
he should be manifested we might have
παρρησίαν καὶ μὴ αἰσχυνθῶμεν
outspokenness and not we might be put to shame
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
from him in the presence of him.
29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν,
If ever you should know that righteous he is,
γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
you are knowing that everyone the doing the

23 Everyone that de-
nies the Son does not
have the Father either.
He that confesses the
Son has the Father al-
so. 24 As for you, let
that which you have
heard from [the] be-
ginning remain in
you. If that which
you have heard from
[the] beginning re-
mains in you, you
will also abide in
union with the Son
and in union with the
Father. 25 Further-
more, this is the
promised thing that he
himself promised us,
the life everlasting.

26 These things I
write you about those
who are trying to mis-
lead you. 27 And as
for you, the anointing
that you received from
him remains in you,
and you do not need
anyone to be teaching
you; but, as the
anointing from him is
teaching you about all
things, and is true and
is no lie, and just as it
has taught you, re-
main in union with
him. 28 So now, little
children, remain in
union with him, that
when he is made
manifest we may have
freeness of speech and
not be shamed away
from him at his
presence. 29 If you
know that he is righ-
teous, you gain the
knowledge that every-
one who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness out of him he has been generated.

3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See you what sort of love has given to us
ὁ πατήρ ἵνα τέκνα θεοῦ
the Father in order that children of God
κληθῶμεν, καὶ ἔσμεν. διὰ
we should be called, and we are. Through
τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
this (thing) the world not is knowing us
ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν
because not it knew him. Loved (ones), now
τέκνα θεοῦ ἔσμεν, καὶ οὐπω
children of God we are, and not as yet
ἐφανερώθη τί ἐσόμεθα. οἶδαμεν
was it manifested what we shall be. We have known
ὅτι ἐὰν φανερωθῇ ὅμοιοι
that if ever he should be manifested (ones) like
αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν
to him we will be, because we shall see him
καθὼς ἐστίν. 3 καὶ πᾶς ὁ ἔχων
according as he is. And every the (one) having
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει
the hope this upon him he is purifying
ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστιν.
himself according as that (one) pure he is.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ
Every the (one) doing the sin also
τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν
the lawlessness he is doing, and the sin is
ἡ ἀνομία. 5 καὶ οἶδατε ὅτι
the lawlessness. And you have known that
ἐκεῖνος ἐφανερώθη ἵνα τὰς
that (one) was manifested in order that the
ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
sins he might lift up, and sin in him
οὐκ ἐστίν. 6 πᾶς ὁ ἐν αὐτῷ μένων
not is. Every the (one) in him remaining
οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
not is sinning; every the (one) sinning not
ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.
has seen him not-but he has known him.
7 Τεκνία, μηδεὶς πλανᾷ ὑμᾶς·
Little children, no one let make to err you;
ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
the (one) doing the righteousness righteous
ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
he is, according as that (one) righteous is;

righteousness has been
born from him.

3 See what sort of
love the Father
has given us, so that
we should be called
children of God; and
such we are. That is
why the world does
not have a knowledge
of us, because it has
not come to know him.
2 Beloved ones, now
we are children of
God, but as yet it has
not been made mani-
fest what we shall be.
We do know that
whenever he is made
manifest we shall be
like him, because we
shall see him just as
he is. 3 And everyone
who has this hope set
upon him purifies him-
self just as that one
is pure.

4 Everyone who
practices sin is also
practicing lawless-
ness, and so sin is lawless-
ness. 5 You know too
that that one was
made manifest to take
away [our] sins, and
there is no sin in him.
6 Everyone remaining
in union with him
does not practice sin;
no one that practices
sin has either seen
him or come to know
him. 7 Little children,
let no one mislead
you; he who car-
ries on righteousness
is righteous, just as
that one is righteous.

8 ὁ ποιών τὴν ἁμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται. 10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest

ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιών
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἠκούσατε ἀπ' ἀρχῆς, ἵνα
you heard from beginning, in order that
ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be you wondering, brothers, if is hating
ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι
you the world. We have known that
μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on sin originates with the Devil, because the Devil has been sinning from [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

9 Everyone who has been born from God does not carry on sin, because His [reproductive] seed remains in such one, and he cannot practice sin, because he has been born from God.

10 The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother.

11 For this is the message which you have heard from [the] beginning, that we should have love for one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother [were] righteous.

13 Do not marvel, brothers, that the world hates you. 14 We know we have passed over from death to

τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
the life, because we are loving the brothers;
ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
death. Every the (one) hating the brother

αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε
of him man-killer he is, and you have known
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
that every man-killer not is having life

αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this

ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος
we have known the love, because that (one)
ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we
ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls
θεῖναι. 17 ὃς δ' ὃν ἔχη τὸν
to put. Who but likely may be having the

βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding
τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
the brother of him need having and

κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining

ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving
λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work
καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the
ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him

πεῖσομεν τὴν καρδίαν ἡμῶν. 20 ὅτι
we shall persuade the heart of us because
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the
καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).

21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not
καταγινώσκῃ, παρρησίαν
may be knowing down on, outspokenness

life, because we love the brothers. He who does not love remains in death. 15 Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him. 16 By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender [our] souls for [our] brothers. 17 But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue, but in deed and truth.

19 By this we shall know that we originate with the truth, and we shall assure our hearts before him 20 as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things. 21 Beloved ones, if [our] hearts do not condemn [us], we have freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
we are having toward the God, and which
ὅν αἰτῶμεν λαμβάνομεν ἀπ'
likely we may be asking we are receiving from
αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
him, because the commandments of him
τηροῦμεν καὶ τὰ ἀρεστὰ
we are observing and the (things) pleasing
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
in sight of him we are doing. And this
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
is the commandment of him, in order that
πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
we should believe to the name of the Son of him
'Ιησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
of Jesus Christ and we may be loving one another,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
according as he gave commandment to us. And
ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
the (one) observing the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him he is remaining and he in him; and
ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν
in this we are knowing that he is remaining in
ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
us, out of the spirit of which to us
ἔδωκεν.
he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Loved (ones), not to every spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
be you believing, but be you proving the
πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
spirits if out of the God it is, because
πολλοὶ ψευδοπροφῆται ἐξεληλύθασι εἰς τὸν
many false prophets have gone forth into the
κόσμον.
world.

2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
In this you are knowing the spirit of the
θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
God; every spirit which is confessing Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
Christ in flesh, having come out of the God
ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
it is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
is confessing the Jesus out of the God not
ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ
he is; and this is the [spirit] of the

toward God; 22 and
whatever we ask we
receive from him, be-
cause we are observ-
ing his command-
ments and are doing
the things that are
pleasing in his eyes.
23 Indeed, this is his
commandment, that
we have faith in the
name of his Son Je-
sus Christ and be lov-
ing one another, just
as he gave us com-
mandment. 24 More-
over, he who observes
his commandments
remains in union with
him, and he in union
with such one; and by
this we gain the
knowledge that he is
remaining in union
with us, owing to the
spirit which he gave
us.

4 Beloved ones, do
not believe every
inspired expression,
but test the inspired
expressions to see
whether they origi-
nate with God, be-
cause many false
prophets have gone
forth into the world.

2 You gain the
knowledge of the in-
spired expression from
God by this: Every
inspired expression
that confesses Jesus
Christ as having come
in the flesh originates
with God, 3 but every
inspired expression
that does not confess
Jesus does not origi-
nate with God. Fur-
thermore, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
it is coming, and now in the world it is already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ. 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν·
world; they out of the world they are;
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We
ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστὶν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another;
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγέννηται· καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.
8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In
τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired
expression] which you
have heard was com-
ing, and now it is
already in the world.

4 You originate with
God, little children,
and you have con-
quered those [per-
sons], because he that
is in union with you
is greater than he
that is in union with
the world. 5 They origi-
nate with the world;
that is why they speak
[what proceeds] from
the world and the
world listens to them.
6 We originate with
God. He that gains
the knowledge of God
listens to us; he that
does not originate
with God does not
listen to us. This is
how we take note of
the inspired expres-
sion of truth and the
inspired expression of
error.

7 Beloved ones, let
us continue loving one
another, because love
is from God, and
everyone who loves
has been born from
God and gains the
knowledge of God.
8 He that does not
love has not come to
know God, because
God is love. 9 By this
the love of God was
made manifest in our
case, because God sent
forth his only-begot-
ten Son into the world
that we might gain
life through him.
10 The love is in this
respect, not that we
have loved God,
but that he loved

ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν
us and he sent off the Son of him propitiation
περὶ τῶν ἁμαρτιῶν ἡμῶν.
about the sins of us.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
Loved (ones), if thus the God loved

ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
us, also we are owing one another
ἀγαπᾶν. 12 θεὸν οὐδεὶς πώποτε
to be loving. God no one at any time

τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους,
has viewed. If ever we may be loving one another,
ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη
the God in us is remaining and the love
αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 13 ἐν
of him having been perfected in us it is. In

τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
this we are knowing that in him

μένουμεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ
we are remaining and he in us, because out of
τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ
the spirit of him he has given to us. And

ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι
we have viewed and we are bearing witness that

ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ
the Father has sent off the Son Savior of the
κόσμου. 15 ὃς ἐὰν ὁμολογήσῃ ὅτι
world. Who if ever might confess that

Ἰησοῦς Χριστὸς ἐστίν ὁ υἱὸς τοῦ θεοῦ,
Jesus Christ is the Son of the God,

ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ
the God in him is remaining and he in the

θεῷ. 16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ
God. And we have known and

πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
we have believed the love which is having the

θεὸς ἐν ἡμῖν.
God in us.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ
The God love is, and the (one)

μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
remaining in the love in the God is remaining

καὶ ὁ θεὸς ἐν αὐτῷ μένει. 17 Ἐν τούτῳ
and the God in him is remaining. In this

τετελειώται ἡ ἀγάπη μεθ' ἡμῶν,
has been perfected the love with us,

ἵνα παρρησίαν ἔχωμεν ἐν
in order that outspokenness we may be having in

τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
the day of the judgment, because according as

us and sent forth his
Son as a propitiatory
sacrifice for our sins.

11 Beloved ones, if
this is how God loved
us, then we are our-
selves under obligation
to love one another.

12 At no time has
anyone beheld God. If
we continue loving one
another, God remains
in us and his love is
made perfect in us.

13 By this we gain the
knowledge that we are
remaining in union
with him and he in
union with us, because
he has imparted his
spirit to us. 14 In ad-
dition, we ourselves
have beheld and are
bearing witness that

the Father has sent
forth his Son as Sav-
ior of the world. 15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we our-
selves have come to
know and have be-
lieved the love that
God has in our case.

15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we our-
selves have come to
know and have be-
lieved the love that
God has in our case.

God is love, and he
that remains in love
remains in union with
God and God remains
in union with him.

17 This is how love
has been made per-
fect with us, that
we may have free-
ness of speech in
the day of judg-
ment, because, just as

ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ
that (one) is also we are in the world
τούτῳ. 18 φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ'
this. Fear not is in the love, but

ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
the perfect love outside is throwing the fear,

ὅτι ὁ φόβος κόλασιν ἔχει, ὁ
because the fear lopping off is having, the (one)

δὲ φοβούμενος οὐ τετελειώται ἐν τῇ
but fearing not has been perfected in the

ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς
love. We are loving because he

πρῶτος ἠγάπησεν ἡμᾶς.
first loved us.

20 ἐὰν τις εἴπῃ ὅτι Ἀγαπῶ
If ever anyone should say that I am loving

τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
the God, and the brother of him

μισῇ, ψεύστης ἐστίν· ὁ γὰρ
he may be hating, liar he is; the (one) for

μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν,
not loving the brother of him whom he has seen,

τὸν θεόν ὃν οὐχ ἑώρακεν οὐ δύναται
the God whom not he has seen not he is able

ἀγαπᾶν. 21 καὶ ταύτην τὴν ἐντολὴν
to be loving. And this the commandment

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ
we are having from him, in order that the (one)

ἀγαπῶν τὸν θεόν ἀγαπᾷ καὶ τὸν
loving the God may be loving also the

ἀδελφὸν αὐτοῦ.
brother of him.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν
Every the (one) believing that Jesus is

ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται,
the Christ out of the God he has been generated,

καὶ πᾶς ὁ ἀγαπῶν τὸν
and every the (one) loving the (one)

γεννήσαντα ἀγαπᾷ τὸν
having generated he is loving the (one)

γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
having been generated out of him. In this

γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα
we are knowing that we are loving the children

τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ
of the God, whenever the God we may love and

τὰς ἐντολὰς αὐτοῦ ποιῶμεν·
the commandments of him we may be doing;

that one is, so are
we ourselves in this
world. 18 There is no
fear in love, but per-
fect love throws fear
outside, because fear
exercises a restraint.
Indeed, he that is
under fear has not
been made perfect
in love. 19 As for us,
we love, because he
first loved us.

20 If anyone makes
the statement: "I love
God," and yet is hat-
ing his brother, he
is a liar. For he who
does not love his
brother, whom he
has seen, cannot be
loving God, whom
he has not seen. 21 And this command-
ment we have from
him, that the one
who loves God should
be loving his broth-
er also.

5 Everyone believing
that Jesus is the
Christ has been born
from God, and every-
one who loves the
one that caused
to be born loves
him who has been
born from that one. 2 By this we gain
the knowledge that
we are loving the
children of God,
when we are lov-
ing God and doing
his commandments.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
This for is the love of the God
ἵνα τὰς ἐντολὰς αὐτοῦ
in order that the commandments of him
τηρῶμεν, καὶ αἱ ἐντολαὶ
we may be observing, and the commandments
αὐτοῦ βαρεῖαι οὐκ εἰσὶν, 4 ὅτι πᾶν
of him heavy not are, because every
τὸ γεγεννημένον ἐκ τοῦ θεοῦ
the (thing) having been generated out of the God
νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
is conquering the world. And this is the
νίκη ἡ νικήσασα τὸν κόσμον,
conquest the (one) having conquered the world,
ἡ πίστις ἡμῶν.
the faith of us.

5 τίς ἐστὶν δὲ ὁ νικῶν τὸν
Who is but the (one) conquering the
κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
world if not the (one) believing that Jesus
ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
is the Son of the God? This is
ὁ ἐλθὼν δι' ὕδατος καὶ
the (one) having come through water and
αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
blood, Jesus Christ; not in the water
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
only but in the water and in the blood; and
τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
the spirit is the (thing) bearing witness,
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
because the spirit is the truth. Because
τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
three are the (ones) bearing witness, the
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
spirit and the water and the blood, and the
τρεῖς εἰς τὸ ἓν εἰσὶν.
three into the one (thing) are.

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
If the witness of the men
λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
we are receiving, the witness of the God
μεῖζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
greater is, because this is the witness
τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
of the God that he has given in witness about the
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
Son of him. The (one) believing into the

3 For this is what the
love of God means,
that we observe his
commandments; and
yet his command-
ments are not bur-
densome, 4 because
everything that has
been born from God
conquers the world.
And this is the con-
quest that has con-
quered the world, our
faith.

5 Who is the one
that conquers the
world but he who has
faith that Jesus is
the Son of God? 6 This is he that
came by means of
water and blood, Je-
sus Christ; not with
the water only, but
with the water and
with the blood. And
the spirit is that
which is bearing
witness, because the
spirit is the truth.
7 For there are three
witness bearers, 8 the
spirit and the water
and the blood, and
the three are in agree-
ment.^a

9 If we receive the
witness men give, the
witness God gives
is greater, because
this is the witness
God gives, the fact
that he has borne wit-
ness concerning his
Son. 10 The [person]
putting his faith in the

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
Son of the God is having the witness in
αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
him; the (one) not believing to the God
ψεύστην· πεποίηκεν αὐτόν, ὅτι οὐ
liar he has made him, because not
πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has believed into the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
he has given in witness the God about the Son
αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
of him. And this is the witness, that
ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
life everlasting gave the God to us, and this
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ
the life in the Son of him is. The (one)
ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ
having the Son is having the life; the (one) not
ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
having the Son of the God the life not
ἔχει.
he is having.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα
These (things) I wrote to you in order that
εἰδῆτε ὅτι ζωὴν ἔχετε
you might know that life you are having
αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
everlasting, to the (ones) believing into the
ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
name of the Son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν
is the outspokenness which we are having
πρὸς αὐτόν, ὅτι ἑάν τι
toward him, that if ever anything
αἰτῶμεθα κατὰ τὸ θέλημά
we may be asking for selves according to the will
αὐτοῦ· ἀκούει ἡμῶν. 15 καὶ ἑάν
of him he is hearing of us. And if ever
οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ
we have known that he is hearing of us what
ἑάν αἰτῶμεθα, οἶδαμεν
if ever we may be asking for self, we have known
ὅτι ἔχομεν τὰ αἰτήματα ἃ
that we are having the things asked which
ἠτήκαμεν ἀπ' αὐτοῦ.
we have asked from him.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
If ever anyone should see the brother of him
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
sinning sin not toward death,

Son of God has
the witness given
in his own case.
The [person] not
having faith in God
has made him a
liar, because he has
not put his faith
in the witness given,
which God as wit-
ness has given con-
cerning his Son.
11 And this is the
witness given, that
God gave us everlast-
ing life, and this life
is in his Son. 12 He
that has the Son has
this life; he that
does not have the
Son of God does not
have this life.

13 I write you these
things that you may
know that you have
life everlasting, you
who put your faith
in the name of
the Son of God.
14 And this is the
confidence that we
have toward him,
that, no matter what
it is that we ask ac-
cording to his will,
he hears us. 15 Fur-
ther, if we know
he hears us respect-
ing whatever we are
asking, we know we
are to have the
things asked since we
have asked them of
him.

16 If anyone catches
sight of his brother
sinning a sin that
does not incur death,

^a Literally, "the three (witness bearers) are for the one thing." See Appendix under 1 John 5:7, 8.

αἰτήσῃ, καὶ δώσει αὐτῷ ζῶν,
he will ask, and he will give to him life,
τοῖς· ἁμαρτάνουσιν μὴ πρὸς θάνατον.
to the (ones) sinning not toward death.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ
Is sin toward death; not about
ἐκείνης λέγω ἵνα
that [sin] I am saying in order that
ἔρωτήσῃ. 17 πᾶσα ἀδικία
he should request. All unrighteousness
ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
sin is, and is sin not toward
θάνατον.
death.

18 Οἶδαμεν ὅτι πᾶς ὁ
We have known that every the (one)
γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
having been generated out of the God not
ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
he is sinning, but the (one) having been generated
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
out of the God is keeping him, and the
πονηρὸς οὐχ ἅπτεται αὐτοῦ.
wicked (one) not is touching of him.

19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
We have known that out of the God we are,
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
and the world whole in the wicked (one) is lying.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
We have known but that the Son of the God
ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν
is come, and he has given to us mental perception
ἵνα γινώσκωμεν τὸν ἀληθινόν·
in order that we are knowing the true (one);
καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
and we are in the true (one), in the Son of him
Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
to Jesus Christ. This (one) is the true
θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
God and life everlasting. Little children,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
guard you selves from the idols.

he will ask, and he will give life to him,
yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. 17 All unrighteousness is sin; and yet there is a sin that does not incur death.

18 We know that every [person] that has been born from God does not practice sin, but the One born from God watches him, and the wicked one does not fasten his hold on him.

19 We know we originate with God, but the whole world is lying in the [power of the] wicked one. 20 But we know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one. And we are in union with the true one, by means of his Son Jesus Christ. This is the true God and life everlasting. 21 Little children, guard yourselves from idols.

ΙΩΑΝΟΥ B OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.

4 Ἐχάρην λίαν ὅτι εὗρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρός. 5 καὶ νῦν
beside of the Father. And now
ἔρωτῶ σε, κυρία, οὐχ ὥς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοὶ καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστίν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῇτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man to the chosen lady and to her children, whom I truly love, and not I alone, but all those also who have come to know the truth, 2 because of the truth that remains in us, and it will be with us forever. 3 There will be with us undeserved kindness, mercy and peace from God the Father and from Jesus Christ the Son of the Father, with truth and love.

4 I rejoice very much because I have found certain ones of your children walking in the truth, just as we received commandment from the Father. 5 So now I request you, lady, as [a person] writing you, not a new commandment, but one which we had from [the] beginning, that we love one another. 6 And this is what love means, that we go on walking according to his commandments. This is the commandment, just as you people have heard from [the] beginning, that you should go on walking in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον,
errant (ones) went out into the world,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the (ones) not confessing Jesus Christ
ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος
coming in flesh; this is the errant (one)
καὶ ὁ ἀντίχριστος.
and the antichrist.

8 βλέπετε ἑαυτοὺς, ἵνα μὴ
Be you looking at selves, in order that not
ἀπολέσητε ἃ ἠργασάμεθα,
you might destroy what (things) we worked,
ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
but reward full you might receive off.

9 πᾶς ὁ προάγων καὶ μὴ μένων
Every the (one) going before and not remaining
ἐν τῇ διδασκῇ τοῦ χριστοῦ θεὸν οὐκ
in the teaching of the Christ God not
ἔχει· ὁ μένων ἐν τῇ διδασκῇ,
he is having; the (one) remaining in the teaching,

οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν
this (one) and the Father and the Son
ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς
he is having. If anyone is coming toward you

καὶ ταύτην τὴν διδασκὴν οὐ φέρει, μὴ
and this the teaching not he is bearing, not
λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ
be you receiving him into house and

χαίρειν αὐτῷ μὴ λέγετε·
to be rejoicing to him not be you saying;

11 ὁ λέγων γὰρ αὐτῷ χαίρειν
the (one) saying for to him to be rejoicing

κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
he is sharing to the works of him to the

πονηροῖς.
wicked (ones).

12 Πολλὰ ἔχων ὑμῖν γράφειν
Many (things) having to you to be writing

οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
not I wished through paper and black [ink],

ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ
but I am hoping to come to be toward you and

στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ
mouth toward mouth to speak, in order that the

χαρὰ ὑμῶν πεπληρωμένη ᾖ.
joy of you having been fulfilled may be.

deceivers have gone
forth into the world,
persons not confessing
Jesus Christ as com-
ing in the flesh. This
is the deceiver and
the antichrist.

8 Look out for your-
selves, that you do
not lose the things
we have worked to
produce, but that you
may obtain a full re-
ward. 9 Everyone that
pushes ahead and
does not remain in
the teaching of the
Christ does not have
God. He that does re-
main in this teaching
is the one that has
both the Father and
the Son. 10 If anyone
comes to you and
does not bring this
teaching, never re-
ceive him into your
homes or say a greet-
ing to him. 11 For he
that says a greeting
to him is a sharer in
his wicked works.*

12 Although I have
many things to write
you, I do not de-
sire to do so with
paper and ink, but
I am hoping to come
to you and to speak
with you face to face,
that your joy may
be in full measure.

13 Ἀσπάζεται σε τὰ τέκνα τῆς
Is greeting you the children of the
ἀδελφῆς σου τῆς ἐκλεκτῆς.
sister of you of the chosen (one).

13 The children of
your sister, the cho-
sen one, send you
their greetings.

ΙΩΑΝΟΥ Γ. OF JOHN 3

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ,
The older man to Gaius the loved (one),
ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I am loving in truth.

1 The older man to
Ga'ius, the beloved,
whom I truly love.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί
Loved (one), about all (things) I am praying
σε εὐδοῦσθαι καὶ ὑγιαίνειν,
you to make one's way well and to be in health,
καθὼς εὐδοοῦται σου ἡ
according as is making its way well of you the

2 Beloved one, I
pray that in all things
you may be prosper-
ing and having good
health, just as your
soul is prospering.

ψυχῇ. 3 ἐχάρην γὰρ λίαν
soul. I rejoiced for excessively
ἐρχομένων ἀδελφῶν καὶ
of (ones) coming of brothers and

3 For I rejoiced very
much when brothers
came and bore wit-
ness to the truth you
hold, just as you go

μαρτυροῦντων σου τῇ ἀληθείᾳ,
of (ones) bearing witness of you to the truth,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
according as you in truth you are walking about.

4 No greater
cause for thankful-
ness do I have than
these things, that I
should be hearing

4 μειζότεραν τούτων οὐκ ἔχω
More greater of these (things) not I am having
χάριν, ἵνα ἀκούω τὰ
thankfulness, in order that I may be hearing the

on walking in the
truth.

ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
my children in the truth walking about.

5 Beloved one, you
are doing a faithful
work in whatever you
do for the brothers,
and strangers at that,

5 Ἀγαπητέ, πιστὸν ποιεῖς
Loved (one), faithful (thing) you are doing
ὃ ἐάν ἐργάσῃ εἰς τοὺς
which (thing) if ever you should work into the

6 who have borne
witness to your love
before the congre-
gation. These you
will please send on
their way in a man-
ner worthy of God.

ἀδελφούς καὶ τοῦτο ξένους, 6 οἱ
brothers and this strangers, who

ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
bore witness of you to the love in sight
ἐκκλησίας, οὓς καλῶς ποιήσεις
of ecclesia, which (ones) finely you will do

προπέμψας ἀξίως τοῦ θεοῦ.
having sent forward worthily of the God;

11^a Vg^s adds: "Look! I have told you beforehand so that you may not be confused in the day of the Lord." J⁷^s add: "(Look! I have told you beforehand that you may not be ashamed in Jehovah's day.)."

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
over for the name they went out nothing
λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
receiving from the nationals. We
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
therefore we are owing to be receiving under the
τοιούτους, ἵνα συνεργοὶ
such ones, in order that fellow workers
γινώμεθα τῇ ἀληθείᾳ.
we may become to the truth.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ·
I wrote something to the ecclesia;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης
but the (one) liking to be first of them Diotrophes
οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
not is receiving upon us. Through
τοῦτο, ἐὰν ἔλθω,
this, if ever I should come,
ὑπομνήσω αὐτοῦ τὰ ἔργα
I shall bring under remembrance of him the works
ἃ ποιεῖ, λόγοις πονηροῖς
which he is doing, to words wicked
φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
chattering about us, and not being satisfied upon
τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
these (things) neither he is receiving upon the
ἀδελφοὺς καὶ τοὺς βουλομένους
brothers and the (ones) wishing
κωλύει καὶ ἐκ τῆς ἐκκλησίας
he is hindering and out of the ecclesia
ἐκβάλλει.
he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
Loved (one), not be you imitating the
κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
bad (thing) but the good (thing). The (one)
ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
doing good out of the God is; the (one)
κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
doing bad not has seen the God.
12 Δημητρίῳ μεμαρτύρηται ὑπὸ
To Demetrius witness has been borne by
πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
all (ones) and by very the truth; and
ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
we but are bearing witness, and you have known
ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.
that the witness of us true is.

7 For it was in be-
half of [his] name
that they went forth,
not taking anything
from the people of
the nationals. 8 We,
therefore, are under
obligation to receive
such persons hospita-
bly, that we may
become fellow work-
ers in the truth.

9 I wrote something
to the congregation,
but Diotrophes, who
likes to have the first
place among them,
does not receive any-
thing from us with
respect. 10 That is
why, if I come, I will
call to remembrance
his works which he
goes on doing, chat-
tering about us with
wicked words. Also,
not being content
with these things, nei-
ther does he himself
receive the brothers
with respect, and
those who are want-
ing to receive them
he tries to hinder
and to throw out of
the congregation.

11 Beloved one, be an
imitator, not of what
is bad, but of what is
good. He that does
good originates with
God. He that does
bad has not seen God.
12 De-me'tri-us has
had witness borne to
him by them all and
by the truth itself.
In fact, we, also, are
bearing witness, and
you know that the wit-
ness we give is true.

13 Πολλὰ εἶχον γράψαι σοι,
Many (things) I was having to write to you,
ἀλλ' οὐ θέλω διὰ μέλανος καὶ
but not I am willing through black [ink] and
καλάμου σοι γράφειν. 14 ἐλπίζω δὲ
reed to you to be writing; I am hoping but
εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
immediately you to see, and mouth toward
στόμα λαλήσομεν.
mouth we shall speak.

Εἰρήνη σοι.
Peace to you.
ἀσπάζονται σε οἱ φίλοι. ἀσπάξου τοὺς
Are greeting you the friends. Be greeting the
φίλους κατ' ὄνομα.
friends according to name.

13 I had many things
to write you, yet
I do not wish to go
on writing you with
ink and pen. 14 But
I am hoping to see
you directly, and we
shall speak face to
face.

May you have peace.
The friends send
you their greetings.
Give my greetings to
the friends by name.

ΙΟΥΔΑ OF JUDE

1 Ἰούδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς
Judas of Jesus Christ slave, brother
δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
but of James, to the (ones) in God Father
ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
having been loved and to Jesus Christ
τετηρημένοις κλητοῖς·
to (ones) having been kept called (ones);

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
Mercy to you and peace and love
πληθυνθεῖη.
may it be multiplied.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Loved (ones), every speedup making
γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to be writing to you about the common of us
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
salvation necessity I had to write to you
παρακαλῶν ἐπαγωνίζεσθαι τῇ ᾧπας
encouraging to be struggling upon to the once for all
παραδοθείση τοῖς ἁγίοις
having been given beside to the holy (ones)
πίστει. 4 παρεισεδύσαν γὰρ τινες
to faith. Slipped into beside for some

1 Jude, a slave of
Jesus Christ, but a
brother of James, to
the called ones who
are loved in relation-
ship with God [the]
Father and preserved
for Jesus Christ:

2 May mercy and
peace and love be
increased to you.

3 Beloved ones,
though I was making
every effort to write
you about the sal-
vation we hold in
common, I found it
necessary to write you
to exhort you to put
up a hard fight for the
faith that was once
for all time delivered
to the holy ones. 4 My
reason is that certain
men have slipped in

ἄνθρωποι, οἱ πάλαι
men, the (ones) of old
προγεγραμμένοι εἰς τοῦτο τὸ
having been written before into this the
κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
judgment, irreverential (ones), the of the God
ἡμῶν χάριτά μετατιθέντες εἰς
of us undeserved kindness putting across into
ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
loose conduct and the only master and
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
Lord of us of Jesus Christ (ones) denying.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι,
To remind but you I am wishing,
εἰδότας ἅπαξ πάντα, ὅτι
(ones) having known once for all all (things), that
Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
Lord people out of earth of Egypt having saved
τὸ δεύτερον τοὺς μὴ πιστεύσαντας
the second [time] the (ones) not having believed
ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ
he destroyed, angels and the (ones) not
τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
having kept the of selves beginning but
ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
having left off the own dwelling place into
κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις
judgment of great day to bonds ever-being
ὑπὸ ζόφον τετήρηκεν. 7 ὥς Σόδομα
under gloom he has kept; as Sodom
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
and Gomorrah and the about them cities, the
ὅμοιον τρόπον τούτοις
like manner to these (ones)
ἐκπορνεύσασαι καὶ
[cities] having committed fornication out and
ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
having gone off behind flesh different,
πρόκεινται δεῖγμα πυρὸς
they are lying before something shown of fire
αἰωνίου δίκην ὑπέχουσιν.
everlasting justice having under.

8 Ὀμοίως μέντοι καὶ οὗτοι
Likewise indeed-to you also these
ἐνυπνιαζόμενοι σάρκα μὲν μιαινούνται,
dreaming (ones) flesh indeed are defiling,
κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
lordship but they are putting aside, glories but

who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ.

5 I desire to remind you, despite your knowing all things once for all time, that Jehovah,* although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith. 6 And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. 7 So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before [us] as a [warning] example by undergoing the judicial punishment of everlasting fire.

8 In like manner, notwithstanding, these men too indulging in dreams, are defiling the flesh and disregarding lordship and

βλάσφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the
ἀρχάγγελος, ὅτε τῷ
archangel, when to the
διαβόλῳ διακρινόμενος
Devil having judged for self dividedly

διελέγετο περὶ τοῦ
he was saying in disagreement about of the
Μωυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment
ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said

Ἐπιτιμήσαι σοὶ Κύριος.
May he give rebuke to you Lord.

10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed

οὐκ οἶδασιν βλασφημοῦσιν,
not they have known they are blaspheming,

ὅσα δὲ φυσικῶς ὥς τὰ
as many (things) as but naturally as the

ἄλογα ζῶα ἐπίστανται, ἐν
unreasoning living things they are well knowing, in

τούτοις φθείρονται.
these (things) they are corrupting themselves.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the

Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the

Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the

ἀντιλογίᾳ τοῦ Κορέ
contrary saying of the Korah

ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are

οἱ ἐν ταῖς ἀγάπαις ὑμῶν
the (ones) in the love [feasts] of you

σπιλάδες συνευωχούμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly

ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
selves shepherding, clouds waterless by

ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal

ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died, having been rooted out,

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the

ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of glorious ones. 9 But when Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: "May Jehovah* rebuke you." 10 Yet these [men] are speaking abusively of all the things they really do not know; but all the things that they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves.

11 Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Balaam for reward, and have perished in the rebellious talk of Korah! 12 These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; 13 wild waves of the sea that foam up their own causes for shame; stars with no set course,

5^a Jehovah, J7,8,11-14,16-18; the Lord, RC; God, Sy^h; Jesus, BAVg.

9^a Jehovah, J7,8,11-14,16-18; the Lord, BAVgSy^h; God, N.

οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα
to whom the gloom of the darkness into age
τετήρηται.
has been kept.

14 Ἐπροφήτευσεν δὲ καὶ τούτοις
Prophesied but also to these (ones)
ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων Ἴδου
seventh (one) from Adam Enoch saying Look!
ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
to do judgment down on all (ones) and
ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about
πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them
ὧν ἡσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all
τῶν σκληρῶν ὧν ἐλάλησαν κατ'
the hard (things) of which they spoke down on
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.

16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,
κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,
καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking
ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces
ὠφελίας χάριν.
of benefit thanks.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε
You but, loved (ones), be you reminded
τῶν ῥημάτων τῶν
of the sayings the (ones)
προεῖρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 18 ὅτι
of the Lord of us of Jesus Christ; that
ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου
they were saying to you Upon last time
ἔσονται ἑμπαίκται κατὰ τὰς
will be players in sport according to the
ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the
ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ
irreverential things. These are the (ones)

for which the black-
ness of darkness
stands reserved for-
ever.

14 Yes, the seventh
man [in line] from
Adam, Enoch, proph-
esied also regarding
them, when he said:
"Look! Jehovah" came
with his holy myriads,
15 to execute judg-
ment against all, and
to convict all the un-
godly concerning all
their ungodly deeds
that they did in an
ungodly way, and con-
cerning all the shock-
ing things that
ungodly sinners spoke
against him."

16 These men are
murmurers, complain-
ers about their lot in
life, proceeding ac-
cording to their own
desires, and their
mouths speak swelling
things, while they are
admiring personalities
for the sake of [their
own] benefit.

17 As for you, be-
loved ones, call to
mind the sayings that
have been previously
spoken by the apostles
of our Lord Jesus
Christ, 18 how they
used to say to you:
"In the last time there
will be ridiculers, pro-
ceeding according to
their own desires
for ungodly things."
19 These are the ones

ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
making separations, soulical, spirit not having.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
You but, loved (ones), building upon
ἐαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of you to faith, in
πνεύματι ἁγίῳ προσευχόμενοι, 21 ἐαυτοὺς ἐν
spirit holy praying, selves in
ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep you receiving toward the
ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into
ζωὴν αἰώνιον. 22 Καὶ οὓς
life everlasting. And which (ones)
μὲν ἐλεᾶτε
indeed be you showing mercy to

23 σῶζετε
(ones) judging for selves dividedly be you saving
ἐκ πυρὸς ἀρπάζοντες, οὓς δέ
out of fire snatching, which ones but
ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
be you showing mercy to in fear, hating also
τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
the from the flesh having been spotted
χιτῶνα.
inner garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard you
ἀπταίστους καὶ στήσαι κατενώπιον τῆς
not tripping and to set down in sight of the
δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exultation
25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus
Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness
κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age
καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας ἀμήν.
and now and into all the ages; amen.

that make separa-
tions, animalistic
[men], not having
spirituality. 20 But
you, beloved ones, by
building up yourselves
on your most holy
faith, and praying
with holy spirit,
21 keep yourselves in
God's love, while you
are waiting for the
mercy of our Lord Je-
sus Christ with ever-
lasting life in view.
22 Also, continue
showing mercy to some
that have doubts;
23 save [them] by
snatching [them] out
of the fire. But con-
tinue showing mercy
to others, doing so
with fear, while you
hate even the inner
garment that has been
stained by the flesh.

24 Now to the one
who is able to guard
you from stumbling
and to set you un-
blemished in the sight
of his glory with
great joy, 25 to [the]
only God our Savior
through Jesus Christ
our Lord, be glory,
majesty, might and
authority for all past
eternity and now and
into all eternity. Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, **2** ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδεν. **3** μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς. **4** Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ τοῦ ἦν καὶ τοῦ ἐρχόμενου, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.

1 A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented [it] in signs through him to his slave John, **2** who bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw. **3** Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near.

4 John to the seven congregations that are in the [district of] Asia:

May you have undeserved kindness and peace from "The One who is and who was and who is coming," and from the seven spirits that are before his throne, **5** and from Jesus Christ, "The Faithful Witness," "The first-born from the dead," and "The Ruler of the kings of the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, — **6** καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας ἀμήν.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόπονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.

8 Ἐγὼ εἰμι τὸ Ἀλφά καὶ τὸ Ὠ, λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. **10** ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος.

11 λεγούσης ὅτι ὅ, βλέπεις

To him that loves us and that loosed us from our sins by means of his own blood—**6** and he made us to be a kingdom, priests to his God and Father—yes, to him be the glory and the might forever. Amen.

7 Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him. Yes, Amen.

8 "I am the Alpha and the Omega," says Jehovah^a God, "the One who is and who was and who is coming, the Almighty."

9 I John, your brother and a sharer with you in the tribulation and kingdom and endurance in company with Jesus, came to be in the isle that is called Patmos for speaking about God and bearing witness to Jesus. **10** By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, **11** saying: "What you see

^a Jehovah, J7,8,13,14,16-18; the Lord, NAVgSy^b.

γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς
Sardis and into Philadelphia and into
Λαοδικίαν.
Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at the
φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον
(one) like son of man, having been clothed
ποδήρη καὶ
[garment] reaching the foot and

περιεζωσμένον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts
ζώνην χρυσάν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the
τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in
καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him as voice of waters many, and
ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars
ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the
ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the
δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll and
send it to the sev-
en congregations, in
Eph'e-sus and in
Smyr'na and in Per-
ga-mum and in Thy-
a-ti'ra and in Sar'dis
and in Philadelphia
and in La-o-di-ce'a."

12 And I turned to
see the voice that
was speaking with me,
and, having turned,
I saw seven golden
lampstands, 13 and in
the midst of the lamp-
stands someone like a
son of man, clothed
with a garment that
reached down to the
feet, and girded at
the breasts with a
golden girdle. 14 More-
over, his head and
his hair were white
as white wool, as
snow, and his eyes
as a fiery flame;
15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was
as the sound of
many waters. 16 And
he had in his right
hand seven stars,
and out of his mouth
a sharp, long two-
edged sword was
protruding, and his
countenance was as
the sun when it
shines in its power.
17 And when I saw
him, I fell as dead
at his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ
and he put the right [hand] of him upon me
λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
saying Not be fearing; I am the First and
ὁ ἔσχατος, 18 καὶ ὁ ζῶν, — καὶ
the Last, and the (one) living, — and
ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς
I became dead (one) and look! living I am into
τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω
the ages of the ages, — and I am having
τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.
the keys of the death and of the Hades.

19 γράψον οὖν ἃ εἶδες καὶ
Write therefore what (things) you saw and
ἃ εἰσὶν καὶ ἃ μέλλει
what (things) are and what (things) is about
γίνεσθαι μετὰ ταῦτα. 20 τὸ
to be occurring after these (things). The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which you saw
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
upon the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
lampstands the golden; the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ
angels of the seven ecclesias are, and the
λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.
lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
To the angel the in Ephesus of ecclesia
γράψον· Τάδε λέγει ὁ
write The-but (things) is saying the (one)
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
holding the seven stars in the right [hand]
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
of him, the (one) walking about in middle of the
ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
seven lampstands the golden, I have known the
ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν
works of you, and the labor and the endurance
σου, καὶ ὅτι οὐ δύνη βαστάσαι
of you, and that not you are able to carry
κακοὺς, καὶ ἐπείρασας τοὺς λέγοντας
bad [men], and you put to test the (ones) saying
ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσὶν, καὶ
themselves apostles, and not they are, and

And he laid his
right hand upon me
and said: "Do not be
fearful. I am the First
and the Last, 18 and
the living one; and I
became dead, but,
look! I am living for-
ever and ever, and I
have the keys of
death and of Ha'des." 19 Therefore write
down the things you
saw, and the things
that are and the
things that will take
place after these. 20 As
for the sacred secret
of the seven stars that
you saw upon my
right hand, and [of]
the seven golden lamp-
stands: The seven
stars mean [the] an-
gels of the seven con-
gregations, and the
seven lampstands
mean seven congrega-
tions.

2 "To the angel of
the congregation in
Eph'e-sus write: These
are the things that
he says who holds the
seven stars in his
right hand, he who
walks in the midst
of the seven golden
lampstands, 2 'I know
your deeds, and your
labor and endurance,
and that you cannot
bear bad men, and
that you put those
to the test who say
they are apostles, but
they are not, and

εὑρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance
ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the
ὄνομά μου, καὶ οὐ κεκοπίακες.
name of me, and not you have labored.
4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the
ἀγάπην σου τὴν πρώτην ἀφήκες.
love of you the first you let go off.
5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where
πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first
ἔργα ποίησον· εἰ δὲ μή, ἔρχομαι σοι,
works do; if but not, I am coming to you,
καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the
τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς.
place of it, if ever not you should repent.
6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating
τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ
the works of the Nicolaitans, which [works] also I
μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν
out of the wood of the life, which is in
τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.
8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be
νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the
θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich
εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the blasphemy out of the (ones)
λεγόντων· Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ
saying Jews to be themselves, and not

7^a Paradise, RAVgSy^hJ11-13,16; garden, J17,18.

you found them liars.
3 You are also show-
ing endurance, and
you have borne up for
my name's sake and
have not grown weary.
4 Nevertheless, I hold
[this] against you,
that you have left the
love you had at first.

5 "Therefore re-
member from what
you have fallen, and
repent and do the
former deeds. If you
do not, I am com-
ing to you, and I
will remove your
lampstand from its
place, unless you re-
pent. 6 Still, you do
have this, that you
hate the deeds of the
sect of Nic-o-la-us,
which I also hate.
7 Let the one who has
an ear hear what the
spirit says to the con-
gregations: To him
that conquers I will
grant to eat of the
tree of life, which
is in the paradise^a of
God."

8 "And to the angel
of the congregation in
Smyrna write: These
are the things that he
says, 'the First and
the Last,' who became
dead and came to life
[again], 9 'I know
your tribulation and
poverty—but you are
rich—and the blas-
phemy by those who
say they themselves
are Jews, and yet

εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ·
they are, but synagogue of the Satan.
10 μὴ φοβοῦ ἃ μέλλεις
Not be fearing what (things) you are about
πάσχειν. Ἴδου· μέλλει βάλειν ὁ
to be suffering. Look! Is about to throw the
διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that
πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having
θλίψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful
ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown
τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the
ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not
ἀδικηθῇ ἐκ τοῦ θανάτου
should be treated unrighteously out of the death
τοῦ δευτέρου·
the second.
12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the angel of the in Pergamum
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον·
the (one) having the long sword the two-mouthed
τὴν ὀξεῖαν 13 Οἶδα ποῦ
the sharp I have known where
κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you are dwelling, where the throne of the Satan,
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not
ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days
Ἀντίπας, ὁ μάρτυς μου, ὁ πιστός·
[of] Antipas, the witness of me, the faithful (one)
μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the
Σατανᾶς κατοικεῖ.
Satan is dwelling.
14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things),
ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the
διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλακ
teaching of Balaam, who was teaching to the Balak

they are not but are a
synagogue of Satan.
10 Do not be afraid of
the things you are
about to suffer. Look!
The Devil will keep on
throwing some of you
into prison that you
may be fully put to
the test, and that you
may have tribulation
ten days. Prove your-
self faithful even to
death, and I will give
you the crown of life.
11 Let the one who
has an ear hear what
the spirit says to the
congregations: He that
conquers will by no
means be harmed by
the second death."

12 "And to the an-
gel of the congrega-
tion in Pergamum
write: These are the
things that he says
who has the sharp,
long two-edged sword,
13 'I know where you
are dwelling, that is,
where the throne of
Satan is; and yet you
keep on holding fast
my name, and you did
not deny your faith
in me, even in the
days of An'ti-pas, my
witness, the faithful
one, who was killed
by your side, where
Satan is dwelling."

14 "Nevertheless, I
have a few things
against you, that you
have there those hold-
ing fast the teach-
ing of Ba'laam, who
went teaching Ba'lak

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and

πορνεῦσαι· 15 οὕτως ἔχεις
to commit fornication; thus you are having
καὶ σὺ κρατοῦντας τὴν διδασχὴν Νικολαϊτῶν
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μή,
likewise. Repent therefore; if but not,

ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.

17 Ὁ ἔχων οὖς ἀκουσάτω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.

Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.

18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράψον· Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
feet of him like to fine copper,

19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλείονα τῶν πρώτων.
last (ones) more of the first (ones).

20 Ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφεῖς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling
block before the sons
of Israel, to eat things
sacrificed to idols and
to commit fornication.
15 So you, also, have
those holding fast the
teaching of the sect
of Nic·o·la·us likewise.
16 Therefore repent.
If you do not, I am
coming to you quickly,
and I will war with
them with the long
sword of my mouth.

17 "Let the one
who has an ear hear
what the spirit says
to the congregations:
To him that conquers
I will give some of
the hidden man·na,
and I will give him
a white pebble, and
upon the pebble a new
name written which
no one knows except
the one receiving it."

18 "And to the an-
gel of the congrega-
tion in Thy·a·ti·ra
write: These are the
things that the Son
of God says, he who
has his eyes like
a fiery flame, and
his feet are like
fine copper, 19 "I
know your deeds, and
your love and faith
and ministry and en-
durance, and that
your deeds of late
are more than those
formerly.

20 "Nevertheless, I
do hold [this] against
you, that you tolerate
that woman Jez·e·bel,

ἡ λέγουσα ἑαυτὴν προφήτιν, καὶ
the (one) saying herself prophetess, and
διδάσκει καὶ πλανᾷ τοὺς ἑμούς
she is teaching and she is making to err the my
δούλους πορνεῦσαι καὶ φαγεῖν
slaves to commit fornication and to eat
εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
(things) sacrificed to idols. And I gave to her

χρόνον ἵνα μετανοήσῃ, καὶ οὐ
time in order that she might repent, and not
θέλει μετανοῆσαι ἐκ τῆς πορνείας
she is willing to repent out of the fornication
αὐτῆς. 22 Ἴδου βάλλω αὐτὴν εἰς κλίνην,
of her. Look! I am throwing her into bed,

καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
and the (ones) committing adultery with her
εἰς θλίψιν μεγάλην, ἐὰν μὴ
into tribulation great, if ever not
μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς. 23 καὶ
they will repent out of the works of her; and

τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
the children of her I shall kill in death; and
γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
will know all the ecclesias that I

εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας,
am the (one) searching kidneys and hearts,
καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
and I shall give to you to each (one) according to
τὰ ἔργα ὑμῶν.
the works of you.

24 Ὑμῖν δὲ λέγω τοῖς λοιποῖς
To you but I am saying to the leftover (ones)

τοῖς ἐν Θυατείροις, ὅσοι οὐκ
the (ones) in Thyatira, as many (ones) as not
ἔχουσιν τὴν διδασχὴν ταύτην, οἵτινες οὐκ
are having the teaching this, who not
ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς
they knew the (things) deep of the Satan, as

λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
they are saying, not I am throwing upon you other
βάρος· 25 πλὴν ὃ
heavy thing; besides which (thing)

ἔχετε κρατήσατε ἄχρι οὗ
you are having hold you fast until which [time]
ἃν ἦξω. 26 Καὶ ὁ νικῶν
likely I should come. And the (one) conquering

καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
and the (one) observing until end the works

who calls herself a
prophetess, and she
teaches and misleads
my slaves to commit
fornication and to
eat things sacrificed
to idols. 21 And I
gave her time to
repent, but she is
not willing to re-
pent of her fornica-
tion. 22 Look! I am
about to throw her
into a sickbed, and
those committing
adultery with her
into great tribulation,
unless they repent
of her deeds. 23 And
her children I will
kill with deadly
plague, so that all
the congregations will
know that I am
he who searches the
inmost thoughts and
hearts, and I will
give to you individ-
ually according to
your deeds.

24 "However, I say
to the rest of you
who are in Thy·a·ti·
ra, all those who do
not have this teach-
ing, the very ones
who did not get to
know the "deep things
of Satan," as they
say: I am not put-
ting upon you any
other burden. 25 Just
the same, hold fast
what you have un-
til I come. 26 And
to him that conquers
and observes my deeds
down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
of me, I shall give to him authority upon the
ἐθνῶν, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
nations, and he will shepherd them in
ράβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ
staff made of iron as the vessels the
κεραμικὰ συντρίβεται, ὡς καὶ γὰρ
of potter's clay is being broken together, as also I
εἴληφα παρὰ τοῦ πατρός μου,
have received beside of the Father of me,
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
and I shall give to him the star the
πρωινόν. 29 Ὁ ἔχων οὖς
morning (one). The (one) having ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the angel of the in Sardis
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
the (one) having the seven spirits of the God
καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ
and the seven stars I have known of you the
ἔργα, ὅτι ὄνομα ἔχεις ὅτι
works, that name you are having that
ζῆς, καὶ νεκρὸς εἶ.
you are living, and dead (one) you are.
2 γίνου γρηγορῶν, καὶ στήρισον
Be becoming staying awake, and fix firmly
τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν,
the (things) leftover which were about to die,
οὐ γὰρ εὗρηκά σου ἔργα
not for I have found of you works
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
having been fulfilled in sight of the God of me;
3 μνημόνευε οὖν πῶς
be you keeping in mind therefore how
εἴληφας καὶ ἤκουσας καὶ
you have received and you heard and
τήρει, καὶ μετανόησον· ἐάν οὖν
be you keeping, and repent; if ever therefore
μὴ γρηγορήσης, ἥξω ὡς
not you should stay awake, I shall come as
κλέπτης, καὶ οὐ μὴ γνῶς ποῖαν
thief, and not not you should know what sort of
ᾠραν ἥξω ἐπὶ σέ·
hour I shall come upon you;

I will give author-
ity over the nations,
27 and he shall shep-
herd the people with
an iron rod so that
they will be broken
to pieces like clay
vessels, the same as
I have received from
my Father, 28 and
I will give him the
morning star. 29 Let
the one who has
an ear hear what
the spirit says to the
congregations.

3 "And to the an-
gel of the con-
gregation in Sar'dis
write: These are the
things that he says
who has the seven
spirits of God and
the seven stars, 'I
know your deeds,
that you have the
name that you are
alive, but you are
dead. 2 Become watch-
ful, and strengthen
the things remain-
ing that were ready
to die, for I have
not found your deeds
fully performed be-
fore my God. 3 There-
fore, continue mindful
of how you have re-
ceived and how you
heard, and go on
keeping [it], and re-
pent. Certainly unless
you wake up, I shall
come as a thief, and
you will not know at
all at what hour I
shall come upon you.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
but you are having few names in
Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
Sardis which (ones) not polluted the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
outer garments of them, and they will walk about
μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
with me in white (ones), because worthy
εἰσιν. 5 Ὁ νικῶν οὕτως
they are. The (one) conquering thus
περιβαλεῖται ἐν ἱματίοις λευκοῖς,
will throw about himself in outer garments white,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
and not not I shall wipe out the name of him
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
out of the book of the life, and I shall confess
τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
the name of him in sight of the Father of me
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
and in sight of the angels of him. The (one)
ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
having ear let him hear what the spirit is saying
ταῖς ἐκκλησίαις.
to the ecclesias.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
And to the angel of the in Philadelphia
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
the holy (one), the truthful (one), the (one) having
τὴν κλεῖν Δαυείδ, ὁ ἀνοίγων καὶ οὐδεὶς
the key of David, the (one) opening up and no one
κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
will shut up, and shutting up and no one is opening,
8 Οἶδά σου τὰ ἔργα, — ἰδοὺ
I have known of you the works, — look!
δέδωκα ἐνώπιόν σου θύραν
I have given in sight of you door
ἡνεωγμένην, ἣν οὐδεὶς δύναται
having been opened up, which no one is able
κλείσαι αὐτήν, — ὅτι μικρὰν ἔχεις
to shut up it, — that little you are having
δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
power, and you observed of me the word, and
οὐκ ἠρνήσω τὸ ὄνομά μου. 9 ἰδοὺ
not you denied the name of me. Look!
διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
I am giving out of the synagogue of the Satan,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
of the (ones) saying themselves Jews to be,

4 "Nevertheless,
you do have a few
names in Sar'dis that
did not defile their
outer garments, and
they shall walk with
me in white ones, be-
cause they are worthy.
5 He that conquers
will thus be arrayed
in white outer gar-
ments; and I will by
no means blot out
his name from the
book of life, but I will
make acknowledgment
of his name before
my Father and before
his angels. 6 Let the
one who has an ear
hear what the spirit
says to the congrega-
tions.

7 "And to the angel
of the congregation in
Philadelphia write:
These are the things
he says who is holy,
who is true, who has
the key of David, who
opens so that no one
will shut, and shuts
so that no one opens,
8 'I know your deeds—
look! I have set before
you an opened door,
which no one can
shut—that you have
a little power, and
you kept my word
and did not prove
false to my name.
9 Look! I will give
those from the syna-
gogue of Satan who
say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!
ποιήσω αὐτοὺς ἵνα ἤξουσιν
I shall make them in order that they will come
καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet
σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά
of you, and they should know that I loved
σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the
ὑπομονῆς μου, κἀγὼ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of
τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about
ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]
ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the
γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast
ὃ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one
λάβῃ τὸν στέφανόν σου.
might take the crown of you.

12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conquering I shall make him
στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,
καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not he should go out yet, and
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God
μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God
μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ
of me, of the new Jerusalem, the (one)
καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me, the new.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the
πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ
And to the angel of the in Laodicea
ἐκκλησίας γράψον Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the
Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not
but are lying—look! I
will make them come
and do obeisance be-
fore your feet and
make them know I
have loved you. 10 Be-
cause you kept the
word about my endur-
ance, I will also keep
you from the hour of
test, which is to come
upon the whole inhab-
ited earth, to put a
test upon those dwell-
ing on the earth. 11 I
am coming quickly.
Keep on holding fast
what you have, that
no one may take
your crown.

12 “The one that
conquers—I will make
him a pillar in the
temple of my God,
and he will by no
means go out [from
it] any more, and I
will write upon him
the name of my God
and the name of the
city of my God, the
new Jerusalem which
descends out of heav-
en from my God, and
that new name of
mine. 13 Let the one
who has an ear hear
what the spirit says
to the congregations.”

14 “And to the
angel of the con-
gregation in La·o·di-
ce·a write: These are
the things that the
Amen says, the faith-
ful and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
the beginning of the creation of the God,
15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
I have known of you the works, that neither
ψυχρὸς εἶ οὔτε ζεστός. ὀφελον ψυχρὸς
cold you are nor hot. I owed cold
ἢς ἢ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
you were or hot. Thus, because lukewarm
εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω
you are and neither hot nor cold, I am about
σε ἐμέσαι ἐκ τοῦ στόματός μου.
you to vomit out of the mouth of me.
17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
Because you are saying that Rich I am
καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν
and I have become rich and nothing need
ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
I am having, and not you have known that you are
ὁ ταλαίπωρος καὶ ἐλαινὸς καὶ πτωχὸς καὶ
the miserable and pitiable and poor and
τυφλὸς καὶ γυμνός, 18 συμβουλεύω σοι
blind and naked, I am counseling with you
ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον
to buy beside of me gold having been fired
ἐκ πυρὸς ἵνα πλουτήσῃς,
out of fire in order that you might become rich,
καὶ ἱμάτια λευκὰ ἵνα
and outer garments white in order that
περιβάλῃ καὶ μὴ
you might throw about yourself and not
φανερῶθῇ ἡ αἰσχύνῃ τῆς γυμνότητός
might be manifested the shame of the nakedness
σου, καὶ κολλούριον ἐγχρίσαι τοῖς
of you, and eyesalve to anoint in the
ὀφθαλμούς σου ἵνα βλέπῃς.
eyes of you in order that you may be looking.

19 ἐγὼ ὅσους ἂν
I as many (ones) as if ever
φιλῶ ἐλέγχω καὶ
I may have affection for I am reproving and
παιδεύω· ζήλευε οὖν καὶ
I am disciplining; be you zealous therefore and
μετανόησον. 20 Ἰδοὺ ἔστηκα ἐπὶ τὴν
repent. Look! I have stood upon the
θύραν καὶ κρούω· ἂν τις ἀκούσῃ
door and I am knocking; if ever anyone should hear
τῆς φωνῆς μου καὶ ἀνοίξῃ
of the voice of me and he should open up
τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
the door, I shall come in toward him and

the beginning of the
creation by God, 15 ‘I
know your deeds, that
you are neither cold
nor hot. I wish you
were cold or else hot.
16 So, because you are
lukewarm and neither
hot nor cold, I am
going to vomit you
out of my mouth.
17 Because you say:
“I am rich and have
acquired riches and
do not need anything
at all,” but you do
not know you are
miserable and pitiable
and poor and blind
and naked, 18 I ad-
vise you to buy from
me gold refined by
fire that you may
become rich, and
white outer garments
that you may be-
come dressed and that
the shame of your
nakedness may not be-
come manifested, and
eyesalve to rub in
your eyes that you
may see.

19 “All those for
whom I have af-
fection I reprove
and discipline. There-
fore be zealous and
repent. 20 Look! I am
standing at the door
and knocking. If any-
one hears my voice
and opens the door,
I will come into
his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἣ πρώτη ἦν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι. 2 μετὰ ταῦτα εὐθέως ἐγενόμην ἐν πνεύματι καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, 3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου

take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to the congregations."

4 After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit: and, look! a throne was in its position in heaven, and there is one seated upon the throne. 3 And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne [there is] a rainbow like an emerald in appearance. 4 And round about the throne there are twenty-four thrones, and upon these thrones [I saw] seated twenty-four older persons dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne

ἐκπόμενοι ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ ἐπὶ τὰς λαμπάδας πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, ἃ εἰσὶν τὰ ἐπὶ τὰ πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὅμοια κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν, 7 καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 καὶ τὰ τέσσαρα ζῶα, ἐν καθ' ἐν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες Ἅγιος, ἅγιος ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ

there are proceeding lightnings and voices and thunders; and [there are] seven lamps of fire burning before the throne, and these mean the seven spirits of God. 6 And before the throne there is, as it were, a glassy sea like crystal. And in the midst of the throne and around the throne [there are] four living creatures that are full of eyes in front and behind. 7 And the first living creature is like a lion, and the second living creature is like a young bull, and the third living creature has a face like a man's, and the fourth living creature is like a flying eagle. 8 And as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: "Holy, holy, holy is Jehovah^a God, the Almighty, who was and who is and who is coming." 9 And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one

^a Jehovah, J7,8,11-14,16-18; the Lord, N^aVgSy^a.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, living into the ages of the ages, 10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι will fall the twenty-four older persons ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, in sight of the (one) sitting upon the throne, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, crowns of them in sight of the throne, λέγοντες 11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ saying Worthy you are, the Lord and the θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν God of us, to receive the glory and the honor καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ and the power, because you created the πάντα, καὶ διὰ τὸ θέλημά σου all (things), and through the will of you ἦσαν καὶ ἐκτίσθησαν. they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ And I saw upon the right [hand] of the (one) καθημένου ἐπὶ τοῦ θρόνου βιβλίον sitting upon the throne little book γεγραμμένον ἔσωθεν καὶ ὀπισθεν, having been written from inwardly and from behind, κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ I saw angel strong heralding in voice μεγάλη τίς ἄξιός ἀνοίξαι τὸ βιβλίον great Who worthy to open up the little book καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς and to loose the seals of it? And no one ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ was able in the heaven nor upon the earth nor ὑποκάτω τῆς γῆς ἀνοίξαι τὸ βιβλίον οὔτε underneath the earth to open up the little book nor βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον to be looking at it. And I was weeping πολὺ ὅτι οὐδεὶς ἄξιός εὑρέθη ἀνοίξαι much because no one worthy was found to open up τὸ βιβλίον οὔτε βλέπειν αὐτό. 5 καὶ the little book nor to be looking at it; and

11^a Jehovah, J7,8,13,14,16,18; Lord, SAVgSy^h.

that lives forever and ever, 10 the twenty-four older persons fall down before the one seated upon the throne and worship the one that lives forever and ever, and they cast their crowns before the throne, saying: 11 "You are worthy, Jehovah,^a even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

5 And I saw in the right hand of the one seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals. 2 And I saw a strong angel proclaiming with a loud voice: "Who is worthy to open the scroll and loose its seals?" 3 But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it. 4 And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. 5 But

εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ one out of the older persons is saying to me Not κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ be you weeping; look! conquered the Lion the (one) ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυεὶδ, out of the tribe of Judah, the root of David, ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας to open up the little book and the seven seals αὐτοῦ. of it.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ And I saw in midst of the throne and τῶν τεσσάρων ζῶων καὶ ἐν μέσῳ of the four living [creatures] and in middle τῶν πρεσβυτέρων ἄρνιον ἑστηκὸς ὡς of the older persons lamb having stood as ἔσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ having been slaughtered, having horns seven and ὀφθαλμοὺς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ eyes seven, which are the seven πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς spirits of the God, having been sent off into πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἴληφεν all the earth. And he came and he has taken ἐκ τῆς δεξιᾶς τοῦ καθημένου out of the right [hand] of the (one) sitting ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ upon the throne. And when he took the βιβλίον, τὰ τέσσαρα ζῶα καὶ little book, the four living [creatures] and οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν the twenty-four older persons fell ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος in sight of the Lamb, having each (one) κιθάραν καὶ φιάλας χρυσᾶς γεμούσας harp and bowls golden being full θυμιαμάτων, αἳ εἰσιν αἱ προσευχαὶ τῶν of incenses, which are the prayers of the ἁγίων. 9 καὶ ᾄδουσιν ᾠδὴν καινὴν holy (ones); and they are singing song new λέγοντες Ἄξιός εἰ λαβεῖν τὸ saying Worthy are you to receive the βιβλίον καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ, little book and to open up the seals of it, ὅτι ἔσφαγες καὶ ἠγόρασας τῷ because you were slaughtered and you bought to the θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς God in the blood of you out of every tribe καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, and of tongue and of people and of nation,

one of the older persons says to me: "Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

6 And I saw standing in the midst of the throne and of the four living creatures and in the midst of the older persons a lamb as though it had been slaughtered, having seven horns and seven eyes, which [eyes] mean the seven spirits of God that have been sent forth into the whole earth. 7 And he went and at once took [it] out of the right hand of the one seated on the throne. 8 And when he took the scroll, the four living creatures and the twenty-four older persons fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the [incense] means the prayers of the holy ones. 9 And they sing a new song, saying: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation,

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
and you made them to the God of us
βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.

11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
many to circle of the throne and of the
ζώων καὶ τῶν πρεσβυτέρων, καὶ
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
καὶ χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ Ἄξιόν ἐστιν τὸ ἄρνιον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν
and riches and wisdom and strength and honor
καὶ δόξαν καὶ εὐλογίαν.
and glory and blessing.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ
To the (one) sitting upon the throne and
τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
to the Lamb the blessing and the honor and
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 καὶ τὰ τέσσαρα
of the ages. And the four
ζῶα ἔλεγον Ἀμήν, καὶ οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
older persons fell and they worshiped.

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἄρνιον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζώων λέγοντος
out of the four living [creatures] saying

10 and you made them
to be a kingdom and
priests to our God,
and they are to rule
as kings over the
earth."

11 And I saw, and I
heard a voice of many
angels around the
throne and the living
creatures and the old-
er persons, and the
number of them was
myriads of myriads
and thousands of
thousands, 12 saying
with a loud voice:
"The Lamb that was
slaughtered is worthy
to receive the power
and riches and wisdom
and strength and hon-
or and glory and bless-
ing."

13 And every crea-
ture that is in heaven
and on earth and
underneath the earth
and on the sea, and
all the things in them,
I heard saying: "To
the one sitting on the
throne and to the
Lamb be the blessing
and the honor and
the glory and the
might forever and
ever." 14 And the
four living creatures
went saying: "Amen!"
and the older persons
fell down and wor-
shiped.

6 And I saw when
the Lamb opened
one of the seven seals,
and I heard one of the
four living creatures

ὡς φωνὴ βροντῆς Ἔρχου. 2 καὶ
as to voice of thunder Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
I saw, and look! horse white, and the (one)
καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
sitting upon it having bow, and
ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
was given to him crown, and he went out
νικῶν καὶ ἵνα νικήσῃ.
conquering and in order that he might conquer.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
second, I heard of the second living [creature]
λέγοντος Ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος
saying Be you coming. And went out another
ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
horse fiery-red, and to the (one) sitting upon
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given to him to take the peace
ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
out of the earth and in order that one another
σφάξουσιν, καὶ ἐδόθη αὐτῷ
they will slaughter, and was given to him
μάχαιρα μεγάλη.
sword great.

5 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
And when he opened up the seal the
τρίτην, ἤκουσα τοῦ τρίτου ζώου
third, I heard of the third living [creature]
λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ
saying Be you coming. And I saw, and look!
ἵππος μέλας, καὶ ὁ καθημένος ἐπ'
horse black, and the (one) sitting upon
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it having yoke in the hand of him.

6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
And I heard as voice in midst of the
τεσσάρων ζώων λέγουσαν Χοῖνιξ
four living [creatures] (it) saying Choenix
σίτου δηναρίου, καὶ τρεῖς χοίνικες
of wheat of denarius, and three choenixes
κριθῶν δηναρίου καὶ τὸ ἔλαιον καὶ τὸν
of barleys of denarius; and the oil and the
οἶνον μὴ ἀδικήσῃς.
wine not you should treat unrighteously.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
And when he opened up the seal the
τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
fourth, I heard voice of the fourth

say with a voice as
of thunder: "Come!"
2 And I saw, and, look!
a white horse; and
the one seated upon
it had a bow; and a
crown was given him,
and he went forth
conquering and to
complete his conquest.

3 And when he
opened the second seal,
I heard the second
living creature say:
"Come!" 4 And an-
other came forth, a
fiery-colored horse;
and to the one seated
upon it there was
granted to take peace
away from the earth
so that they should
slaughter one another;
and a great sword was
given him.

5 And when he
opened the third
seal, I heard the third
living creature say:
"Come!" And I saw,
and, look! a black
horse; and the one
seated upon it had a
pair of scales in his
hand. 6 And I heard
a voice as if in
the midst of the four
living creatures say:
"A quart of wheat
for a de-nar'i-us, and
three quarts of bar-
ley for a de-nar'i-
us; and do not harm
the olive oil and the
wine."

7 And when he
opened the fourth
seal, I heard the
voice of the fourth

ζώου λέγοντος Ἔρχου. 8 καὶ
living [creature] saying Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ
I saw, and look! horse greenish-yellow, and
ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ
the (one) sitting upon top of it name to him
Ὁ Θάνατος, καὶ ὁ ᾄδης ἠκολούθει μετ'
The Death, and the Hades was following with
αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ
him, and was given to them authority upon
τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν
the fourth [part] of the earth, to kill in
ρομφαία καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ
long sword and in famine and in death and
ὑπὸ τῶν θηρίων τῆς γῆς.
by the wild beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
And when he opened up the fifth
σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath of the altar

τὰς ψυχὰς τῶν ἐσφαγμένων
the souls of the (ones) having been slaughtered
διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν
through the word of the God and through the
μαρτυρίαν ἣν εἶχον. 10 καὶ
witness which they were having. And

ἔκραξαν φωνῇ μεγάλῃ λέγοντες
they cried out to voice great (they) saying
Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ
Until when, the master the holy and
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
true, not are you judging and are you avenging

τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us out of the (ones) inhabiting
ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς
upon the earth? And was given to them

ἐκάστω στολὴ λευκή, καὶ ἐρρέθη
to each (one) robe white, and it was told
αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον
to them in order that they will rest up yet time

μικρόν, ἕως πληρωθῶσιν καὶ οἱ
little, until should be fulfilled also the

σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
fellow slaves of them and the brothers of them

οἱ μέλλοντες ἀποκτενέσθαι ὥς καὶ
the (ones) being about to be being killed as also
αὐτοί.
they.

living creature say:
"Come!" 8 And I saw,
and, look! a pale
horse; and the one
seated upon it had
the name Death.
And Ha'des^a was
closely following him.
And authority was
given them over the
fourth part of the
earth, to kill with
a long sword and
with food shortage
and with deadly
plague and by the wild
beasts of the earth.

9 And when he
opened the fifth seal,
I saw underneath the
altar the souls of those
slaughtered because of
the word of God and
because of the wit-
ness work that they
used to have. 10 And
they cried with a loud
voice, saying: "Until
when, Sovereign Lord
holy and true, are you
refraining from judg-
ing and avenging our
blood upon those who
dwell on the earth?"
11 And a white robe
was given to each of
them; and they were
told to rest a little
while longer, until the
number was filled also
of their fellow slaves
and their brothers
who were about to be
killed as they also had
been.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα
And I saw when he opened up the seal

τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ
the sixth, and [earth]shaking great occurred, and

ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
the sun became black as sackcloth of hair,

καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
and the moon whole became as blood, and

οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars of the heaven fell into the

γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς
earth, as fig tree is throwing the unripe figs of it

ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
by wind great being shaken, and the

οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
heaven was separated from as little book

ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island

ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
out of the places of them they were moved.

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
And the kings of the earth and the

μεγιστάνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι
greatest men and the chiliarchs and the rich (ones)

καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ
and the strong (ones) and every slave and

ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
freeman they hid themselves into the caves

καὶ εἰς τὰς πέτρας τῶν ὀρέων. 16 καὶ
and into the rock-masses of the mountains; and

λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
they are saying to the mountains and to the

πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
rock-masses Fall you upon us and hide you us

ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from face of the (one) sitting upon the

θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because came the day the great of the

ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels

ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
having stood upon the four corners of the

γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding fast the four winds

τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
of the earth, in order that not may blow wind

12 And I saw when
he opened the sixth
seal, and a great
earthquake occurred;
and the sun became
black as sackcloth of
hair, and the entire
moon became as blood,
13 and the stars of
heaven fell to the
earth, as when a fig
tree shaken by a high
wind casts its unripe
figs. 14 And the
heaven departed as
a scroll that is be-
ing rolled up, and
every mountain and
[every] island were
removed from their
places. 15 And the
kings of the earth
and the top-ranking
ones and the mili-
tary commanders and
the rich and the
strong ones and
every slave and [ev-
ery] free person hid
themselves in the
caves and in the rock-
masses of the moun-
tains. 16 And they
keep saying to the
mountains and to the
rock-masses: "Fall
over us and hide us
from the face of the
one seated on the
throne and from the
wrath of the Lamb,
17 because the great
day of their wrath
has come, and who
is able to stand?"

7 After this I
saw four angels
standing upon the
four corners of the
earth, holding tight
the four winds of
the earth, that no
wind might blow

^a Ha'des, RA; She'ol, J7,8,11-14,16-18; Shi-ul', Sy^h.

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor
ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον
upon every tree. And I saw another
ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,
ἔχοντα σφραγίδα θεοῦ ζώντος, καὶ ἔκραξεν
having seal of God living, and he cried out
φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις
to voice great to the four angels
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι
to whom it was given to them to treat unrighteously
τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ
the earth and the sea, (he) saying Not
ἀδικήσητε τὴν γῆν μήτε
you should treat unrighteously the earth nor
τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
the sea nor the trees, until
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν
we might seal the slaves of the God of us
ἐπὶ τῶν μετώπων αὐτῶν.
upon the foreheads of them.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν
And I heard the number of the
ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα
(ones) having been sealed, hundred forty-
τέσσαρες χιλιάδες, ἐσφραγισμένοι
four thousands, (they) having been sealed
ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ
out of every tribe of sons of Israel;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
out of tribe of Judah twelve thousands
ἐσφραγισμένοι,
(ones) having been sealed,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
out of tribe of Reuben twelve thousands,

ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
out of tribe of Gad twelve thousands,

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
out of tribe of Asher twelve thousands,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
out of tribe of Naphtali twelve thousands,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,
out of tribe of Manasseh twelve thousands,

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
out of tribe of Simeon twelve thousands,

ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
out of tribe of Levi twelve thousands,

ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,
out of tribe of Issachar twelve thousands,

upon the earth or
upon the sea or upon
any tree. 2 And I saw
another angel ascend-
ing from the sun-
rising, having a seal
of [the] living God;
and he cried with a
loud voice to the four
angels to whom it
was granted to harm
the earth and the
sea, 3 saying: "Do
not harm the earth
or the sea or the
trees, until after
we have sealed the
slaves of our God in
their foreheads."

4 And I heard
the number of those
who were sealed, a
hundred and forty-
four thousand, sealed
out of every tribe of
the sons of Israel:

5 Out of the tribe
of Judah twelve thou-
sand sealed;

out of the tribe
of Reu'ben twelve
thousand;

out of the tribe of
Gad twelve thousand;

6 out of the tribe
of Ash'er twelve thou-
sand;

out of the tribe
of Naph'ta-li twelve
thousand;

out of the tribe
of Ma-nas'seh twelve
thousand;

7 out of the tribe
of Sim'e-on twelve
thousand;

out of the tribe of
Le'vi twelve thousand;

out of the tribe
of Is'sa-char twelve
thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
out of tribe of Zebulun twelve thousands,
ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,
out of tribe of Joseph twelve thousands,
ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
out of tribe of Benjamin twelve thousands
ἐσφραγισμένοι.
(ones) having been sealed.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
After these (things) I saw, and look! crowd
πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
much, which to number it no one was able,
ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and of tribes and of peoples
καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ
and of tongues, (ones) having stood in sight of the
θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
throne and in sight of the Lamb,

περιβεβλημένους στολὰς λευκάς,
(ones) having been thrown about robes white,
καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν
and palm [branches] in the hands of them;

10 καὶ κράζουσι φωνῇ μεγάλῃ,
and they are crying out to voice great,
λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
saying The salvation to the God of us
τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
to the (one) sitting upon the throne and to the
ἀρνίῳ.
Lamb.

11 καὶ πάντες οἱ ἄγγελοι ἰστήκεισαν
And all the angels had stood
κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to circle of the throne and of the older persons and
τῶν τεσσάρων ζώων, καὶ ἔπεσαν
of the four living [creatures], and they fell
ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
in sight of the throne upon the faces of them
καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
and worshiped to the God, (they) saying

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
Amen; the blessing and the glory and the wisdom
καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
and the thanksgiving and the honor and the
δύναμις καὶ ἡ ἰσχύς τῷ θεῷ ἡμῶν εἰς
power and the strength to the God of us into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

8 out of the tribe
of Zeb'u-lun twelve
thousand;

out of the tribe
of Joseph twelve
thousand;

out of the tribe
of Benjamin twelve
thousand sealed.

9 After these things
I saw, and, look! a
great crowd, which no
man was able to
number, out of all
nations and tribes and
peoples and tongues,
standing before the
throne and before
the Lamb, dressed
in white robes; and
there were palm
branches in their
hands. 10 And they
keep on crying with
a loud voice, say-
ing: "Salvation [we
owe] to our God,
who is seated on the
throne, and to the
Lamb."

11 And all the an-
gels were standing
around the throne
and the older per-
sons and the four
living creatures, and
they fell upon their
faces before the throne
and worshiped God,
12 saying: "Amen!
The blessing and the
glory and the wis-
dom and the thanks-
giving and the honor
and the power and
the strength [be] to
our God forever and
ever. Amen."

13 Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων
And answered one out of the older persons
λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the
λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?
14 καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν
have known. And he said to me These are
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them
καὶ ἐλεύκαναν αὐτάς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight
τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and
λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and
ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτούς. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but
διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'
they will thirst yet, not-but not should fall upon
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καύμα,
them the sun not-but all burning heat,
17 ὅτι τὸ ἀρνίον τὸ ἀνά μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and
ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of
τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.
8 Καὶ ὅταν ἦνοιξεν τὴν σφραγίδα τὴν
And whenever he opened up the seal the
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμίωρον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. And I saw the seven angels

13 And in response
one of the older per-
sons said to me:
"These who are
dressed in the white
robes, who are they
and where did they
come from?" 14 So
right away I said to
him: "My lord, you
are the one that
knows." And he said
to me: "These are the
ones that come out of
the great tribulation,
and they have washed
their robes and made
them white in the
blood of the Lamb.
15 That is why they
are before the throne
of God; and they are
rendering him sacred
service day and night
in his temple; and the
one seated on the
throne will spread his
tent over them.
16 They will hunger
no more nor thirst
any more, neither will
the sun beat down
upon them nor any
scorching heat, 17 be-
cause the Lamb, who
is in the midst of the
throne, will shepherd
them, and will guide
them to fountains of
waters of life. And
God will wipe out
every tear from their
eyes."
8 And when he
opened the seventh
seal, a silence occurred
in heaven for about a
half hour. 2 And I
saw the seven angels

οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ
who in sight of the God have stood, and
ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And other angel came and he stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
upon the altar (he) having censer
χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
golden, and was given to him incenses many
ἵνα δώσει ταῖς προσευχαῖς τῶν
in order that he will give to the prayers of the
ἀγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
holy (ones) all upon the altar the
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ
golden the (one) in sight of the throne. And
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
stepped up the smoke of the incenses to the
προσευχαῖς τῶν ἀγίων ἐκ χειρὸς τοῦ
prayers of the holy (ones) out of hand of the
ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
angel in sight of the God. And has taken
ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο
the angel the censer, and he filled
αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
it out of the fire of the altar,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
and he threw into the earth; and occurred
βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
thunders and voices and lightnings and
σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
[earth]shaking. And the seven angels
οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
the (ones) having the seven trumpets
ἠτοίμασαν αὐτοὺς ἵνα
prepared themselves in order that
σαλπίσωσιν.
they might trumpet.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
And the first (one) trumpeted; and
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
occurred hail and fire having been mingled
ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
in blood, and it was thrown into the earth; and
τὸ τρίτον τῆς γῆς κατεκάη, καὶ
the third [part] of the earth was burned down, and
τὸ τρίτον τῶν δένδρων κατεκάη,
the third [part] of the trees was burned down,

that stand before
God, and seven trum-
pets were given
them.

3 And another an-
gel arrived and
stood at the altar,
having a golden in-
cense vessel; and a
large quantity of
incense was given
him to offer it with
the prayers of all
the holy ones upon
the golden altar
that was before the
throne. 4 And the
smoke of the incense
ascended from the
hand of the angel
with the prayers of
the holy ones before
God. 5 But right away
the angel took the in-
cense vessel, and he
filled it with some of
the fire of the altar
and hurled it to the
earth. And thunders
occurred and voices
and lightnings and an
earthquake. 6 And the
seven angels with
the seven trumpets
prepared to blow
them.

7 And the first
one blew his trum-
pet. And there oc-
curred a hail and
fire mingled with
blood, and it was
hurled to the earth;
and a third of the
earth was burned up,
and a third of the
trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow
κατεκάη.
was burned down.
8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ
And the second angel trumpeted; and
ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη
as mountain great to fire burning itself was thrown
εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and became the third [part]
τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ
of the sea blood, and died the
τρίτον τῶν κτισμάτων τῶν ἐν τῇ
third [part] of the creatures of the (ones) in the
θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ
sea, the (ones) having souls, and the
τρίτον τῶν πλοίων διεφθάρησαν.
third [part] of the boats were corrupted through.
10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ
And the third angel trumpeted; and
ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
fell out of the heaven star great
καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
burning itself as lamp, and it fell upon the
τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
third [part] of the rivers and upon the
πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα
fountains of the waters. And the name
τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος· καὶ
of the star is being said The Absinthe. And
ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς
became the third [part] of the waters into
ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων
absinthe, and many of the men
ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι
died out of the waters, because
ἐπικράνθησαν.
they were made bitter.
12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
And the fourth angel trumpeted;
καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
and was given blow the third [part] of the sun
καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ
and the third [part] of the moon and the
τρίτον τῶν ἀστέρων, ἵνα
third [part] of the stars, in order that
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ
might be darkened the third [part] of them and

and all the green
vegetation was burned
up.
8 And the second
angel blew his trum-
pet. And something
like a great moun-
tain burning with
fire was hurled into
the sea. And a third
of the sea became
blood; 9 and a third
of the creatures that
are in the sea which
have souls died, and
a third of the boats
were wrecked.
10 And the third
angel blew his trum-
pet. And a great star
burning as a lamp
fell from heaven, and
it fell upon a third
of the rivers and
upon the fountains
of waters. 11 And the
name of the star
is called Wormwood.
And a third of the
waters turned into
wormwood, and many
of the men died from
the waters, because
these had been made
bitter.
12 And the fourth
angel blew his trum-
pet. And a third of
the sun was smit-
ten and a third of
the moon and a third
of the stars, in order
that a third of them
might be darkened and

ἡ ἡμέρα μὴ φάνη τὸ τρίτον
the day not might shine the third [part]
αὐτῆς, καὶ ἡ νύξ ὁμοίως.
of it, and the night likewise.
13 Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἀετοῦ
And I saw, and I heard of one eagle
πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in midheaven saying to voice
μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ τοὺς
great Woe woe woe the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
dwelling upon the earth out of the leftover
φωνῶν τῆς σάλπιγγος τῶν τριῶν
voices of the trumpet of the three
ἀγγέλων τῶν μελλόντων σαλπίζειν.
angels the (ones) being about to be trumpeting.
9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
And the fifth angel trumpeted; and
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
I saw star out of the heaven having fallen
εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
into the earth, and was given to him the key
τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
of the pit of the abyss; and
ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
he opened up the pit of the abyss, and
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
stepped up smoke out of the pit as smoke
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
of furnace great, and was darkened the sun
καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
and the air out of the smoke of the pit.
3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
And out of the smoke came out locusts into
τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
the earth, and was given to them authority as
ἔχουσιν ἐξουσίαν οἱ σκόρπιοι τῆς γῆς.
are having authority the scorpions of the earth.
4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
And it was told to them in order that not
ἀδικήσουσιν τὸν χόρτον τῆς
they will treat unrighteously the vegetation of the
γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
earth nor every greenish-yellow [thing] nor every
δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ
tree, if not the men whoever not
ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν
are having the seal of the God upon the
μετώπων.
foreheads.

the day might not
have illumination for
a third of it, and
the night likewise.
13 And I saw, and
I heard an eagle flying
in midheaven say with
a loud voice: "Woe,
woe, woe to those
dwelling on the earth
because of the rest
of the trumpet blasts
of the three angels
who are about to blow
their trumpets!"
9 And the fifth an-
gel blew his trum-
pet. And I saw a
star that had fallen
from heaven to the
earth, and the key
of the pit of the
abyss was given him.
2 And he opened the
pit of the abyss,
and smoke ascended
out of the pit as the
smoke of a great fur-
nace, and the sun was
darkened, also the air,
by the smoke of the
pit. 3 And out of the
smoke locusts came
forth upon the earth;
and authority was
given them, the same
authority as the scor-
pions of the earth
have. 4 And they were
told to harm no veg-
etation of the earth
nor any green thing
nor any tree, but
only those men who
do not have the seal
of God on their fore-
heads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
And it was given to them in order that not
ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
they should kill them, but in order that
βασανισθήσονται μήνας πέντε· καὶ ὁ
they will be tormented months five; and the
βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
torment of them as torment of scorpion,
ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
whenever it should hit man. And in the
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
days those will seek the men the
θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ
death and not they will find it, and
ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
they will desire to die and is fleeing the
θάνατος ἀπ' αὐτῶν.
death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
And the likenesses of the locusts like
ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ
to horses having been prepared into war, and
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
upon the heads of them as crowns like
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
to gold, and the faces of them as faces
ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
of men, and they were having hairs as
τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
hairs of women, and the teeth of them as
λεόντων ἦσαν, 9 καὶ εἶχαν
of lions they were, and they were having
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
breastplates as breastplates made of iron, and the
φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων
sound of the wings of them as sound of chariots
ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
of horses many running into war;
10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις
and they are having tails like to scorpions
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ
and stings, and in the tails of them the
ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
authority of them to treat unrighteously the
ἀνθρώπους μήνας πέντε. 11 ἔχουσιν
men months five. They are having
ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
upon them king the angel of the
ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν
abyss; name to him in Hebrew Abaddon

5 And it was granted
the [locusts], not to
kill them, but that
these should be tor-
mented five months,
and the torment up-
on them was as tor-
ment by a scorpion
when it strikes a
man. 6 And in those
days the men will seek
death but will by no
means find it, and they
will desire to die but
death keeps fleeing
from them.

7 And the likenesses
of the locusts re-
sembled horses pre-
pared for battle; and
upon their heads
[were] what seemed
to be crowns like gold,
and their faces [were]
as men's faces, 8 but
they had hair as wom-
en's hair. And their
teeth [were] as those
of lions; 9 and they
had breastplates like
iron breastplates. And
the sound of their
wings [was] as the
sound of chariots of
many horses running
into battle. 10 Also,
they have tails and
stings like scorpions;
and in their tails
is their authority to
hurt the men five
months. 11 They have
over them a king,
the angel of the
abyss. In Hebrew his
name is A·bad'don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
'Απολλύων.
Apollyon.

12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἔτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these (things).

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἄγγέλῳ,
of the God, (him) saying to the sixth angel,

ὁ ἔχων τὴν σάλπιγγα, Λύσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρας ἄγγέλους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἐνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies
τοῦ ἵππικου δις μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus
εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλὰὶ τῶν ἵππων ὡς κεφαλὰὶ λεόντων, καὶ
heads of the horses as heads of lions, and
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he
has the name A·pol'-
lyon.

12 The one woe is
past. Look! Two more
woes are coming after
these things.

13 And the sixth
angel blew his trum-
pet. And I heard
one voice out of
the horns of the gold-
en altar that is be-
fore God. 14 say to
the sixth angel, who
had the trumpet:
"Untie the four an-
gels that are bound
at the great river
Eu·phra'tes." 15 And
the four angels were
untied, who have
been prepared for
the hour and day and
month and year, to
kill a third of the
men.

16 And the num-
ber of the armies
of cavalry was two
myriads of myriads:
I heard the num-
ber of them. 17 And
this is how I saw
the horses in the
vision, and those
seated on them:
they had fire-red
and hyacinth-blue
and sulphur-yellow
breastplates; and the
heads of the horses
were as heads of
lions, and out of
their mouths fire and
smoke and sulphur is-
sued forth. 18 By these
three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρός καὶ τοῦ
of the men, out of the fire and of the
καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)
ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the
στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι
of them; the for tails of them (ones) like
ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them
ἀδικοῦσιν.
they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,
οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,
οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands
αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the
δαιμόνια καὶ τὰ εἰδωλά· τὰ χρυσᾶ καὶ
demons and the idols the (ones) golden and
τὰ ἀργυρᾶ καὶ τὰ
the (ones) made of silver and the (ones)
χαλκᾶ καὶ τὰ λίθινα
made of copper and the (ones) made of stone
καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
and the (ones) wooden, which neither to be looking
δύνανται οὔτε ἀκούειν οὔτε
they are able nor to be hearing nor

περιπατεῖν, 21 καὶ οὐ μετενόησαν
to be walking about, and not they repented
ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
out of the murders of them nor out of the
φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication
αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,
περιβεβλημένον νεφέλῃ, καὶ ἡ
having been thrown about cloud, and the
ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were
killed, from the
fire and the smoke
and the sulphur
which issued forth
from their mouths.
19 For the author-
ity of the horses
is in their mouths
and in their tails;
for their tails are
like serpents and
have heads, and
with these they do
harm.

20 But the rest
of the men who
were not killed by
these plagues did
not repent of the
works of their hands,
so that they should
not worship the
demons and the
idols of gold and
silver and copper
and stone and wood,
which can neither
see nor hear nor
walk; 21 and they
did not repent of
their murders nor
of their spiritistic
practices nor of their
fornication nor of
their thefts.

10 And I saw
another strong
angel descending
from heaven, arrayed
with a cloud, and a
rainbow was upon
his head, and his

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
face of him as the sun, and the feet
αὐτοῦ ὡς στύλοι πυρός, 2 καὶ ἔχων ἐν τῇ
of him as pillars of fire, and having in the
χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον.
hand of him little booklet having been opened up.
καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
And he put the foot of him the right (one)
ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
upon the sea, the but left (one) upon
τῆς γῆς, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ
the earth, and he cried out to voice great
ὥσπερ λέων μυκάται. καὶ ὅτε ἔκραξεν,
as-even lion is roaring. And when he cried out,
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
spoke the seven thunders the of selves
φωνάς.
voices.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
And when spoke the seven thunders,
ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν
I was about to be writing; and I heard voice
ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
out of the heaven saying Seal you

ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
what (things) spoke the seven thunders, and
μὴ αὐτὰ γράψης. 5 Καὶ ὁ ἄγγελος,
not them you should write. And the angel,

ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης
whom I saw having stood upon the sea

καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ
and upon the earth, he lifted up the hand of him
τὴν δεξιάν· εἰς τὸν οὐρανόν, 6 καὶ ὤμοσεν
the right (one) into the heaven, and he swore
ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
in the (one) living into the ages of the ages,

ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν
who created the heaven and the (things) in
αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
and the sea and the (things) in it,

ὅτι χρόνος οὐκέτι ἔσται· 7 ἄλλ' ἐν ταῖς
that time not yet will be; but in the

ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
days of the voice of the seventh angel,

ὅταν μέλλῃ σαλπίζειν, καὶ
whenever he may be about to be trumpeting, and

face was as the sun,
and his feet were
as fiery pillars, 2 and
he had in his hand
a little scroll opened.
And he set his right
foot upon the sea,
but his left one upon
the earth, 3 and he
cried out with a loud
voice just as when
a lion roars. And
when he cried out,
the seven thunders
uttered their own
voices.

4 Now when the
seven thunders spoke,
I was at the point
of writing; but I
heard a voice out
of heaven say: "Seal
up the things the
seven thunders spoke,
and do not write
them down." 5 And
the angel that I
saw standing on the
sea and on the earth
raised his right hand
to heaven, 6 and by
the One who lives
forever and ever, who
created the heaven
and the things in
it and the earth
and the things in
it and the sea and
the things in it, he
swore: "There will
be no delay any
longer; 7 but in the
days of the sound-
ing of the seventh an-
gel, when he is about
to blow his trumpet,

ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as
εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves
τοὺς προφήτας.
the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ
And the voice which I heard out of the
οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and
λέγουσαν Ὑπαγε λάβε τὸ
saying Be you going under take you the
βιβλίον τὸ ἠνεωγμένον ἐν τῇ
little book the (one) having been opened up in the
χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ
hand of the angel the (one) having stood upon
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And

ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him
δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying
μοι Λάβε καὶ κατάφαγε αὐτό, καὶ
to me Take you and eat you down it, and
πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the
στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and
ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ·
it was in the mouth of me as honey sweet;

καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ
and when I ate it, was made bitter the
κοιλία μου. 11 καὶ λέγουσιν μοι
cavity of me. And they are saying to me
Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon
λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and
βασιλεῦσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος
And was given to me reed like
ράβδῳ, λέγων Ἐγείρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to
the good news which
he declared to his
own slaves the proph-
ets is indeed brought
to a finish."

8 And the voice
that I heard out
of heaven is speak-
ing again with me
and saying: "Go,
take the opened scroll
that is in the hand
of the angel who
is standing on the
sea and on the
earth." 9 And I went
away to the angel
and told him to give
me the little scroll.
And he said to me:

"Take it and eat
it up, and it will
make your belly bit-
ter, but in your mouth
it will be sweet as
honey." 10 And I took
the little scroll out
of the hand of the
angel and ate it up,
and in my mouth
it was sweet as hon-
ey; but when I had
eaten it up, my bel-
ly was made bitter.
11 And they said to
me: "You must proph-
esy again with re-
gard to peoples and
nations and tongues
and many kings."

11 And a reed like
a rod was giv-
en me as he said:
"Get up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
the divine habitation of the God and the
θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν
altar and the (ones) worshiping in
αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
it. And the courtyard the (one) outside

τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ
of the divine habitation throw you out outside, and
μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη
not it you should measure, because it was given
τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
to the nations, and the city the holy
πατήσουσιν μῆνας τεσσεράκοντα καὶ
they will trample on months forty and

δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσιν
two. And I shall give to the two witnesses
μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
of me, and they will prophesy days thousand

διακοσίας ἑξήκοντα, περιβεβλημένους
two hundred sixty, having been thrown about
σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ
sackcloths. These are the two olive trees and

αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ
the two lampstands the (ones) in sight of the
κυρίου τῆς γῆς ἐστῶτες.
lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
And if anyone them is willing
ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
to treat unrighteously, fire is going out out of the
στόματος αὐτῶν καὶ κατεσθίει τοὺς
mouth of them and it is eating down the
ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
enemies of them; and if anyone should will them

ἀδικῆσαι, οὕτως δεῖ αὐτὸν
to treat unrighteously, thus it is binding him
ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These are having the authority

κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
to shut up the heaven, in order that not rain

βρέχῃ τὰς ἡμέρας τῆς προφητείας
may moisten the days of the prophecy

αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
of them, and authority they are having upon the
ὕδατων στρέφειν αὐτὰ εἰς αἷμα καὶ
waters to be turning them into blood and

the temple [sanctu-
ary] of God^a and
the altar and those
worshiping in it. 2 But
as for the courtyard
that is outside the
temple [sanctuary],
cast it clear out
and do not mea-
sure it, because it
has been given to
the nations, and they
will trample the holy
city underfoot for for-
ty-two months. 3 And
I will cause my two
witnesses to proph-
esy a thousand two
hundred and sixty
days dressed in sack-
cloth." 4 These are
[symbolized by] the
two olive trees and
the two lampstands
and are standing be-
fore the Lord^b of the
earth.

5 And if anyone
wants to harm them,
fire issues forth from
their mouths and de-
vours their enemies;
and if anyone should
want to harm them,
in this manner he
must be killed. 6 These
have the authority
to shut up heaven
that no rain should
fall during the days of
their prophesying, and
they have authority
over the waters to turn
them into blood and

1^a God, *NAVgSy^hJ¹⁸*; Jehovah, *J¹⁷*. 4^b The Lord, *NAVgSy^hJ¹⁸*; the God, *J¹⁷*; the Lord God, *Arm 1,2*.

πατάξει τὴν γῆν ἐν πάσῃ πληγῇ ὡς ὅσας
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.

7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτώμα αὐτῶν
it will kill them. And the fallen (body) of them
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them
ἐσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of
τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν
the peoples and tribes and tongues and nations
τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν τεθῆναι εἰς
they are letting go off to be put into
μνήμα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.

7 And when they
have finished their
witnessing, the wild
beast that ascends
out of the abyss
will make war with
them and conquer
them and kill them.
8 And their corpses
will be on the broad
way of the great
city which is in a
spiritual sense called
Sodom and Egypt,
where their Lord was
also impaled. 9 And
those of the peo-
ples and tribes and
tongues and nations
will look at their
corpses for three and
a half days, and
they do not let their
corpses be laid in
a tomb. 10 And those
dwelling on the earth
rejoice over them
and enjoy themselves,
and they will send
gifts to one another,
because these two
prophets tormented
those dwelling on the
earth.

11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood up-
on their feet, and
great fear fell upon

θεωροῦντας αὐτούς. 12 καὶ ἤκουσαν φωνῆς
beholding them; and they heard of voice
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
great out of the heaven saying to them
'Ανάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν
Step you up here, and they stepped up into the
οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς
heaven in the cloud, and beheld them
οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
the enemies of them. And in that the hour
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον
occurred [earth]shaking great, and the tenth [part]
τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
of the city fell, and were killed in
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
the [earth]shaking names of men thousands
ἐπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
seven, and the leftover (ones) in-fear became
καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
and they gave glory to the God of the heaven.

14 Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ
The Woe the second went off; look! the
Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
Woe the third is coming quickly.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
And the seventh angel trumpeted; and
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
occurred voices great in the heaven,
λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου
saying Became the kingdom of the world
τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
of the Lord of us and of the Christ of him,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
and he will reign into the ages of the ages.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
And the twenty-four older persons
οἱ ἐνώπιον τοῦ θεοῦ καθημένοι ἐπὶ
the (ones) in sight of the God (ones) sitting upon
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
the thrones of them they fell upon the faces
αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
of them and they worshiped to the God,
17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
saying We are giving thanks to you, Lord,
ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
the God, the Almighty, the (one) being
καὶ ὁ ἦν, ὅτι εἴληφες τὴν
and the (one) was, because you have taken the

those beholding them.
12 And they heard a
loud voice out of
heaven say to them:
"Come on up here."
And they went up
into heaven in the
cloud, and their en-
emies beheld them.
13 And in that hour
a great earthquake
occurred, and a tenth
of the city fell; and
seven thousand per-
sons were killed by
the earthquake, and
the rest became
frightened and gave
glory to the God of
heaven.

14 The second woe
is past. Look! The
third woe is coming
quickly.

15 And the seventh
angel blew his trum-
pet. And loud voices
occurred in heaven,
saying: "The kingdom
of the world has
become the kingdom
of our Lord and of
his Christ, and he
will rule as king for-
ever and ever."

16 And the twenty-
four older persons
who were seated be-
fore God upon their
thrones fell upon
their faces and wor-
shiped God, 17 saying:
"We thank you, Jeho-
vah^a God, the Al-
mighty, the one who
is and who was, be-
cause you have taken

17^a Jehovah, J7,8,13,14,16-18; Lord, NAvGsy^h.

δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·
power of you the great and you reigned;

18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came
ἡ ὀργή σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις
reward to the slaves of you to the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones).
φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)
καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through
τοὺς διαφθείροντας τὴν γῆν.
the (ones) corrupting through the earth.

19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation
τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη
of the God the (one) in the heaven, and was seen
ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the
ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings
καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
and voices and thunders and [earth]shaking and
χάλαζα μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,
γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown
ἀστέρων δώδεκα, καὶ ἐν γαστρὶ ἔχουσα·
of stars twelve, and in belly having;

2 καὶ κράζει ὠδίνουσα καὶ
and she is crying out being in birth pains and
βασανιζομένη τεκεῖν.
being tormented to give birth.

3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the
οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and
begun ruling as king.

18 But the nations
became wrathful, and
your own wrath came,
and the appointed
time for the dead
to be judged, and
to give [their] reward
to your slaves the
prophets and to
the holy ones and
to those fearing
your name, the small
and the great, and
to bring to ruin
those ruining the
earth."

19 And the temple
[sanctuary] of God^a
that is in heaven
was opened, and
the ark of his cove-
nant was seen in
his temple [sanc-
tuary]. And there
occurred lightnings
and voices and thun-
ders and an earth-
quake and a great
hail.

12 And a great sign
was seen in
heaven, a woman ar-
rayed with the sun,
and the moon was be-
neath her feet, and on
her head was a crown
of twelve stars, and
she was pregnant.

2 And she cries out
in her pains and
in her agony to give
birth.

3 And another sign
was seen in heaven,
and, look! a great
fiery-colored dragon,

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
having heads seven and horns ten and upon
τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
the heads of it seven diadems, and
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
the tail of it is dragging the third [part] of the
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
stars of the heaven, and it threw them
εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν
into the earth. And the dragon has stood
ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
in sight of the woman the (one) being about
τεκεῖν, ἵνα ὅταν
to give birth, in order that whenever
τέκη τὸ τέκνον αὐτῆς
she should give birth the child of her
καταφάγῃ.
it might eat down.

5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
And she gave birth to son, male, who
μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
is about to be shepherding all the nations in
ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ
staff made of iron; and was snatched the
τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς
child of her toward the God and toward
τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
the throne of him. And the woman fled
εἰς τὴν ἔρημον, ὅπου ἔχει
into the desolate [land], where she is having
ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
there place having been prepared from the
θεοῦ, ἵνα ἐκεῖ τρέφωσιν
God, in order that there they may be nourishing
αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.
her days thousand two hundred sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὃ
And occurred war in the heaven, the
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
Michael and the angels of him of the
πολεμήσαι μετὰ τοῦ δράκοντος· καὶ ὁ
to war with the dragon; and the
δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of it,

8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος
and not it proved strong, not-but place
εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 καὶ
was found of them yet in the heaven. And
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
was thrown the dragon the great, the serpent

with seven heads
and ten horns and
upon its heads sev-
en diadems; 4 and
its tail draws a
third of the stars
of heaven, and it
hurled them down
to the earth. And
the dragon kept
standing before the
woman who was
about to give birth,
that, when she
did give birth, it
might devour her
child.

5 And she gave
birth to a son, a
male, who is to
shepherd all the
nations with an
iron rod. And her
child was caught
away to God and
to his throne. 6 And
the woman fled
into the wilderness,
where she has a
place prepared by
God, that they should
feed her there a
thousand two hundred
and sixty days.

7 And war broke
out in heaven: Mi-
chael and his an-
gels battled with
the dragon, and
the dragon and
its angels battled
8 but it did not
prevail, neither was
a place found for
them any longer
in heaven. 9 So
down the great drag-
on was hurled,
the original serpent,

19^a God, KAVgSy^hJ^{8,18}; Jehovah, J¹⁷.

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
the archaic, the (one) being called Devil
καὶ Ὁ Σατανᾶς, ὁ πλανῶν τὴν
and The Satan, the (one) making to err the
οἰκουμένην ὅλην, — ἐβλήθη
being inhabited [earth] whole, — he was thrown
εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
into the earth, and the angels of him with
αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν
him were thrown. And I heard voice
μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
Right now became the salvation and the
δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
power and the kingdom of the God of us and
ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
the authority of the Christ of him, because
ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,
was thrown the accuser of the brothers of us,
ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
the (one) accusing them in sight of the God
ἡμῶν ἡμέρας καὶ νυκτός. 11 καὶ αὐτοὶ
of us of day and of night; and they
ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
conquered him through the blood of the Lamb
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
and through the word of the witness of them,
καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
and not they loved the soul of them
ἄχρι θανάτου. 12 διὰ τοῦτο

εὐφραίνεσθε, οὐρανοὶ
be you making yourselves well-minded, heavens
καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
and the (ones) in them tenting; woe the
γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
earth and the sea, because stepped down
ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
the Devil toward you, having anger great,
εἰδὼς ὅτι ὀλίγον καιρὸν
having known that little appointed time
ἔχει,
he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
And when saw the dragon that
ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
it was thrown into the earth, it persecuted
τὴν γυναῖκα ἣτις ἔτεκεν τὸν
the woman who gave birth to the

the one called Devil
and Satan, who is
misleading the entire
inhabited earth; he
was hurled down to
the earth, and his an-
gels were hurled down
with him. 10 And I
heard a loud voice in
heaven say:

"Now have come to
pass the salvation
and the power and
the kingdom of our
God and the author-
ity of his Christ,
because the accuser
of our brothers has
been hurled down,
who accuses them
day and night before
our God! 11 And they
conquered him be-
cause of the blood
of the Lamb and be-
cause of the word of
their witnessing, and
they did not love
their souls even in
the face of death.
12 On this account
be glad, you heavens
and you who reside
in them! Woe for the
earth and for the
sea, because the Devil
has come down to
you, having great an-
ger, knowing he has
a short period of
time."

13 Now when the
dragon saw that it
was hurled down to
the earth, it perse-
cuted the woman that
gave birth to the

ἄρσενά. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman
αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,
ἵνα πέτηται εἰς τὴν
in order that she may be flying into the
ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where
τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and
καιροὺς καὶ ἡμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from
προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ
And threw the serpent out of the
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water
ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river

ποιήσῃ. 16 καὶ ἐβοήθησεν ἡ γῆ
it might make. And gave aid the earth
τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth the
στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν
mouth of it and drank down the river
ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth

αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make
πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the
σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the
ἐντολάς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the
μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the
θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw out of the sea wild beast
ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads
ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But
the two wings of the
great eagle were giv-
en the woman, that
she might fly into
the wilderness to her
place; there is where
she is fed for a time
and times and half
a time away from the
face of the serpent.

15 And the serpent
disgorged water like a
river from its mouth
after the woman,
to cause her to be
drowned by the river.
16 But the earth came
to the woman's help,
and the earth opened
its mouth and swal-
lowed up the riv-
er that the dragon
disgorged from its
mouth. 17 And the
dragon grew wrath-
ful at the woman,
and went off to wage
war with the remain-
ing ones of her seed,
who observe the com-
mandments of God
and have the work
of bearing witness to
Jesus.

13 And it stood
still upon the
sand of the sea.

And I saw a wild
beast ascending out of
the sea, with ten horns
and seven heads, and
upon its horns ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and upon the heads of it
ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον
names of blasphemy. And the wild beast
ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like to leopard, and the
πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
feet of it as of bear, and the mouth of it
ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
as mouth of lion. And gave to it the
δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
dragon the power of it and the throne
αὐτοῦ καὶ ἐξουσίαν μεγάλην.
of it and authority great.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one out of the heads of it as
ἔσφαγμένην εἰς θάνατον, καὶ ἡ
having been slaughtered into death, and the
πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ
blow of the death of it was cured. And
ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
was made to wonder whole the earth behind the
θηρίου, 4 καὶ προσεκύνησαν τῷ
wild beast, and they gave worship to the
δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
dragon because it gave the authority to the
θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
wild beast, and they gave worship to the wild beast
λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
saying Who like to the wild beast, and who
δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
is able to war with it? And

ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
was given to it mouth speaking great (things)
καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
and blasphemies, and was given to it authority
ποιῆσαι μῆνας τέσσαράκοντα καὶ δύο. 6 καὶ
to do months forty and two. And

ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
it opened up the mouth of it into blasphemies
πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
toward the God, to blaspheme the name of him
καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tent of him, the (ones) in the
οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tenting. And was given to it
ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the holy (ones) and
νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to conquer them, and was given to it authority

diadems, but upon
its heads blasphemous
names. 2 Now the
wild beast that I saw
was like a leopard,
but its feet were as
those of a bear, and
its mouth was as a
lion's mouth. And the
dragon gave to [the
beast] its power and
its throne and great
authority.

3 And I saw one of
its heads as though
slaughtered to death,
but its death-stroke
got healed, and all
the earth followed the
wild beast with ad-
miration. 4 And they
worshiped the dragon
because it gave the
authority to the wild
beast, and they wor-
shiped the wild beast
with the words: "Who
is like the wild beast,
and who can do bat-
tle with it?" 5 And a
mouth speaking great
things and blasphe-
mies was given it, and
authority to act forty-
two months was giv-
en it. 6 And it opened
its mouth in blasphe-
mies against God, to
blaspheme his name
and his residence,
even those resid-
ing in heaven. 7 And
there was granted
it to wage war with
the holy ones and
conquer them, and
authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue
καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him
πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,
οὓς οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb
τοῦ ἔσφαγμένου ἀπὸ
the (one) having been slaughtered from
καταβολῆς κόσμου.
throwing down of world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.
10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into
αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in
μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is binding him in
μαχαίρῃ ἀποκτανθῆναι. Ὡς ἐστὶν ἡ
sword to be killed. Here is the
ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up
ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two
ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast
πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making
τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the
πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the
θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs

μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make
ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the
γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and
people and tongue
and nation. 8 And all
those who dwell on
the earth will wor-
ship it; the name
of not one of them
stands written in the
scroll of life of the
Lamb who was slaugh-
tered, from the found-
ing of the world.

9 If anyone has an
ear, let him hear. 10 If
anyone [is meant]
for captivity, he goes
away into captiv-
ity. If anyone will
kill with the sword,
he must be killed
with the sword. Here
is where it means
the endurance and
faith of the holy
ones.

11 And I saw an-
other wild beast as-
cending out of the
earth, and it had
two horns like a lamb,
but it began speak-
ing as a dragon. 12 And it exercises
all the authority of
the first wild beast
in its sight. And
it makes the earth
and those who dwell
in it worship the
first wild beast,
whose death-stroke got
healed. 13 And it per-
forms great signs, so
that it should even
make fire come down
out of heaven to the
earth in the sight of
mankind.

14 καὶ πλανᾷ τοὺς
And it is making to err the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
dwelling upon the earth through the
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
signs which it was given to it to do in sight
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
of the wild beast, saying to the (ones) dwelling
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
upon the earth to make image
τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
to the wild beast who is having the blow of the
μαχαίρης καὶ ἔζησεν. 15 καὶ ἐδόθη
sword and it lived. And it was given
αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
to her to give spirit to the image of the
θηρίου, ἵνα καὶ λαλήσῃ ἡ
wild beast, in order that also should speak the
εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
image of the wild beast and it might make
ἵνα ὅσοι ἔαν μὴ
in order that as many as if ever not
προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
might give worship to the image of the wild beast
ἀποκτανθῶσιν.
they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
And it is making all (ones), the
μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
small (ones) and the great (ones), and the
πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς
rich (ones) and the poor (ones), and the
ἐλευθέρους καὶ τοὺς δούλους, ἵνα
free (ones) and the slaves, in order that
δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς
they should give to them engraving upon the
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
hand of them the right or upon the forehead
αὐτῶν, 17 καὶ ἵνα μὴ τις
of them, and in order that not anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
may be able to buy or to sell if not
ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
the (one) having the engraving, the name of the
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
wild beast or the number of the name of it.
18 Ὡς ἡ σοφία ἐστίν· ὁ ἔχων
Here the wisdom is; the (one) having
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
mind let him calculate the number of the

14 And it misleads those who dwell on the earth, because of the signs that were granted it to perform in the sight of the wild beast, while it tells those who dwell on the earth to make an image to the wild beast that had the sword-stroke and yet revived. 15 And there was granted it to give breath to the image of the wild beast, so that the image of the wild beast should both speak and cause to be killed all those who would not in any way worship the image of the wild beast.

16 And it puts under compulsion all persons, the small and the great, and the rich and the poor, and the free and the slaves, that they should give these a mark in their right hand or upon their forehead, 17 and that nobody might be able to buy or sell except a person having the mark, the name of the wild beast or the number of its name. 18 Here is where wisdom comes in: Let the one that has intelligence calculate the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty-six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον· ἐστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
hundred forty-four thousands
ἔχουσιν τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of
τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice
ἣν ἤκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν
the harps of them. And they are singing
ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσάρων ζώων καὶ
in sight of the four living [creatures] and
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-
τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἡγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοι
having been bought from the earth. These
εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
are who with women not were polluted,
παρθένοι γὰρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)
ἀκολουθοῦντες τῷ ἁρνίῳ ὅπου ᾖ
following to the Lamb where likely
ὑπάγει· οὗτοι ἡγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἁρνίῳ, 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ
Lamb, and in the mouth of them not
εὑρέθη ψεῦδος· ἁμώμοι εἰσιν.
was found lie; unblemished they are.

wild beast, for it is a man's number; and its number is six hundred and sixty-six.

14 And I saw, and, look, the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. 2 And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. 3 And they are singing as if a new song before the throne and before the four living creatures and the older persons; and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. 4 These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as first-fruits to God and to the Lamb, 5 and no falsehood was found in their mouths; they are without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
And I saw other angel flying in
μεσουρανῆματι, ἔχοντα εὐαγγέλιον αἰώνιον
midheaven, having good news everlasting
εὐαγγελίσαι ἐπὶ τοὺς καθημένους
to declare as glad news upon the (ones) sitting
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
upon the earth and upon every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, (he) saying
ἐν φωνῇ μεγάλη φοβήθητε τὸν θεὸν καὶ
in voice great Fear you the God and
δοτε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
give you to him glory, because came the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and give worship you
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
to the (one) having made the heaven and the
γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
earth and sea and fountains of waters.

8 Καὶ ἄλλος δεύτερος ἄγγελος
And other second angel
ἠκολούθησεν λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
followed saying She fell, she fell Babylon
ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ
the great, which out of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
anger of the fornication of her has made to drink
πάντα τὰ ἔθνη.
all the nations.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And other angel third followed
αὐτοῖς λέγων ἐν φωνῇ μεγάλη Εἴ τις
to them saying in voice great If anyone
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
is worshiping the wild beast and the image
αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
of it, and he is receiving engraving upon the
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
forehead of him or upon the hand of him,
10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
also he will drink out of the wine of the
θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου
anger of the God of the (one) having been mingled
ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
unmingled in the cup of the wrath of him,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
and he will be tormented in fire and sulphur
ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
in sight of angels holy and in sight of the

6 And I saw another angel flying in
midheaven, and he had everlasting good
news to declare as glad tidings to those
who dwell on the earth, and to every
nation and tribe and tongue and people,
7 saying in a loud voice: "FEAR God and
give him glory, because the hour of the
judgment by him has arrived, and so wor-
ship the One who made the heaven and
the earth and sea and fountains of
waters."

8 And another, a
second angel, followed,
saying: "She has fall-
en! Babylon the great
has fallen, she who
made all the nations
drink of the wine
of the anger of her
fornication!"

9 And another an-
gel, a third, followed
them, saying in a
loud voice: "If anyone
worships the wild
beast and its image,
and receives a mark
on his forehead or
upon his hand, 10 he
will also drink of the
wine of the anger of
God that is poured
out undiluted into the
cup of his wrath, and
he shall be tormented
with fire and sul-
phur in the sight of
the holy angels and
in the sight of the

ἀρνίου. 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ
of them into ages of ages is stepping up, and
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνοῦντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε
the engraving of the name of it. Here
ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
the for works of them is following with them.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφελὴν καθημένον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὀξύ.
sickle sharp.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And the
smoke of their tor-
ment ascends for-
ever and ever, and
day and night they
have no rest, those
who worship the
wild beast and its
image, and whoever
receives the mark of
its name. 12 Here
is where it means
endurance for the
holy ones, those who
observe the com-
mandments of God
and the faith of
Jesus."

13 And I heard a
voice out of heaven
say: "Write: Hap-
py are the dead
who die in union
with [the] Lord from
this time onward.
Yes, says the spirit,
let them rest from
their labors, for the
things they did go
right with them."

14 And I saw, and,
look! a white cloud,
and upon the cloud
someone seated like
a son of man, with
a golden crown on
his head and a
sharp sickle in his
hand.

15 And another an-
gel emerged from
the temple [sanctu-
ary], crying with a
loud voice to the one
seated on the cloud:
"Put your sickle in
and reap, because the
hour has come to
reap, for the harvest

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven.
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great
τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξύ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes.

αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in
τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the
μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. And was trampled on the winepress
ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

of the earth is thoroughly ripe." 16 And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And still another angel emerged from the temple [sanctuary] that is in heaven, he, too, having a sharp sickle.

18 And still another angel emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: "Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe."

19 And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of God. 20 And the wine press was trodden outside the city, and blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs.

15 And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last ones, because by

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
them was finished the anger of the God.

2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
And I saw as sea glassy
μεμιγμένην πυρί, καὶ τοὺς
having been mixed to fire, and the (ones)
νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
conquering out of the wild beast and out of the
εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
image of it and out of the number of the
ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν
name of it having stood upon the sea

τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.
the glassy, having harps of the God.

3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ
And they are singing the song of Moses the
δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
slave of the God and the song of the Lamb
λέγοντες
saying

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Great and wonderful the works of you,
κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
Lord, the God, the Almighty; righteous
καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of you, the King
τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῇ, κύριε,
of the ages; who not not should fear, Lord,
καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος
and will glorify the name of you, because alone
ὁσῖος; ὅτι πάντα τὰ ἔθνη ἡξουσιν καὶ
loyal? Because all the nations will come and
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
they will worship in sight of you, because the
δικαιώματά σου ἐφανερώθησαν.
righteous (decrees) of you were made manifest.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ
And after these (things) I saw, and
ἠνοίγη ὁ ναὸς τῆς σκηνῆς
was opened up the divine habitation of the tent
τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
of the witness in the heaven, and
ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
came out the seven angels the (ones) having
τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
the seven plagues out of the divine habitation,
ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
having been clothed in linen clean bright

means of them the anger of God is brought to a finish.

2 And I saw what seemed to be a glassy sea mingled with fire, and those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. 3 And they are singing the song of Moses the slave of God and the song of the Lamb, saying:

"Great and wonderful are your works, Jehovah^a God, the Almighty. Righteous and true are your ways, King of eternity. 4 Who will not really fear you, Jehovah,^a and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest."

5 And after these things I saw, and the sanctuary of the tent of the witness was opened in heaven, 6 and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen

καὶ περιεζωσμένοι περὶ τὰ στήθη
and having been girded about about the breasts
ζώνας χρυσᾶς. 7 καὶ ἐν ἐκ τῶν τεσσάρων
girdles golden. And one out of the four
ζῶων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
living [creatures] gave to the seven angels
ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
seven bowls golden being full of the anger
τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
of the God the living into the ages of the
αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
ages. And was filled the divine habitation
καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
of smoke out of the glory of the God and out of
τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
the power of him, and no one was able
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
to enter into the divine habitation until
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
should be finished the seven plagues of the seven
ἀγγέλων.
angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
And I heard of great voice out of the
ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
divine habitation saying to the seven angels
Ὑπάγετε καὶ ἐκχέετε τὰς
Be you going under and be you pouring out the
ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
seven bowls of the anger of the God into
τὴν γῆν.
the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
And went off the first (one) and
ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν·
he poured out the bowl of him into the earth;
καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ
and came to be ulcer bad and wicked upon
τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
the men the (ones) having the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνούντας τῇ εἰκόνι αὐτοῦ.
worshiping to the image of it.

3 Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην
And the second (one) poured out the bowl
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
of him into the sea; and it became blood
ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
as of dead [man], and every soul of life

and girded about their
breasts with golden
girdles. 7 And one of
the four living crea-
tures gave the seven
angels seven golden
bowls that were full
of the anger of God,
who lives forever and
ever. 8 And the sanc-
tuary became filled
with smoke because
of the glory of God
and because of his
power, and no one
was able to enter in-
to the sanctuary until
the seven plagues of
the seven angels were
finished.

16 And I heard a
loud voice out of
the sanctuary say to
the seven angels: "Go
and pour out the
seven bowls of the
anger of God into
the earth."

2 And the first one
went off and poured
out his bowl into the
earth. And a hurt-
ful and malignant
ulcer came to be
upon the men that
had the mark of the
wild beast and that
were worshiping its
image.

3 And the second
one poured out his
bowl into the sea.
And it became blood
as of a dead man,
and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
died, the (things) in the sea.

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
And the third (one) poured out the bowl
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς
of him into the rivers and the fountains
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 Καὶ
of the waters; and it became blood. And
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying
Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)
ἦν, ὁ ὅσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)
ἐκρίνας, 6 ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and
προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them
δέδωκας πείν· ἄξιοί εἰσιν.
you have given to drink; worthy (ones) they are.
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying

Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,
ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.
true and righteous the judgments of you.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην
And the fourth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it
καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ, 9 καὶ
to scorch the men in fire, and
ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα·
were scorched the men scorching great;
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God
τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give
αὐτῷ δόξαν.
to him glory.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and
ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη,
became the kingdom of it having been darkened,

died, yes, the things
in the sea.

4 And the third one
poured out his bowl
into the rivers and
the fountains of the
waters. And they be-
came blood. 5 And I
heard the angel over
the waters say: "You,"
the One who is and
who was, the loyal
One, are righteous,
because you have
rendered these de-
cisions, 6 because they
poured out the blood
of holy ones and of
prophets, and you
have given them blood
to drink. They de-
serve it." 7 And I
heard the altar say:
"Yes, Jehovah^b God,
the Almighty, true
and righteous are
your judicial deci-
sions."

8 And the fourth
one poured out his
bowl upon the sun;
and to [the sun] it
was granted to scorch
the men with fire.
9 And the men were
scorched with great
heat, but they blas-
phemed the name of
God, who has the
authority over these
plagues, and they did
not repent so as to
give glory to him.

10 And the fifth
one poured out his
bowl upon the throne
of the wild beast.
And its kingdom
became darkened,

5^a You, ^hCAVgSy^h; You, O Lord, Textus Receptus; You, Jehovah,
J^{8,13,14,16}. 7^b Jehovah, J^{13,14,16-18}; Lord, ^hAVgSy^h.

καὶ ἔμασῶντο τὰς γλῶσσας αὐτῶν
and they were chewing the tongues of them
ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the
θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,
ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the
θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the
ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as
βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons
ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the
ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the
παντοκράτορος. —
Almighty. —

15 Ἴδου ἔρχομαι ὡς κλέπτης. μακάριος
Look! I am coming as thief. Happy
ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the
ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not
γυμνὸς περιπατῇ καὶ
naked may be walking about and

and they began to
gnaw their tongues
for [their] pain, 11 but
they blasphemed the
God of heaven for
their pains and for
their ulcers, and they
did not repent of their
works.

12 And the sixth
one poured out his
bowl upon the great
river Eu-phra'tes, and
its water was dried
up, that the way
might be prepared for
the kings from the
rising of the sun.

13 And I saw three
unclean inspired ex-
pressions [that looked]
like frogs come out
of the mouth of
the dragon and out
of the mouth of
the wild beast and
out of the mouth
of the false proph-
et. 14 They are, in
fact, expressions in-
spired by demons and
perform signs, and
they go forth to
the kings of the en-
tire inhabited earth,
to gather them to-
gether to the war of
the great day of God
the Almighty.

15 "Look! I am
coming as a thief.
Happy is the one
that stays awake and
keeps his outer gar-
ments, that he may
not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shameful-ness of him. —

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place
τὸν καλούμενον Ἑβραϊστὶ Ἀρ Μαγεδὼν.
the (one) being called in Hebrew Har- Magedon.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the
φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out
φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from
τοῦ θρόνου λέγουσα· Γέγονεν· — 18 καὶ
the throne saying It has occurred; — And
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and
σεισμὸς ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not
ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο
occurred from which [time] men came to be
ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω
upon the earth so big [earth]shaking thus
μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great
εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations
ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered
ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;
20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains
οὐχ εὐρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as
ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the
οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and
ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ
blasphemed the men the God out of
τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great
ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his
shamefulness."

16 And they gath-
ered them together
to the place that
is called in Hebrew
Har-Ma-ged'on."

17 And the seventh
one poured out his
bowl upon the air.
At this a loud voice
issued out of the
sanctuary from the
throne, saying: "It
has come to pass!"
18 And lightnings and
voices and thunders
occurred, and a great
earthquake occurred
such as had not oc-
curred since men
came to be on the
earth, so extensive an
earthquake, so great.
19 And the great city
split into three parts,
and the cities of
the nations fell; and
Babylon the great
was remembered in
the sight of God,
to give her the cup
of the wine of the
anger of his wrath.
20 Also, every island
fled, and mountains
were not found. 21 And
a great hail with
every stone about the
weight of a talent
descended out of heav-
en upon the men,
and the men blas-
phemed God due to
the plague of hail,
because the plague
of it was unusually
great.

16^a Or, "Ar-ma-ged'don"; 11712 77 (Har M^egid·don'), J^{17,18}; meaning
"Mountain of Me-gid'do."

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ
the (ones) having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
spoke with me saying Hither, I shall show
σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης
to you the judgment of the harlot the great
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,
the (one) sitting upon waters many,
2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
with whom committed fornication the kings
τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
of the earth, and they were made drunk the (ones)
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
inhabiting the earth out of the wine of the
πορνείας αὐτῆς.
fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
And he bore off me into desolate [place] in
πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit. And I saw woman sitting upon
θηρίον κόκκινον, γέμοντα ὀνόματα
wild beast scarlet, being full of names
βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
of blasphemy, having heads seven and horns
δέκα· **4** καὶ ἡ γυνὴ ἦν
ten; and the woman was
περιβεβλημένη πορφυροῦν καὶ
having been thrown about purple and
κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ
scarlet, and having been gilded to gold and
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
of stone precious and to pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
cup golden in the hand of her being full
βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
of disgusting things and the unclean (things) of the
πορνείας αὐτῆς, **5** καὶ ἐπὶ τὸ μέτωπον
fornication of her, and upon the forehead
αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
of her name having been written, mystery,
αβυλῶν ἡ Μεγάλη, ἡ μήτηρ τῶν πόρνῶν
Babylon the Great, the mother of the harlots
καὶ τῶν βδελυγμάτων τῆς γῆς. **6** καὶ
and of the disgusting things of the earth. And
εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
saw the woman being drunk out of the

17 And one of the seven angels that had the seven bowls came and spoke with me, saying: "Come, I will show you the judgment upon the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication."

3 And he carried me away in [the power of the] spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. **4** And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. **5** And upon her forehead was written a name, a mystery: "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." **6** And I saw that the woman was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα
And I wondered having seen her wonderment
μέγα· **7** καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through
τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ
what wondered you? I shall say to you the
μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
mystery of the woman and of the wild beast
τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)
ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten
κέρατα· **8** τὸ θηρίον ὃ εἶδες ἦν
horns; the wild beast which you saw it was
καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction
ὑπάγει· καὶ θαυμασθήσονται οἱ
it is going under; and will wonder the (ones)
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not
γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book
τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,
βλεπόντων τὸ θηρίον ὅτι ἦν
of (ones) looking at the wild beast because it was
καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.

9 Ὡδε ὁ νοῦς ὁ ἔχων
Here the mind the (one) having
σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
wisdom. The seven heads seven mountains
εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.
10 καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,
ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
the one is, the other (one) not as yet came,
καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little [time] him
δεῖ μένειν, **11** καὶ τὸ θηρίον
it is binding to remain, and the wild beast
ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὀγδοός
which was and not it is. And he eighth (one)

blood of the holy ones and with the blood of the witnesses of Jesus.

Well, on catching sight of her I wondered with great wonderment. **7** And so the angel said to me: "Why is it you wondered? I will tell you the mystery of the woman and of the wild beast that is carrying her and that has the seven heads and the ten horns: **8** The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world.

9 "Here is where the intelligence that has wisdom comes in: The seven heads mean seven mountains, where the woman sits on top. **10** And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. **11** And the wild beast that was but is not, it is also itself an eighth [king],

ἐστὶν καὶ ἐκ τῶν ἑπτὰ ἐστὶν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασιλεῖς εἰσὶν, οἵτινες βασιλείαν οὐπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast
διδόσιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb

πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει
will war, and the Lamb will conquer
αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and
βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him

κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ
And he is saying to me The waters which
εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and
ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,
καὶ ἡρημωμένην ποιήσουσιν αὐτήν
and having been desolated they will make her

καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the flesh of her they will eat,
καὶ αὐτήν κατακαύσουσιν ἐν πυρί. 17 ὁ
and her they will burn down in fire; the

γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them

ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the
seven, and it goes
off into destruction.

12 "And the ten
horns that you saw
mean ten kings, who
have not yet received
a kingdom, but they
do receive authority
as kings one hour
with the wild beast.
13 These have one
thought, and so they
give their power and
authority to the wild
beast. 14 These will
battle with the Lamb,
but, because he is
Lord of lords and
King of kings, the
Lamb will conquer
them. Also, those
called and chosen and
faithful with him
[will do so]."

15 And he says to
me: "The waters that
you saw, where the
harlot is sitting, mean
peoples and crowds
and nations and
tongues. 16 And the
ten horns that you
saw, and the wild
beast, these will hate
the harlot and will
make her devastated
and naked, and will
eat up her fleshy
parts and will com-
pletely burn her with
fire. 17 For God put
it into their hearts to
carry out his thought,
even to carry out
[their] one thought by
giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθῆσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up
ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in

ἰσχυρᾷ φωνῇ λέγων Ἐπεσεν, ἔπεσεν Βαβυλὼν
strong voice saying She fell, fell Babylon.
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place

δαιμονίων καὶ φυλακὴ παντὸς πνεύματος
of demons and prison of every spirit
ἁκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου
unclean and prison of every bird

ἁκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication

αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the
βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her

ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the

στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαὸς
heaven saying Come you out, the people

μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not

συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,
you should share together to the sins of her,

καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast, un-
til the words of God
will have been accom-
plished. 18 And the
woman whom you saw
means the great city
that has a kingdom
over the kings of the
earth."

18 After these things
I saw another
angel descending
from heaven, with
great authority; and
the earth was lighted
up from his glory.
2 And he cried out
with a strong voice,
saying: "She has fall-
en! Babylon the great
has fallen, and she
has become a dwell-
ing place of demons
and a lurking place
of every unclean
and hated bird!
3 For because of the
wine of the anger
of her fornication all
the nations have fall-
en [victim], and the
kings of the earth
committed fornication
with her, and the
traveling merchants of
the earth became rich
due to the power of
her shameless luxury."

4 And I heard an-
other voice out of
heaven say: "Get
out of her, my peo-
ple, if you do not
want to share with
her in her sins, and
if you do not want
to receive part of

λάβετε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together
αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and
ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.
6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,
καὶ διπλώσατε τὰ διπλὰ κατὰ
and double you the double (things) according to
τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her; in the cup to which
ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);
7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and
ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ
lived unreined in luxury, so much give you to her
βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ
torment and mourning. Because in the
καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
heart of her she is saying that I am sitting
Βασιλίσσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning
οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one
ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
day will come the plagues of her, death
καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ
and mourning and famine, and in fire
κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord
ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.
9 καὶ κλαύσουσιν καὶ
And they will weep and
κόψονται ἐπ' αὐτήν οἱ
they will strike themselves upon her the
βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with
αὐτῆς πορνεύσαντες καὶ
her having committed fornication and
στρηνιάσαντες, ὅταν
having lived unreined in luxury, whenever
βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the
πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν
firing of her, 10 ἀπὸ μακρόθεν

her plagues. 5 For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. 6 Render to her even as she herself rendered, and do to her twice as much, yes, twice the number of the things she did; in the cup in which she put a mixture put twice as much of the mixture for her. 7 To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For in her heart she keeps saying, 'I sit a queen, and I am no widow, and I shall never see mourning.' 8 That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah^a God, who judged her, is strong. 9 "And the kings of the earth who committed fornication with her and lived in shameless luxury will weep and beat themselves in grief over her, when they look at the smoke from the burning of her, 10 while they stand at

ἐστηκότες διὰ τὸν φόβον τοῦ
(they) having stood through the fear of the
βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ
torment of her, saying Woe woe, the
πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ
city the great, Babylon the city the
ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
strong, because to one hour came the judgment
σου.
of you.
11 καὶ οἱ ἔμποροι τῆς γῆς
And the traveling merchants of the earth
κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
are weeping and they are mourning upon her,
ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
because the full (stock) of them no one is buying
οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
not yet, full (stock) of gold and of silver
καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
and of stone precious and of pearls and
βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
of fine linen and of purple and of silk and
κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν
of scarlet, and every wood thyine and every
σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
vessel made of ivory and every vessel out of
ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
wood most precious and of copper and of iron
καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμωμον
and of marble, and cinnamon and amomum
καὶ θυμιάματα καὶ μύρον καὶ λίβανον
and incenses and perfumed oil and frankincense
καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ
and wine and olive oil and fine flour and
σίτον καὶ κτήνη καὶ πρόβατα, καὶ
wheat and acquired (animals) and sheep, and
ἵππων καὶ ρεδῶν καὶ σωμάτων, καὶ ψυχὰς
of horses and of coaches and of bodies, and souls
ἀνθρώπων. 14 καὶ ἡ ὀπώρα σου τῆς
of men. And the juicy fruit of you of the
ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
desire of the soul it went off from you,
καὶ πάντα τὰ λιπαρὰ καὶ τὰ
and all the fatty (things) and the
λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ
bright (things) destroyed itself from you, and
οὐκέτι οὐ μὴ αὐτὰ εὕρησουσιν.
not yet not not them they will find.

a distance because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'
11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock any more, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet; and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and olive oil and fine flour and wheat and cattle and sheep, and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

^a Jehovah, J^{7,8,13,14,16-18}; the Lord, R^{Sy^h}, but omitted by AV^g.

15 οἱ ἔμποροι τούτων,
The traveling merchants of these (things),
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
the (ones) having become rich from her, from
μακρόθεν στήσονται διὰ τὸν φόβον
long [way] off will stand through the fear
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
of the torment of her (they) weeping and
πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις
mourning, saying Woe woe, the city
ἡ μεγάλη, ἡ περιβεβλημένη
the great, the (one) having been thrown about
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
fine linen and purple and scarlet, and
κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
having been gilded in gold and stone precious
καὶ μαργαρίτῃ, 17 ὅτι μιᾷ ὥρᾳ
and pearl, because to one hour
ἡρημώθη ὁ τοσοῦτος πλοῦτος.
was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
And every steersman and every the (one)
ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
upon place sailing, and nautical ones and
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
as many as the sea are working, from
μακρόθεν ἕστησαν 18 καὶ ἔκραξαν
long [way] off they stood and they cried out
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
looking at the smoke of the firing of her
λέγοντες Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ;
saying Who like to the city the great?
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
And they threw dust upon the heads
αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
of them and they cried out weeping and
πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ
mourning, saying Woe woe, the city the
μεγάλη, ἐν ἣ ἔπλούτησαν πάντες οἱ
great, in which became rich all the (ones)
ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς
having the boats in the sea out of the
τιμιότητος αὐτῆς, ὅτι ἐν μιᾷ ὥρᾳ
preciousness of her, because in one hour
ἡρημώθη.
she was desolated.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
Be you well-minded upon her, heaven,
καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
and the holy (ones) and the apostles and the

15 "The traveling
merchants of these
things, who became
rich from her, will
stand at a distance
because of [their]
fear of her torment
and will weep and
mourn, 16 saying, "Too
bad, too bad—the
great city, clothed with
fine linen and purple
and scarlet, and richly
adorned with gold or-
nament and precious
stone and pearl, 17 be-
cause in one hour
such great riches have
been devastated!"

"And every ship
captain and every
man that voyages
anywhere, and sailors
and all those who
make a living by the
sea, stood at a dis-
tance 18 and cried out
as they looked at the
smoke from the burn-
ing of her and said,
'What city is like the
great city?' 19 And
they threw dust upon
their heads and cried
out, weeping and
mourning, and said,
'Too bad, too bad—
the great city, in
which all those hav-
ing boats at sea be-
came rich by reason
of her costliness, be-
cause in one hour she
has been devastated!'

20 "Be glad over
her, O heaven, also
you holy ones and
you apostles and you

προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
prophets, because judged the God the judgment
ὑμῶν ἐξ αὐτῆς.
of you out of her.

21 Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον
And lifted up one angel strong stone
ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
as belonging to mill great, and he threw into the
θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται
sea saying Thus to onrush will be thrown
Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ
Babylon the great city, and not not

εὐρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρωδῶν
she should be found yet. And voice of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
not not should be heard in you yet, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ
artificer of every art not not should be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in you yet, and voice of mill not not

ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
should be heard in you yet, and light of lamp
οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ
not not should shine in you yet, and voice

νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
of bridegroom and of bride not not should be heard
ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου
in you yet; because the traveling merchants of you
ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ
were the greatest men of the earth, because by the
φαρμακία σου ἐπλανήθησαν πάντα τὰ
druggery of you were made to err all the
ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
nations, and in her blood of prophets and

ἁγίων εὐρέθη καὶ πάντων τῶν
of holy (ones) was found and of all the (ones)
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slaughtered upon the earth.

19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these (things) I heard as voice
μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
great of crowd much in the heaven

λεγόντων Ἀλληλουιά· ἡ σωτηρία καὶ ἡ
of (ones) saying Hallelujah; the salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,

1^a To our God, SACVgSy^b; to the Lord our God, Textus Receptus and
some cursive MSS.; to Jehovah our God, J7,8,13,14,16.

prophets, because God
has judicially exacted
punishment for you
from her!"

21 And a strong an-
gel lifted up a stone
like a great millstone
and hurled it into the
sea, saying: "Thus
with a swift pitch will
Babylon the great city
be hurled down, and
she will never be found
again. 22 And the
sound of singers who
accompany themselves
on the harp and of
musicians and of flut-
ists and of trumpeters
will never be heard
in you again, and no
craftsman of any trade
will ever be found in
you again, and no
sound of a millstone
will ever be heard in
you again, 23 and no
light of a lamp will
ever shine in you
again, and no voice of
a bridegroom and of
a bride will ever be
heard in you again;
because your traveling
merchants were the
top-ranking men of
the earth, for by your
spiritistic practice all
the nations were mis-
led. 24 Yes, in her was
found the blood of
prophets and of holy
ones and of all those
who have been slaugh-
tered on the earth."

19 After these things
I heard what was
as a loud voice of a
great crowd in heaven.
They said: "Praise
Jah, you people! The
salvation and the glo-
ry and the power
belong to our God,"^a

2 ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the harlot the
μεγάλην ἣτις ἐφθίρεν τὴν γῆν ἐν τῇ
great who corrupted the earth in the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and he avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
of the slaves of him out of hand of her. And
δεύτερον εἶρηκαν· Ἀλληλουιά· καὶ ὁ
second [time] they have said Hallelujah; and the
καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
smoke of her is stepping up into the ages
τῶν αἰώνων.
of the ages.
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
And fell the older persons the twenty-
τέσσαρες καὶ τὰ τέσσαρα ζῶα,
four and the four living [creatures],
καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ
and they worshiped to the God the (one) sitting
ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἀλληλουιά.
upon the throne (they) saying Amen, Hallelujah.
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
And voice from the throne came out
λέγουσα· Αἰνεῖτε τῷ θεῷ ἡμῶν,
saying Be you praising to the God of us,
πάντες οἱ δούλοι αὐτοῦ, οἱ φοβούμενοι
all the slaves of him, the (ones) fearing
αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
him, the small (ones) and the great (ones).
6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
And I heard as voice of crowd much
καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
and as voice of waters many and as voice
βροντῶν ἰσχυρῶν, λεγόντων Ἀλληλουιά,
of thunders strong, of (ones) saying Hallelujah,
ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
because reigned Lord the God of us, the
παντοκράτωρ. 7 χαίρωμεν καὶ
Almighty. May we be rejoicing and
ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν
may we be exulting, and we shall give the glory
αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
to him, because came the marriage of the Lamb,
καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,
and the woman of him prepared herself,

2^a He, *NAVG^{Sy}^h*; the Lord, eight MSS. from Nos. 95-217; Jehovah, *J^{7,8}*.
6^b Jehovah, *J^{7,8,13,14,18-19}*; the Lord, *NAVG^{Sy}^h*.

2 because his judgments are true and righteous. For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he^a has avenged the blood of his slaves at her hand.” 3 And right away for the second time they said: “Praise Jah, you people! And the smoke from her goes on ascending forever and ever.” 4 And the twenty-four older persons and the four living creatures fell down and worshiped God seated upon the throne, and said: “Amen! Praise Jah, you people!” 5 Also, a voice issued forth from the throne and said: “Be praising our God, all you his slaves, who fear him, the small ones and the great.” 6 And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: “Praise Jah, you people, because Jehovah^b our God, the Almighty, has begun to rule as king. 7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.

8 καὶ ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάληται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.
9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι Ὅρα μὴ σύνδουλός σου εἶμι
to me Be you seeing not; fellow slave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.
11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ’ αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, and
περιβεβλημένος ἱμάτιον
having been thrown about outer garment

8 Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones.” 9 And he tells me: “Write: Happy are those invited to the evening meal of the Lamb’s marriage.” Also, he tells me: “These are the true sayings of God.” 10 At that I fell down before his feet to worship him. But he tells me: “Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying.” 11 And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself, 13 and he is arrayed with an outer garment

ῥεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called
τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ
the name of him The Word of the God. And
τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven
ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,
ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν.
having been clothed in fine linen white clean.
15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out
ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it
πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and he
ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and
αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine
τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ
of the anger of the wrath of the God of the
παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the
ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name
γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and
Κύριος κυρίων.
Lord of lords.
17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν
And I saw one angel having stood in
τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying
ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven Hither be you led together
εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ,
into the supper the great of the God,
18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat fleshs of kings
καὶ σάρκας χιλιάρχων καὶ σάρκας
and fleshs of chiliarchs and fleshs
ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and fleshs of horses and
τῶν καθημένων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and
σάρκας πάντων ἐλευθέρων τε καὶ δούλων
fleshs of all freemen and and of slaves

sprinkled with blood,
and the name he is
called is The Word
of God. 14 Also, the
armies that were in
heaven were following
him on white horses,
and they were clothed
in white, clean, fine
linen. 15 And out of
his mouth there pro-
trudes a sharp long
sword, that he may
strike the nations with
it, and he will shep-
herd them with a rod
of iron. He treads too
the wine press of the
anger of the wrath of
God the Almighty. 16 And upon his outer
garment, even upon
his thigh, he has a
name written, King
of kings and Lord of
lords.
17 I saw also an
angel standing in the
sun, and he cried
out with a loud voice
and said to all the
birds that fly in mid-
heaven: "Come here,
be gathered together
to the great evening
meal of God, 18 that
you may eat the
fleshy parts of kings
and the fleshy parts
of military comman-
ders and the fleshy
parts of strong men
and the fleshy parts
of horses and of
those seated upon
them, and the fleshy
parts of all, of freemen
as well as of slaves

καὶ μικρῶν καὶ μεγάλων.
and of little (ones) and of great (ones).
19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς
And I saw the wild beast and the
βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
kings of the earth and the armies
αὐτῶν συνηγμένα ποιῆσαι τὸν
of them having been led together to make the
πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ
war with the (one) sitting upon the
ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
horse and with the army of him.
20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ'
And was caught the wild beast and with
αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
it the false prophet the (one) having done
τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς
the signs in sight of it, in which (ones)
ἐπλάνησεν τοὺς λαβόντας τὸ
he made to err the (ones) having received the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
worshiping to the image of it; living
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ
were thrown the two into the lake of the
πυρὸς τῆς καιομένης ἐν θείῳ.
fire of the [lake] burning in sulphur.
21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
And the leftover (ones) were killed off in the
ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
long sword of the (one) sitting upon the
ἵππου τῇ ἐξελθοῦσῃ ἐκ τοῦ
horse to the [sword] having gone forth out of the
στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
mouth of him, and all the birds
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
were satisfied out of the fleshs of them.
20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw angel stepping down out of
τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
the heaven, having the key of the abyss
καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
and chain great upon the hand of him.
2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφης
And he laid hold of the dragon, the serpent
ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ
the archaic, who is Devil and The
Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,
Satan, and bound him thousand years,

and of small ones and
great." 19 And I saw the
wild beast and the
kings of the earth
and their armies
gathered together to
wage the war with
the one seated on
the horse and with
his army. 20 And
the wild beast was
caught, and along
with it the false
prophet that per-
formed in front of
it the signs with
which he misled those
who received the
mark of the wild
beast and those who
render worship to
its image. While still
alive, they both were
hurled into the fiery
lake that burns with
sulphur. 21 But the
rest were killed off
with the long sword
of the one seated
on the horse, which
[sword] proceeded out
of his mouth. And
all the birds were
filled from the fleshy
parts of them.
20 And I saw an
angel coming
down out of heaven
with the key of the
abyss and a great
chain in his hand.
2 And he seized the
dragon, the original
serpent, who is the
Devil and Satan,
and bound him for
a thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
and he threw him into the abyss, and
ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’
And I saw thrones, and they sat down upon
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
βασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.
οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ζῆσαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.
αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy
αὐτὸς ὁ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
εὐτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ’
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ’ αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him into the abyss and shut [it] and sealed [it] over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while.

4 And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6 Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
And whenever should be ended the thousand
ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς
years, will be loosed the Satan out of the
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
prison of him, and he will go out
πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς
to make to err the nations the (ones) in the
τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ
four corners of the earth, the Gog and
Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν
Magog, to lead together them into the
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
war, of which (ones) the number of them
ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ
as the sand of the sea. 9 And
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
they stepped up upon the breadth of the earth,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
and they encircled the encampment of the
ἁγίων καὶ τὴν πόλιν τὴν
holy (ones) and the city the (one)
ἡγαπημένην. καὶ κατέβη πῦρ ἐκ
having been loved. And stepped down fire out of
τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
the heaven and it ate down them; and
ὁ διάβολος ὁ πλανῶν αὐτοὺς
the Devil the (one) making to err them
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
was thrown into the lake of the fire and
θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
sulphur, where also the wild beast and the
ψευδοπροφήτης, καὶ βασανισθήσονται
false prophet, and they will be tormented
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
of day and of night into the ages of the
αἰώνων.
ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw throne great white and
τὸν καθήμενον ἐπ’ αὐτοῦ, οὐ ἀπὸ
the (one) sitting upon it, of whom from
τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
the face fled the earth and the heaven,
καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
and place not was found to them. And I saw
τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
the dead (ones), the great (ones) and the
μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου,
little (ones), having stood in sight of the throne,

7 Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, 8 and he will go out to mislead those nations in the four corners of the earth, Gog and Ma’gog, to gather them together for the war. The number of these is as the sand of the sea. 9 And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them. 10 And the Devil who was misleading them was hurled into the lake of fire and sulphur, where both the wild beast and the false prophet [already were]; and they will be tormented day and night forever and ever.

11 And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. 12 And I saw the dead, the great and the small, standing before the throne,

καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life; and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. And gave
ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν
it, and the death and the Hades gave
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.
lake of the fire.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινὴν· ὁ γὰρ πρῶτος οὐρανοῦ καὶ ἡ
new; the for first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἐστὶν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. And the city the holy
Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσάν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

13, 14^a Ha'des, RA; in'fe-rus, Vg (in-fer'nus, Vg^{c-s}); Shi-ul', Sy^h; She'ol, J⁷, 8, 11-14, 16-18.

and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. 13 And the sea gave up those dead in it, and death and Ha'des^a gave up those dead in them, and they were judged individually according to their deeds. 14 And death and Ha'des^a were hurled into the lake of fire. This means the second death, the lake of fire. 15 Furthermore, whoever was not found written in the book of life was hurled into the lake of fire.

21 And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. 2 I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
And I heard of voice great out of the
θρόνου λεγούσης Ἴδου ἡ σκηνὴ τοῦ θεοῦ
throne saying Look! The tent of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
with the men, and he will tent with
αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
them, and they peoples of him will be, and
αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
he the God with them will be, and
ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
he will wipe out every tear out of the
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
eyes of them, and the death not will be
ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
yet; neither mourning nor outcry nor pain
οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
not it will be yet. The first (things) went off.

5 καὶ εἶπεν ὁ καθημένος ἐπὶ τῷ
And said the (one) sitting upon the
θρόνῳ Ἴδου καινὰ ποιῶ πάντα. καὶ
throne Look! New I am making all (things). And
λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
he is saying Write, because these the words
πιστοὶ καὶ ἀληθινοὶ εἰσιν. 6 καὶ εἶπέν μοι
faithful and true are. And he said to me
Γέγοναν. ἐγὼ τὸ Ἀλφά καὶ τὸ
They have occurred. I the Alpha and the
Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
Omega, the beginning and the end. I
τῷ διψῶντι δώσω ἐκ τῆς
to the (one) thirsting I shall give out of the
πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
fountain of the water of the life (as) free gift.

7 ὁ νικῶν κληρονομήσει
The (one) conquering will inherit
ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
these (things), and I shall be to him God and
αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
he will be to me son. To the but
δειλοῖς καὶ ἀπίστοις καὶ
cowards and to unbelieving (ones) and
ἐβδελυγμένοις καὶ
to (ones) having been made disgusting and
φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
to murderers and to fornicators and to druggers and
εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
to idolaters and to all the liars the part

3 With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."

5 And the one seated on the throne said: "Look! I am making all things new." Also, he says: "Write, because these words are faithful and true." **6** And he said to me: "They have come to pass! I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. **7** Anyone conquering will inherit these things, and I shall be his God and he will be my son. **8** But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.

9 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἔχόντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,
τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying
Δεῦρο, δείξω σοὶ τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in
πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ
he showed to me the city the holy Jerusalem
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ, 11 ἔχουσιν τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the
φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,
ὥς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates
ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names
ἐπιγεγραμμένα ἃ ἐστὶν τῶν
having been inscribed which (ones) is of the
δώδεκα φυλῶν υἱῶν Ἰσραὴλ· 13 ἀπὸ
twelve tribes of sons of Israel; from
ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north
πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; and
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having foundation [stones]

will be in the lake that burns with fire and sulphur. This means the second death.”
9 And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said: “Come here, I will show you the bride, the Lamb’s wife.” 10 So he carried me away in [the power of the] spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God 11 and having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear. 12 It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. 13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 The wall of the city also had twelve foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
twelve, and upon them twelve names of the
δώδεκα ἀποστόλων τοῦ ἀρνίου.
twelve apostles of the Lamb.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
And the (one) speaking with me
εἶχεν μέτρον κάλαμον χρυσοῦν,
was having measure reed golden,
ἵνα μετρήσῃ τὴν πόλιν καὶ
in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city four-cornered is lying, and
τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ
the length of it as much as the breadth. And
ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city to the reed upon
σταδίῳ δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ
stadia twelve thousand; the length and the
πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
breadth and the height of it equal (ones) is.
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it hundred
τεσσαράκοντα τεσσάρων πηχῶν, μέτρον
forty-four of cubits, measure
ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. 18 καὶ ἡ
of man, which is of angel. And the
ἐνδόμησις τοῦ τείχους αὐτῆς ἰάσπις, καὶ
structure of the wall of it jasper, and
ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ
the city gold clean like to glass
καθαρῷ· 19 οἱ θεμέλιοι τοῦ τείχους
clean; the foundation [stones] of the wall
τῆς πόλεως παντὶ λίθῳ τιμίῳ
of the city to every stone precious
κεκοσμημένοι· ὁ θεμέλιος
(ones) having been adorned; the foundation [stone]
ὁ πρῶτος ἰάσπις, ὁ δεύτερος σάπφειρος,
the first (one) jasper, the second (one) sapphire,
ὁ τρίτος χαλκηδών, ὁ τέταρτος
the third (one) chalcedony, the fourth (one)
σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth (one) sardonyx, the
ἕκτος σάρδιον, ὁ ἕβδομος
sixth (one) sardius, the seventh (one)
χρυσόλιθος, ὁ ὀγδοὺς βήρυλλος, ὁ
chrysolite, the eighth (one) beryl, the
ἐνάτος τοπάζιον, ὁ δέκατος
ninth (one) topaz, the tenth (one)

and on them the twelve names of the twelve apostles of the Lamb.
15 Now the one who was speaking with me was holding as a measure a golden reed, that he might measure the city and its gates and its wall. 16 And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs; its length and breadth and height are equal. 17 Also, he measured its wall, one hundred and forty-four cubits, according to a man’s measure, at the same time an angel’s. 18 Now the structure of its wall was jasper, and the city was pure gold like clear glass. 19 The foundations of the city’s wall were adorned with every sort of precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, 20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth

χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ
chrysoprase, the eleventh (one) hyacinth, the
δωδέκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα
twelfth (one) amethyst; and the twelve
πυλῶνες δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος
gates twelve pearls, up one each
τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου·
of the gates was out of one pearl;
καὶ ἡ πλατεία τῆς πόλεως χρυσεόν
and the broad way of the city gold
καθαρόν ὡς ὕαλος διαυγής.
clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
And divine habitation not I saw in it,

ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
the for Lord, the God, the Almighty,

ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.
divine habitation of it is, and the Lamb.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ
And the city not need is having of the

ἡλίου οὐδὲ τῆς σελήνης, ἵνα
sun not-but of the moon, in order that

φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
they may be shining to it, the for glory of the

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
God lighted up it, and the lamp of it the

ἄρνιον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
Lamb. And will walk about the nations

διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς
through the light of it; and the kings

τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
of the earth are bearing the glory of them into

αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ
it; and the gates of it not not

κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται
should be shut up of day, night for not will be

ἐκεῖ 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
there and they will bear the glory and the

τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
honor of the nations into it. And not

μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν
not might enter into it every common (thing)

καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,
and the (one) doing disgusting thing and lie,

εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
if not the (ones) having been written in the

βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.
little book of the life of the Lamb.

chrys'oprase, the
eleventh hyacinth,
the twelfth amethyst.
21 Also, the twelve
gates were twelve
pearls; each one of
the gates was made
of one pearl. And the
broad way of the
city was pure gold,
as transparent glass.

22 And I did not
see a temple in it,
for Jehovah^a God the
Almighty is its tem-
ple, also the Lamb
[is]. 23 And the city
has no need of the
sun nor of the moon
to shine upon it, for
the glory of God
lighted it up, and its
lamp was the Lamb.

24 And the nations
will walk by means
of its light, and the
kings of the earth
will bring their glory
into it. 25 And its
gates will not be
closed at all by day,
for night will not
exist there. 26 And
they will bring the
glory and the honor
of the nations into it.

27 But anything not
sacred and anyone
that carries on a dis-
gusting thing and a
lie will in no way
enter into it; only
those written in the
Lamb's scroll of life
[will].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
And he showed to me river of water of life
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
bright as crystal, going forth out of
τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου 2 ἐν
the throne of the God and of the Lamb in
μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
midst of the broad way of her; and of the river
ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν
herefrom and therefrom wood of life making
καρπούς δώδεκα, κατὰ μῆνα ἕκαστον
fruits twelve, according to month each
ἀποδιδόν· τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
giving back the fruit of it, and the leaves
τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
And every thing put down not will be yet.

καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου
And the throne of the God and of the Lamb

ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ
in her will be, and the slaves of him

λατρεύσουσιν αὐτῷ, 4 καὶ ὄψονται
will render sacred service to him, and they will see

τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
the face of him, and the name of him.

ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ
upon the foreheads of them. And night not

ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν
will be yet, and not they are having need

φωτός λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
of light of lamp and light of sun, because Lord

ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
the God will shed light upon them, and

βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
And he said to me These the words

πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
faithful (ones) and true (ones), and the Lord,

ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
the God of the spirits of the prophets,

ἀπέστειλεν τὸν ἄγγελόν αὐτοῦ δεῖξαι τοῖς
sent off the angel of him to show to the

δούλοις αὐτοῦ ἃ δεῖ
slaves of him which (things) it is binding

δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ
to show his slaves the things that must

22 And he showed
me a river of
water of life, clear as
crystal, flowing out
from the throne of
God and of the Lamb
2 down the middle of
its broad way. And
on this side of the
river and on that side
[there were] trees of
life producing twelve
crops of fruit, yield-
ing their fruits each
month. And the leaves
of the trees [were]
for the curing of the
nations.

3 And no more will
there be any curse.
But the throne of God
and of the Lamb will
be in [the city], and
his slaves will render
him sacred service;
4 and they will see his
face, and his name
will be on their fore-
heads. 5 Also, night
will be no more, and
they have no need
of lamplight nor [do
they have] sunlight,
because Jehovah^a God
will shed light upon
them, and they will
rule as kings forever
and ever.

6 And he said to
me: "These words are
faithful and true; yes,
Jehovah^b the God of
the inspired expres-
sions of the prophets
sent his angel forth
to show his slaves
the things that must

22^a Jehovah, J7,8,13,14,16-18; the Lord, N^aVgSy^b.

5^a Jehovah, J7,8,11-14,16-18; the Lord, N^aVgSy^b. 6^b Jehovah, J7,8,12-14,17,18;
the Lord, N^aVgSy^b.

γενέσθαι ἐν τάχει· 7 καὶ Ἰδοὺ ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τούτου.
this.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing
μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me
Ὅρα μὴ σύνδουλός σου εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τούτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.

11 ὁ ἀδικῶν ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ρυπαρὸς
let him do unrighteously yet, and the filthy (one)
ρυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἁγιασθήτω ἔτι. —
let him be made holy yet. —

12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἀλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am coming quickly. Happy is anyone observing the words of the prophecy of this scroll."

8 Well, I John was the one hearing and seeing these things. And when I had heard and seen, I fell down to worship before the feet of the angel that had been showing me these things. 9 But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who are prophets and of those who are observing the words of this scroll. Worship God."

10 He also tells me: "Do not seal up the words of the prophecy of this scroll, for the appointed time is near. 11 He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still.

12 "Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. 13 I am the Alpha

καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one),
ἡ ἀρχὴ καὶ τὸ τέλος. — 14 Μακάριοι
the beginning and the end. — Happy
οἱ πλύνοντες τὰς στολὰς αὐτῶν,
the (ones) washing the robes of them,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates
εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the
κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and
οἱ φονεῖς καὶ οἱ εἰδωλόλατραι καὶ
the murderers and the idolaters and
πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to you these (things) upon the
ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring
Δαυεὶδ, ὁ ἀστήρ ὁ λαμπρός, ὁ
of David, the star the bright, the
πρωινός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying
Ἔρχου· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say
Ἔρχου· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting
ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take
ὕδωρ ζωῆς δωρεάν.
water of life (as) free gift.

18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone
τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the
προφητείας τοῦ βιβλίου τούτου· ἐάν
prophecy of the little book this; if ever
τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the
θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O·me'ga, the first and the last, the beginning and the end. 14 Happy are those who wash their robes, that the authority [to go] to the trees of life may be theirs and that they may gain entrance into the city by its gates. 15 Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie.'

16 "I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star."

17 And the spirit and the bride keep on saying: "Come!" And let anyone thirsting come; let anyone that wishes take life's water free.

18 "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll;

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.

20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα· Ναί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.
'Αμήν· ἔρχου, κύριε 'Ιησοῦ.
Amen; be you coming, Lord Jesus.

21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
'Ιησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll.

20 "He that bears witness of these things says, 'Yes; I am coming quickly.'"
"Amen! Come, Lord Jesus."

21 [May] the undeserved kindness of the Lord Jesus Christ [be] with the holy ones.

APPENDIX

SCRIPTURE VERSES SPECIFICALLY COMMENTED ON

	Page		Page
MATTHEW 1:1	1148	ACTS 20:28	1160
MATTHEW 1:20	1148	ROMANS 9:5	1161
MATTHEW 2:20	1151	1 CORINTHIANS 16:17 . .	1161
MATTHEW 5:22	1153	PHILIPPIANS 1:23	1162
MATTHEW 8:29	1154	TITUS 2:13	1163
MATTHEW 10:38	1155	HEBREWS 9:16	1163
MATTHEW 11:23	1157	2 PETER 2:4	1164
MATTHEW 28:1	1157	1 JOHN 5:7, 8	1165
JOHN 1:1	1158		

SUBJECTS

	Page		Page
"AFTER THE SABBATH" . .	1157	MANIFESTATION OF THE GREAT GOD	1163
"BLOOD OF HIS OWN [SON]"	1160	PRESENCE	1161
COVENANT	1163	RELEASING	1162
GEHENNA	1153	SOUL	1151
GOD, A	1158	TARTARUS	1164
GOD WHO IS OVER ALL	1161	THREE WITNESS BEARERS	1165
HADES	1157	TORTURE STAKE	1155
HISTORY	1148	"WHAT HAVE WE TO DO WITH YOU?"	1154
JEHOVAH	1148		

Now that you have used this remarkable aid to Bible study, are you not delighted with the insight that it gives you into the meaning of the Scriptures? Perhaps you have friends who would benefit from this Bible translation too. Why not recommend it to them, or even make a gift of it to those who would be likely to appreciate it? Additional copies may be obtained for \$2.00 each. Your order may be sent to any of the addresses appearing on the last page.

—The Publishers

Matthew 1:1 — "history"

(γένεσις, *gen'e-sis*, Greek; תולדות, *to-l'dōth'*, Hebrew)

The evident meaning of the Greek word (*gen'e-sis*) here is *history*. In Matthew 1:1 it occurs in the very same expression as we find in the Greek *Septuagint* Version of Genesis 2:4 and 5:1, namely, βίβλος γενέσεως (*bib'los ge-ne'se-os*).

At Genesis 2:4 the expression could not refer to the generations of the heavens and the earth, because those inanimate creations could not of themselves generate anything. The French Bible version (1939) by Catholic Canon A. Crampon and the Spanish Bible version (1947) by the Jesuit priest J. M. Bover and Prof. F. Cantera Burgos render the original Hebrew expression at Genesis 2:4 as "history," making the text read: "This is the history of the heaven and the earth." That statement there is not an introduction to what follows, but is the conclusion to the preceding account of the creation. At Genesis 5:1 the Crampon Bible version is consistent in rendering the same original expression as "book of the history," making the verse read: "This is the book of the history of Adam." Again it is evident that this statement is a conclusion to the preceding narrative from Genesis 2:5 down to this verse. The Roman Catholic Confraternity's English Bible version of Genesis (1948) uses "story" at Genesis 2:4, and the footnote, in part, says: "Story: or history." Darby's version reads: "histories."

The Greek word *gen'e-sis* (Hebrew, *to-l'dōth'*) occurs also in the plural number, and evidently means "history," at nine other places in the book of Genesis (*Septuagint*

Version), namely, at Genesis 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. The last of these verses has puzzled many Bible translators because they thought it introduced a genealogy to follow. But, instead, it serves as a conclusion to the story that precedes, from Genesis 36:9 to this verse; and again the Crampon Bible version renders the Hebrew original (*ge-ne'seis*, LXX) as "history," so that the verse reads: "This is the history of Jacob." The Bover-Cantera Spanish Bible version here renders the word "history," but, under a misunderstanding and without warrant, it inserts words to make the verse read: "This is the history of the family of Jacob." Evidently because the rest of Genesis tells of Joseph and his brothers.

However, the foregoing shows the correctness of the basis for our rendering of the Greek expression at Matthew 1:1 as "the book of the history." It is true that a genealogy at once follows, but it is not of a generation from Jesus Christ; it is a partial list of his forefathers, only from Abraham onward, and especially so because Matthew 1:1 calls Jesus "son of David, son of Abraham." But in those ancient times a history revolved around those contained in a genealogy or those introduced by such a genealogy. Thus the genealogy was an important part of the history given and was in some cases put at the beginning of the history. (See 1 Chronicles, chapters 1 to 9.) So it is in the case of "the book of the history of Jesus Christ."

Matthew 1:20 — "Jehovah's"

Below we give a concordance of all places in the *New World Translation of the Christian Greek Scriptures* where the name "Jehovah" occurs in the main text and also where it occurs in the lower marginal reading alone:

Matthew (18 times)

1:20 J's angel appeared to him
1:22 which was spoken by J

1:24 angel of J had directed him,
2:13 J's angel appeared in a dream
2:15 which was spoken by J
2:19 J's angel appeared in a dream
3:3 Prepare the way of J, make
4:4 forth through J's mouth.' "
4:7 put J your God to the test.' "
4:10 J your God you must worship,
5:33 You must pay your vows to J.'
21:9 he that comes in J's name!
21:42 From J this has come to pass

22:37 You must love J your God
22:44 J said to my Lord, "Sit at
23:39 he that comes in J's name!"
27:10 what J had commanded me."
28:2 J's angel had descended

Mark (9 times)

1:3 Prepare the way of J, make
5:19 things J has done for you
11:9 he that comes in J's name!
12:11 From J this has come to pass,
12:29 Hear, O Israel, J our God is
12:29 our God is one J,
12:30 you must love J your God
12:36 J said to my Lord, "Sit at
13:20 unless J had cut short

Luke (36 times)

1:6 legal requirements of J
1:9 the sanctuary of J;
1:11 To him J's angel appeared,
1:15 he will be great before J.
1:16 will he turn back to J
1:17 for J a prepared people."
1:25 J has dealt with me in
1:28 favored one, J is with you."
1:32 J God will give him the
1:38 Look! J's slave girl! May
1:45 spoken to her from J."
1:46 My soul magnifies J,
1:58 J had magnified his mercy
1:66 the hand of J was indeed
1:68 Blessed be J the God of
1:76 you will pioneer before J
2:9 J's angel stood by them
2:9 J's glory gleamed around
2:15 which J has made known to
2:22 to present him to J,
2:23 as it is written in J's law,
2:23 must be called holy to J,
2:24 is said in the law of J,
2:26 seen the Christ of J.
2:39 according to the law of J,
3:4 'Prepare the way of J, make
4:8 J your God you must worship,
4:12 You must not put J your God
4:18 J's spirit is upon me,
4:19 to preach J's acceptable
5:17 J's power was there for him
10:27 You must love J your God
13:35 he that comes in J's name.' "
19:38 as the King in J's name!
20:37 he calls J the God of
20:42 J said to my Lord, Sit at

John (5 times)

1:23 Make the way of J straight,
6:45 will all be taught by J.'
12:13 he that comes in J's name,

12:38 J, who has believed our
12:38 to whom has the arm of J

Acts (52 times)

1:24 You, O J, who know the
2:20 day of J arrives.
2:21 calls upon the name of J
2:25 I had J continually before
2:34 J said to my Lord, "Sit at
2:39 as many as J our God may
2:47 J continued to join to
3:19 come from the person of J
3:22 J God will produce for you
4:26 against J and against his
4:29 J, give attention to their
5:9 a test of the spirit of J?
5:19 J's angel opened the doors
7:31 J's voice came:
7:33 J said to him: 'Take the
7:49 you build for me? J says.
7:60 "J, do not charge this sin
8:22 supplicate J that, if
8:24 supplication for me to J
8:25 had spoken the word of J
8:26 J's angel spoke to Philip,
8:39 J's spirit quickly led
9:31 it walked in the fear of J
10:33 commanded by J to say,"
11:21 hand of J was with them,
12:7 look! J's angel stood by,
12:11 know that J sent his angel
12:17 how J brought him out of
12:23 angel of J struck him,
12:24 word of J went on growing
13:2 publicly ministering to J
13:10 the right ways of J?
13:11 J's hand is upon you,
13:12 at the teaching of J.
13:44 to hear the word of J.
13:47 J has laid commandment
13:48 to glorify the word of J,
13:49 word of J went on being
14:3 by the authority of J,
14:23 they committed them to J
15:17 men may earnestly seek J,
15:17 called by my name, says J,
15:35 news of the word of J.
15:36 published the word of J
15:40 undeserved kindness of J.
16:14 J opened her heart wide to
16:15 me to be faithful to J,
16:32 they spoke the word of J
18:21 again, if J is willing."
18:25 instructed in the way of J
19:20 word of J kept growing
21:14 the will of J take place."

Romans (19 times)

4:3 Abraham exercised faith in J,
4:8 is the man whose sin J will
9:28 J will make an accounting
9:29 Unless J of hosts had left

10:13 calls upon the name of J
 10:16 "J, who believed our report?"
 11:3 "J, they have killed your
 11:34 has come to know J's mind,
 12:11 Be slaves to J.
 12:19 I will repay, says J."
 14:4 J can make him stand.
 14:6 the day observes it to J.
 14:6 he who eats eats to J,
 14:6 not eat does not eat to J,
 14:8 if we live, we live to J,
 14:8 if we die, we die to J.
 14:8 if we die, we belong to J.
 14:11 As I live, says J, to me
 15:11 "Praise J, all you nations,

1 Corinthians (15 times)

1:31 let him boast in J."
 2:16 to know the mind of J,
 3:20 J knows that the reasonings
 4:4 he that examines me is J.
 4:19 shortly, if J wills,
 7:17 as J has given each one a
 10:9 let us put J to the test,
 10:21 be drinking the cup of J
 10:21 of "the table of J" and the
 10:22 "are we inciting J to
 10:26 "the earth belongs to J,
 11:32 we are disciplined by J,
 14:21 they give heed to me," says J."
 16:7 with you, if J permits.
 16:10 performing the work of J,

2 Corinthians (10 times)

3:16 there is a turning to J,
 3:17 Now J is the spirit; and
 3:17 where the spirit of J is,
 3:18 mirrors the glory of J,
 3:18 as done by J the spirit.
 6:17 separate yourselves," says J,
 6:18 daughters to me," says J
 8:21 in the sight of J, but
 10:17 let him boast in J."
 10:18 man whom J recommends.

Galatians (1 time)

3:6 Abraham "exercised faith in J,

Ephesians (6 times)

2:21 into a holy temple for J.
 5:17 what the will of J is.
 5:19 music in your hearts to J,
 6:4 authoritative advice of J.
 6:7 inclinations, as to J,
 6:8 receive this back from J,

Colossians (6 times)

1:10 to walk worthily of J
 3:13 as J freely forgave you,
 3:16 singing in your hearts to J.
 3:22 of heart, with fear of J.
 3:23 it whole-souled as to J,
 3:24 from J you will receive

1 Thessalonians (4 times)

1:8 word of J sounded forth

4:6 J is one who exacts
 4:15 we tell you by J's word,
 5:2 J's day is coming exactly

2 Thessalonians (3 times)

2:2 the day of J is here.
 2:13 you, brothers loved by J,
 3:1 word of J may keep moving

2 Timothy (4 times)

1:18 him to find mercy from J
 2:19 J knows those who belong
 2:19 mentioning the name of J
 4:14 J will repay him according

Hebrews (12 times)

2:13 children whom J gave me."
 7:21 J has sworn, and he will
 8:2 true tent, which J set up,
 8:8 days are coming," says J,
 8:9 caring for them," says J.
 8:10 after those days," says J:
 8:11 brother, saying: "Know J,"
 10:16 after those days," says J:
 10:30 J will judge his people."
 12:5 the discipline from J,
 12:6 J loves he disciplines,
 13:6 J is my helper; I will

James (13 times)

1:7 receive anything from J;
 1:12 crown of life, which J
 2:23 "Abr'm exercised faith in J,
 2:23 be called "J's friend".
 3:9 With it we bless J, even
 4:10 in the eyes of J, and he
 4:15 ought to say: "If J wills,
 5:4 the ears of J of hosts.
 5:10 spoke in the name of J.
 5:11 seen the outcome J gave,
 5:11 that J is very tender in
 5:14 with oil in the name of J.
 5:15 and J will raise him up.

1 Peter (3 times)

1:25 word spoken by J endures
 3:12 For J's eyes are upon the
 3:12 J's face is against those

2 Peter (6 times)

2:9 J knows how to deliver
 2:11 so out of respect for J.
 3:8 one day is with J as a
 3:9 J is not slow respecting
 3:10 J's day will come as a
 3:12 presence of the day of J,

Jude (3 times)

5 J, although he saved a
 9 said: "May J rebuke you."
 14 J came with his holy

Revelation (12 times)

1:8 the Omega," says J God,
 4:8 "Holy, holy, holy is J God,
 4:11 "You are worthy, J, even
 11:17 saying: "We thank you, J

15:3 are your works, J God,
 15:4 not really fear you, J,
 16:7 altar say: "Yes, J God,
 18:8 J God who judged her is
 19:6 J our God, the Almighty,
 21:22 J God the Almighty is its
 22:5 J God will shed light
 22:6 J the God of the inspired

JAH
 (abbreviation for "Jehovah")

Revelation (4 times)

19:1 They said: "Praise J, you
 19:3 time they said: "Praise J,
 19:4 "Amen! Praise J, you people!"
 19:6 They said: "Praise J, you

Not in the main text, but only in the lower margin (72 times)

Matthew	13:43	5:10	2:10	Hebrews
22:32	13:50	5:12	3:16	4:3
Mark	14:25	Philippians	4:7	9:20
11:10	19:23	4:1	4:8	10:30a
Luke	20:25	4:4	5:4	1 Peter
1:2	22:17	4:5	5:8	2:13
2:11	26:7	4:10	6:2	3:1
2:29	Romans	4:18	6:3	3:15
2:38	7:6	Colossians	6:6	5:3
4:4	10:17	3:15	6:11	2 Peter
4:18b	11:8	1 Thessalonians	2 Timothy	1:3
John	15:9	4:9	1:16	2 John
5:4	1 Corinthians	4:16	1:18a	11
Acts	10:28	4:17a	2:14	Revelation
2:30	11:23	4:17b	2:22	11:1
7:30	Galatians	5:27	2:24	11:19
7:37	2:6	1 Timothy	Titus	16:5
10:22	3:20	2:2	2:12	19:1
				19:2

Matthew 2:20 — "soul"

(ψυχή, *psy·chē'*, Greek; נֶפֶשׁ, *neph'esh*, Hebrew)

Throughout our translation we have consistently rendered the Greek word *psy·chē'* (Hebrew, *neph'esh*) as "soul." It will be found that this rendering makes sense in each case. This uniform rendering of *psy·chē'* by the same English word in all cases proves very enlightening as to how the ancients used that word, how the inspired writers understood that word and what properties they ascribed to it. Below we give a list of our renderings of the 102 occurrences of the word *psy·chē'* (*neph'esh*, soul), grouping them under several headings to show the various ideas attached to the word.

The creature soul is mortal, destructible

Matthew
 2:20 who were seeking the soul of the young child
 10:28 kill the body but can not kill the soul

10:28 can destroy both soul and body in Gehenna.
 26:38 My soul is deeply grieved, even to death.

Mark

3:4 to save or to kill a soul?"
 14:34 "My soul is deeply grieved, even to death.

Luke

6:9 to save or to destroy a soul?"
 17:33 his soul safe for himself will lose it, but whoever loses it will preserve it alive.

John

12:25 He that is fond of his soul destroys it,

Acts

3:23 any soul that does not listen to that Prophet will be completely destroyed

Romans

11:3 They are hunting for my soul."

Hebrews

10:39 to destruction, but the kind

that have faith to the preserv-
ing alive of the soul.

James

5:20 will save his soul from death

Revelation

8:9 creatures that are in the sea
which have souls died,
12:11 their souls even despite the
danger of death.
16:3 every living soul died, yes, the
things in the sea.

**Life as an intelligent person,
whether present or future**

Matthew

6:25 Stop being anxious about your
souls
6:25 Does not the soul mean more
than food
10:39 He that finds his soul will lose
it.
10:39 he that loses his soul for my
sake will find it.
11:29 You will find refreshment for
your souls.
16:25 whoever wants to save his soul
will lose it;
16:25 whoever loses his soul for my
sake will find it.
16:26 if he gains the whole world
but forfeits his soul?
16:26 what will a man give in ex-
change for his soul?
20:28 to give his soul a ransom in
exchange for many."
22:37 love Jehovah your God with
your whole heart and with
your whole soul

Mark

8:35 whoever wants to save his soul
will lose it;
8:35 whoever loses his soul for the
sake of me and the good news
will save it.
8:36 to gain the whole world and
to forfeit his soul?
8:37 What, really, would a man
give in exchange for his soul?
10:45 to give his soul a ransom in
exchange for many."
12:30 love Jehovah your God with
your whole heart and with
your whole soul

Luke

1:46 "My soul magnifies Jehovah,
2:35 sword will be run through the
soul of you
9:24 whoever wants to save his soul
will lose it;
9:24 whoever loses his soul for my
sake is the one that will save
it.

10:27 love Jehovah your God with
your whole heart and with
your whole soul

12:19 I will say to my soul:

12:19 "Soul, you have many good
things laid up

12:20 they are demanding your soul
from you.

12:22 Quit being anxious about your
souls

12:23 the soul is worth more than
food.

14:26 his own soul, he cannot be
my disciple.

21:19 on your part you will acquire
your souls.

John

10:11 the right shepherd surrenders
his soul

10:15 I surrender my soul in behalf
of the sheep.

10:17 I surrender my soul, in order
that I may receive it again.

10:24 are you to keep our souls in
suspense?

12:25 he that hates his soul in this
world will safeguard it for
everlasting life.

12:27 Now my soul is troubled,

13:37 I will surrender my soul in
your behalf."

13:38 "Will you surrender your soul
in my behalf?

15:13 surrender his soul in behalf of
his friends.

Acts

4:32 those who had believed had
one heart and soul,

14:2 wrongly influenced the souls
of people

14:22 strengthening the souls of the
disciples,

15:24 with speeches trying to sub-
vert your souls,

15:26 men that have delivered up
their souls

20:10 his soul is in him."

20:24 I do not make my soul of any
account as dear

27:10 great loss not only of the car-
go and the boat but also of
our souls."

27:22 not a soul of you will be lost,

Romans

2:9 distress, upon the soul of
every man who

16:4 who have risked their own
necks for my soul,

2 Corinthians

1:23 call upon God as a witness
against my own soul

12:15 be completely spent for your
souls.

Ephesians

6:6 doing the will of God whole-
souled.

Philippians

1:27 with one soul fighting side by
side

2:30 near to death, exposing his
soul to danger,

Colossians

3:23 work at it whole-souled as to
Jehovah,

1 Thessalonians

2:8 impart to you, not only the
good news of God, but also
our own souls,

Hebrews

6:19 This hope we have as an an-
chor for the soul,

12:3 not get tired and give out in
your souls.

13:17 they are keeping watch over
your souls

James

1:21 the word which is able to save
your souls.

1 Peter

1:9 of your faith, the salvation of
your souls.

1:22 you have purified your souls
2:11 carry on a conflict against the
soul.

2:25 the shepherd and overseer of
your souls.

4:19 commending their souls to a
faithful Creator

2 Peter

2:8 was tormenting his righteous
soul by reason of

1 John

3:16 that one surrendered his soul
for us;

3:16 obligation to surrender our
souls for our

3 John

2 just as your soul is prospering.

Revelation

6:9 I saw underneath the altar the
souls of those

18:13 coaches and slaves and human
souls.

18:14 the fine fruit that your soul
desired

20:4 I saw the souls of those exe-
cuted

God has soul

Matthew

12:18 my beloved, whom my soul
approved!

Hebrews

10:38 my soul has no pleasure in
him."

**Soul delivered from Hades
(Sheol, "hell")**

Acts

2:27 you will not forsake my soul
in Hades.

Soul, a living person or creature

Acts

2:41 about three thousand souls
were added.

2:43 fear began to fall upon every
soul,

7:14 to the number of seventy-five
souls.

27:37 we souls in the boat were
about two hundred

Romans

13:1 Let every soul be in subjection
to the

1 Corinthians

15:45 "The first man Adam became
a living soul."

1 Peter

3:20 a few people, that is, eight
souls, were

2 Peter

2:14 they entice unsteady souls.

Soul distinguished from spirit

1 Thessalonians

5:23 may the spirit and soul and
body of you

Hebrews

4:12 even to the dividing of the
soul and spirit,

[Note Philippians 1:27, cited
above: "in one spirit, with one
soul fighting side by side"]

Matthew 5:22 — "Gehenna"

(Γέεννα, Greek; *Gehenna*, Latin; גֵּיהֶנוֹם, *Ge'i-Hin-nom'*, Hebrew)

The name means "valley of Hin-
nom," for it is the Greek form of
the Hebrew *Ge'i-Hin-nom'*. (Joshua 18:16, LXX) It occurs 12 times in
the Christian Greek Scriptures, and
we transliterate it that many times

in our translation. (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6) This valley lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called To'pheth, and it came to be the dumping place and incinerator for the filth of Jerusalem. (2 Kings 23:10) Here the bodies of dead animals were thrown to be consumed in the fires to which sulphur or brimstone was added to assist the burning. Occasionally the bodies of executed criminals were thrown in who were thought too vile to have a resurrection from the dead and hence a decent burial and memorial tomb. If such dead bodies landed in the fire they were consumed that way, but if their car-

Matthew 8:29 — "What have we to do with you?"

This question of the demons to Jesus is an ancient form of question, which is found in the Hebrew Scriptures at eight places (Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8). In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question reads: "What is there to us [or, to me] and to you?" and means, "What is there in common between us [or, me] and you?" "What do we [or, I] and you have in common?" Or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed or suspected. This is supported by the positive form of putting the matter, at Ezra 4:3 (1 Esdras 5:67, LXX): "You have nothing to do with us in building a house to our God." Or, more literally: "It does not pertain to you and to us

casses landed upon a ledge of the deep ravine their putrefying flesh collected worms or maggots, which did not die until they had consumed the fleshy parts, leaving only the skeletons lying to corrode away.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence the place could never symbolize an invisible region where human souls are tormented in literal fire and attacked by undying immortal worms forever and ever. (Isaiah 66:24) Because the dead criminals cast here were denied a decent burial in a memorial tomb, which symbolizes the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize everlasting destruction, annihilation from God's universe, or "second death," an eternal punishment. Hence to be sentenced to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and from its significance the symbol of the "lake burning with fire and sulphur" was drawn, at Revelation 19:20; 20:10, 14, 15; 21:8.

to build a house to our God." The same form of expression in the imperative mode is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, at Matthew 27:19: "Have nothing to do with that righteous man." Or, more literally said: "Let there be nothing between you and that righteous man."

It being couched in that very common form, Jesus' question to the mother of his human nature, at John 2:4, cannot be excluded from the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come." Other translators render it more strongly: "Do not try to direct me. It is not yet time for me to act." (*An American Translation*) "Trouble me not, woman; my hour has not yet come." (*The Four Gospels*, by C. C. Torrey, based on Aramaic) Jesus was theocratic and took his directions from the Supreme Authority who had sent him.—1 Corinthians 11:3.

Matthew 10:38 — "torture stake"

(σταυρός, *stau-ros'*, Greek; צלב, *tz'lab'* or צלוב, *tz'luhb'*, Hebrew; *crux*, Latin)

This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word *stau-ros'* meant here a "cross" such as the pagans used as a religious symbol for many centuries before Christ to denote the sun-god.

In the classical Greek the word *stau-ros'* meant merely an upright stake or pale, or a pile such as is used for a foundation. The verb *stau-ro'o* meant to fence with pales, to form a stockade or palisade, and this is the verb used when the mob called for Jesus to be impaled. To such a stake or pale the person to be punished was fastened, just as when the popular Greek hero Prometheus was represented as tied to a stake or *stau-ros'*. The Greek word which the dramatist Aeschylus used to describe this means to fasten or fix on a pole or stake, to impale, and the Greek author Lucian used *a-na-stau-ro'o* as a synonym for that word. In the Christian Greek Scriptures *a-na-stau-ro'o* occurs but once, at Hebrews 6:6. The root verb *stau-ro'o* occurs more than 40 times, and we have rendered it "impale," with the footnote: "Or, 'fasten on a stake or pole.'"

The inspired writers of the Christian Greek Scriptures wrote in the common (*koiné*) Greek and used the word *stau-ros'* to mean the same thing as in the classical Greek, namely, a stake or pale, a simple one without a crossbeam of any kind or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word *xy'lon* to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake without a crossbeam, for that is what *xy'lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find *xy'lon* in the Greek *Septuagint* (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as at Luke 23:39; Acts 5:30; 10:39.

The fact that *stau-ros'* is translated *crux* in the Latin versions furnishes no argument against this. Any authoritative Latin dictionary will inform the examiner that the basic meaning of *crux* is a "tree, frame, or other wooden instrument of execution" on which criminals were impaled or hanged. (*Lewis-Short*) A cross is only a later meaning of *crux*. Even in the writings of Livy, a Roman historian of the first century B.C., *crux* means a mere stake. Such a single stake for impalement of a criminal was called *crux simplex*, and the method of nailing him to such an instrument of torture is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 16th century. We present herewith a photographic copy of his illustration on page 647, column 2, of his book *De Cruce Liber Primus*. This is the manner in which Jesus was impaled.

Religious tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, *The Ecclesiastical Review*, of September, 1920, No. 3, of Baltimore, Maryland, page 275: "It may be safely asserted that only after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be traced to a period anterior to the year 312. Even after that epoch-making year, the church, then free and triumphant, contented herself with having a simple monogram of Christ: the Greek letter *chi* vertically crossed by a *rho*, and horizontally sometimes, by an *iota*. [✝] The oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century."

Rather than consider the torture stake upon which Jesus was impaled a relic to be worshiped, the Jewish Christians like Simon Peter would consider it to be an abominable

thing. At Galatians 3:13 the apostle Paul quotes from Deuteronomy 21:22, 23, which reads: "If any man has committed a sin deserving death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse."—Moffatt; *An Amer. Trans.*

Hence the Jewish Christians would hold as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish authority, Moses Maimonides, of the 12th century: "They never hang upon a tree which clings to the soil by roots; but upon a timber uprooted, that it might not be an annoying plague: for a timber upon which anyone has been hanged is buried; that the evil name may not remain with it and people should say, 'This is the timber on which so-and-so was hanged.' So the stone with which anyone has been stoned; and the sword, with which the one killed has been killed; and the cloth or mantle with which anyone has been strangled; all these things are buried along with those who perished." (I. Casaubon's *Exercitationes contra Baronium*, 16, An. 34, No. 134) Says Kalinski in *Vaticinia Observationibus Illustrata*, page 342: "Consequently since a man hanged was considered the greatest abomination—the Jews also hated more than other things the timber on which he had been hanged, so that they covered it also with earth, as being equally an abominable thing."

The book *The Cross and Cruci-*

*Quanto distinguitur a Cruce (supra) Apolloniae
Pallas Attica, vel Ceres Parva, quae sine effigie,
radi palmis & informi ligno prostant? Nam tu-
dem ecce palum componit & affinitat cum*



*Cruce. Sed in eius verbis menda de Cerere
Parva. Cui enim sic appellatur inquit far in-
uenient? esto atqui non omnis Ceres sic effi-
ciat sed etiam alia & in loco quem voluit*

Crux simplex illustrated by
Justus Lipsius. See page 1155

fixion by Hermann Fulda, Breslau, Germany, 1878, says: "Trees were not everywhere available at the places chosen for the public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed. . . . This simple cross was the oldest instrument erected by human hand for punishment with crucifixion; and because of its very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end. After submitting much proof, Fulda concludes: "Je-

sus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."—Pages 156, 339.

The evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at a right angle. We refuse to add anything to God's written Word by inserting the pagan cross into the inspired Scriptures, but render *stau-ros'* and *xy'lon* according to the simplest meanings.

Since Jesus used *stau-ros'* to represent the suffering and shame or ture of his followers (Matthew 24), we have translated *stau-ros'* "torture stake," to distinguish from *xy'lon*, which we have translated "stake," or, in the footnote "tree," as at Acts 5:30. This revolutionary translation, we admit it is the purest one. The passage of time and further archaeological discoveries will be certain to prove its correctness. Even now the burden rests upon all who contend the religious tradition to prove that Jesus died on more than a simple stake.

Matthew 11:23 — "Hades"

(ἄδης, Greek; שְׁאוֹל, *She-ol'*, Hebrew; *Shi-ul'*, Syriac; *in-fer'nus*, Latin)

This word we have transliterated from the Greek into the English for the ten times it occurs. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14) It literally means "the unseen place." Peter's use of it at Acts 2:27, 31 shows it is the equivalent of the Hebrew word *She-ol'*, which occurs 65 times in the Hebrew Scriptures and is applied to the common grave of mankind. With good reason that, for according to the root words from which it may be derived *She-ol'* means either "the hollow place" or "resting-place." In the common grave mankind rests in the unseen place or place hollowed out for their burial. The corresponding Latin word *in-fer'nus* (sometimes *in-fer-rus*) means "that which lies be-

neath; the lower region," and well applies to the grave. It is a fit equivalent of the Greek and Hebrew terms. In the inspired Scriptures these words are always associated with death and the dead, never with life and the living. For instance, Revelation 20:13: "Death and Hades gave up those dead whom they had."

In themselves the words contain no thought or hint of pleasure of pain; which fact befits the Biblical description of the dead. Even ancient Greeks used Hades to mean "the grave" as well as "death," is proved by *AVG* at Luke 16:22, (footnote c). It is in this sense that the inspired Bible writers use the word.

Matthew 28:1 — "After the sabbath"

(ὀψὲ δὲ σαββάτων, Greek)

Although the Greek word *ὀψὲ* (*o-pse'*) serves in an adverbial way at Mark 11:19 and 13:35, it functions here as a preposition and is followed by the genitive case of "the sabbath." Here it unmistakably means "after," the way we have translated it. Says *A Manual Grammar of the Greek New Testament*, by H. E. Dana and J. R. Mantey (1943 edition), on page 97, first paragraph: "In addition there are many adverbial prepositions, which some have unwittingly termed 'improper'

prepositions, that function in a passage as an adverb and in another as a preposition. A list of them follows: . . . *ὀψὲ* after; . . ."

Consider *A Grammar of the Greek New Testament in the Light of Historical Research*, by A. T. Robertson (reprint of 1947). On page this authority says on preposition "ὀψὲ [*o-pse'*]. This word seems to be another variation of *ὅπως* [*o-pse'*] and occurs in the ancient Greek both as an adverb and as a preposition with the genitive (Thuc. 4:1).

a Dr. S. G. Green's *Handbook to the Grammar of the Greek Testament* (1912) is one work that refers to this word as a prepositive adverb or improper preposition; but in the vocabulary (page 481) it gives "after" as one meaning for *ὀψὲ* at Matthew 28:1.

with the sense of 'late on.' But Philostratus shows examples where *ὅψε* [*o-pse'*] with the ablative has the sense of 'after' like *ὅψε τούτων* = 'after these things.' . . . Hence in Mt. 28:1, *ὅψε σαββάτων* may be either late on the Sabbath or after the Sabbath. Either has good support. Moulton is uncertain, while Blass prefers 'after.' It is a point for exegesis, not for grammar, to decide. If Matthew has in mind just before sunset, 'late on' would be his idea; if he means 'after sunset,' then 'after' is correct."

A *Greek-English Lexicon*, compiled by Liddell and Scott (1948 Reprint), Volume 2, says on *ὅψε* [*o-pse'*]: "4. as preposition with genitive, *ὅψε τούτων* after these things, Philostratus V A 6.10; compare 4.18; so perhaps *ὅψε σαββάτων* after the sabbath day. Evangel Mat-

thew 28:1." As early as 1806 the *Critical Greek-German Lexicon* by J. G. Schneider had determined "after" as a meaning of *ὅψε* [*o-pse'*] saying: "Adverb, late, too late; really, after; hence also with the Genitive, long after," and then he gives examples.

In *The Four Gospels* translated from the Greek with reference to the Aramaic idiom Prof. C. C. Torrey renders Matthew 28:1: "In the night between the close of the sabbath and the dawn of the first day of the week, . . ." Dr. J. Murdock's translation renders the Syriac Peshitto Version: "And in the close of the sabbath, as the first [day] of the week began to dawn, . . ."

Hebrew versions of Matthew also here render *ὅψε* [*o-pse'*] as "after." Our translation does likewise.

John 1:1 — "a god"

(*θεός* [*the-os'*], Greek)

The Complete Bible—An American Translation renders this expression "divine," making the entire verse read: "In the beginning the Word existed. The Word was with God, and the Word was divine." (1943 Reprint) A *New Translation of The Bible* by Dr. Jas. Moffatt reads likewise: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine." (1935 edition) Every honest person will have to admit that John's saying that the Word or Logos "was divine" is not saying that he was the God with whom he was. It merely tells of a certain quality about the Word or Logos, but it does not identify him as one and the same as God.

The reason for their rendering the Greek word "divine," and not "God," is that it is the Greek noun *he-os'* without the definite article, hence an anarthrous *the-os'*. The God with whom the Word or Logos was originally is designated here by the Greek expression *ὁ Θεός*, *he-os'* preceded by the definite article *ho*, hence an articular *the-os'*. Careful translators recognize that the articular construction of the noun points to an identity, a personality, whereas an anarthrous construction points to a quality about someone. That is what *A Manual Grammar of the Greek New Testament* by Dana and Mantey remarks

on page 140, paragraph vii. Accordingly, on page 148, paragraph (3), this same publication says about the subject of a copulative sentence, that in a copulative sentence sometimes the article makes the subject distinct from the predicate. Xenophon's *Anabasis*, 1:4:6, *ἐμπόριον δ' ἦν τὸ χωρίον*, but the place was a market, corresponds with what is stated in John 1:1. In both examples above the article used differentiates the subject. The market mentioned by Xenophon was not the only market. Correspondingly the same argument could be used respecting the Greek *theós* without the article *ho* in John 1:1.

Instead of translating John 1:1, and the word was deity, this *Grammar* could have translated it, and the word was a god, to run more parallel with Xenophon's statement, and the place was a market.

In the sentence "and the word was a god" the copulative verb "was" and the expression "a god" form the predicate of the sentence. In the original Greek there is no definite article *ho* (*the*) before *the-os'* (*god*), and it is presumptuous to say that such a definite article is to be understood so that the sentence should therefore be translated "and the Word was God." That would mean that the Word was the God with whom the Word was said to be. This is unreasonable; for how

can the Word be with the God and at the same time be that same God?

True, on page 178, Green's *Handbook to the Grammar of the Greek Testament* has this to say on the significance of the article: "206. Hence arises the general rule, that in the simple sentence the Subject takes the article, the Predicate omits it. The subject is definitely before the mind, the predicate generally denotes the class to which the subject is referred, or from which it is excluded." Then this *Handbook* adds some sentences to illustrate this general rule regarding an anarthrous predicate, such as, "thy word is truth," "the Word was God," "God is love"; and next the *Handbook* says: "Had the article been employed with the Predicate in the above case, the sentences would have read thus: . . . *Thy Word is the Truth*, and nothing else can be so described; *the Word was the entire Godhead*, and *God and Love are identical*, so that in fact Love is God." Such an explanation is, in itself, an unintended admission that "the Word" of John 1:1 is not the same god as the God with whom the Word is said to be. Hence the omitting of the article in the predicate of a simple sentence is shown to be only a general rule, and not one that holds good in every case. One such case where that general rule does not hold true is John 1:1. The definite article "the" was there omitted, but not according to that general rule; it was not omitted with the idea that it should be understood by the reader.

Here we agree with Dr. A. T. Robertson when he says: "God and love are not convertible terms any more than 'God' and 'Logos' or 'Logos' and 'flesh.' . . . The absence of the article here is on purpose and essential to the true idea." (Page 768, *A Grammar of the Greek New Testament*) John's inspired writings and those of his fellow disciples show what the true idea is, namely, the Word or Logos is not God or the God, but is the Son of God; and hence is a god. That is why, at John 1:1, 2, the apostle refers to God as the God and to the Word or Logos as a god, to show the differ-

ence between the two. Hence he deliberately left out the definite article in the predicate which describes who or what the Word (Logos) was.

With a reference to the *Grammar* by Dr. Robertson the *Manual Grammar* by Dana and Mantey, page 140, says: "Surely when Robertson says that *θεός* [*the-os'*], as to the article, 'is treated like a proper name and may have it or not have it' (R. 761), he does not mean to intimate that the presence or absence of the article with *θεός* has no special significance. We construe him to mean that there is no definite rule governing the use of the article with *θεός*, so that sometimes the writer's viewpoint is difficult to detect, which is entirely true. But in the great majority of instances the reason for the distinction is clear. The use of *θεός* in John 1:1 is a good example."

The above disposes of the trinitarian argument that the article was omitted before *θεός* in the predicate of John 1:1 according to the general rule that it was not needed, but would be understood. On page 761 Robertson's *Grammar* says: "Among the ancient writers *ὁ θεός* [*ho the-os'*] was used of the god of absolute religion in distinction from the mythological gods." So, too, John 1:1, 2 uses *ὁ θεός* to distinguish Jehovah God from the Word (Logos) as a god, "the only begotten god" as John 1:18 calls him.

In further proof that the omitting of the definite article in the predicate of John 1:1 by the apostle was deliberately meant to show a difference, we quote what Dr. Robertson's *Grammar* says on page 767: "(i) NOUNS IN THE PREDICATE. These may have the article also." In our footnote* below we give a list of texts in John alone which have the definite article before the noun in the predicate. Any reader with the Greek text can check these. If a "general rule" made it unnecessary, then why was the definite article used before the noun in the predicate in all these cases? All this shows that the omitting of the definite article in the predicate may be, not according to any general rule, but for a specific purpose outside that rule.

a John 1:4, 9, 20, 21, 25, 49; 3:28; 4:29, 42; 5:35; 6:14, 35, 48, 50, 51, 58, 63, 69; 7:26, 40, 41; 8:12; 10:7, 9, 11, 14, 24; 11:25, 27; 14:6; 15:1, 5; 18:33; 20:31; 21:24. In these verses the Greek text uses the definite article.

In our footnotes^a below we give other texts in John only where the predicate noun does *not* have the definite article. If anyone carelessly or ignorantly says that the definite article was omitted in these texts according to the "general rule" by which the definite article "the" is to be understood, then why do our English translators insert the indefinite article "a" before the predicate noun at John 4:19, 24; 6:70; 9:24, 25; 10:33; 12:6? If the indefinite article can be inserted before the predicate noun in such texts, no objection can rightly be raised against inserting the indefinite article "a" before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." Especially so, since all the doctrine of the sacred Scriptures bears out the correctness of this rendering. The proposition "And the word was a god" is a convertible one. That is, we can properly read it: "A god was the word," or, "the word was a god." Both are equally true.

Acts 20:28 — "with the blood of his own [Son]"

(διὰ τοῦ αἵματος τοῦ ἰδίου, Greek)

Grammatically, this passage could be translated, as in the *King James Version* and *Douay Version*, "with his own blood." In such case the verse would be saying that God purchased his congregation with his own blood. That has been a difficult thought with many. That is doubtless why ACD and the Syriac Version (Nestorian manuscripts, with important marginal readings of the Harkleian Revision) have their texts read "the congregation of the Lord," instead of "the congregation of God." The Peshitta Syriac Version reads: "the congregation of the Messiah [or, of Christ]." When the text reads that way, it furnishes no difficulty for the reading, "with his own blood."

However, *MBVg* read "God" (articulate), and the ordinary translation would mean to say "God's blood."

The two troublesome Greek words

^a John 4:19, 24; 6:55, 70; 9:5, 24, 25, 28; 10:12, 33, 36; 11:49, 51; 12:6; 17:17; 18:37, 38; 19:12, 21.

Let our readers contrast the predicate of John 4:24 with its anarthrous "spirit" against that of 2 Corinthians 3:17 with its articular "spirit." Also note 2 Thessalonians 2:4 with its three uses of θεός, where only the second one is articular. Also contrast Isaiah 46:9 and 45:22 with their articular θεός (*LXX*) against Ezekiel 28:1, 2, 9 and Hosea 11:9 with their anarthrous θεός (*LXX*).

We cannot claim to be the first to render the sentence in John 1:1, "and the word was a god." We find an early publication reads that way, namely, *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, printed in London, 1808*. It renders John 1:1: "The Word was in the beginning, and the Word was with God, and the word was a god."

At Acts 28:6 we have a case paralleling that of John 1:1, with exactly the same predicate construction, namely, with an anarthrous θεός. But there the *King James Version*, *An American Translation*, Moffatt's translation, the *Revised Standard Version*, the *Westminster Version* (1948, Roman Catholic), F. A. Spencer's translation (1946, Roman Catholic), etc., all translate it, not, "he was God," but: "he was a god." With equal justification from the Greek text of the inspired Scriptures we have rendered John 1:1: "And the Word was a god."

here are τοῦ ἰδίου (*tou i-di'ou*). They follow the phrase "with the blood." The entire expression could therefore be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek*, Volume 1 (Prolegomena), 1930 edition, says, on page 90, paragraph 1: "Before leaving ἰδιος [*i-di-os*] something should be said about the use of ὁ ἰδιος [*ho i-di-os*] without a noun expressed. This occurs in John 1:11; 13:1; Acts 4:23; 24:23. In the papyri we find the singular used thus as a term of endearment to near relations: . . . In *The Expositor* VI. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20:28 'the blood of one who was his own.'"

Moffatt's Bible translation clings to the above-mentioned ACDSyhm's reading of "the Lord," instead of "God," and translates: "the church of the Lord which he has purchased with his own blood." The *Revised Standard Version* (1946) does the same and reads: "the church of the Lord" which he obtained for himself with his own blood," but in its footnotes it says: "Many ancient authorities read of God" and "Or with the blood of his Own." It capitalizes "Own," but adds no noun as a suggestion of who God's own One was.

Dr. R. F. Weymouth in his translation says, in a footnote on Acts

Romans 9:5 — "God who is over all be blest forever. Amen."

(ὁ ὢν ἐπὶ πάντων, Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν,—Greek)

The *King James Version*, at Romans 9:5, reads, in part: "Christ came, who is over all, God blessed for ever. Amen." J. H. Moulton also takes the above Greek passage as a reference to the Christ mentioned in the same verse and says: "On the crucial passage Romans 9:5 see Sanday and Headlam page 235 f., with whom I agree, though the argument that 'He who is God over all,' would have to be ὁ ἐπὶ πάντων θεός might perhaps be met by applying the idiom noted above for Acts, with a different nuance. Θεός may still be subject, not predicate, without making ὢν otiose: the consciousness of Exodus 3:14 [where 'O ὢν=I AM occurs, *LXX*] might fairly account for its insertion. It is exegesis rather than grammar which makes the reference to Christ probable."—*Grammar*, Vol. 1, page 228.

1 Corinthians 16:17 — "presence"

(παρουσία, *par-ou-si'a*, Greek; *praesentia*, Latin Vulgate)

The tendency of many translators is to render it here "coming" or "arrival." But throughout the 24 occurrences of the Greek word παρουσία (*par-ou-si'a*), from its first occurrence at Matthew 24:3 to its last occurrence at 1 John 2:28, we have consistently rendered it "presence." From the comparison of the *par-ou-si'a* of the Son of man with the days of Noah, at Matthew 24:37-39, it is very evident that the meaning of the word is as we have rendered it. And from the contrast that is made between the presence and the absence of the apostle both at 2 Corin-

20:28: "But if the original text was 'the blood of His own Son,' in the Greek the last two syllables of 'own' [*i-di'ou*] are all but identical with the following two syllables of 'son' [*hui-ou'*], and these latter may, by a familiar source of corruption, have been accidentally omitted." This agrees with Dr. G. C. Knapp's suggestion that "Son" was in the Greek text.

We have retained the *MB* reading of the articulate Θεός and have rendered the passage literally, adding "Son" in brackets after the ἰδίου to read: "the congregation of God, which he purchased with the blood of his own [Son]."

Dr. Robertson comments on Moulton's position at Romans 9:5 and says: "As is well known, the difficulty here is a matter of exegesis and the punctuation of the editor will be made according to his theology. But it may be said in brief that the natural way to take ὁ ὢν and θεός is in apposition to ὁ Χριστός."—*Grammar*, page 1108.

We take the passage as a reference to God and as pronouncing a blessing upon him for the provisions just named which He has made, and have so rendered it: "God who is over all be blest forever. Amen." The grammar of the Greek text admits of this. *An American Translation*, Moffatt's Bible translation, *The Riverside New Testament* and the *Revised Standard Version* agree with us in this rendering.

thians 10:10, 11 and at Philipians 2:12, the meaning of *par-ou-si'a* is so plain that it is beyond dispute by other translators. It is true, as shown by Dr. Adolph Deissmann in his *Light from the Ancient East* on pages 368, 369, that from the Ptolemaic period down into the 2nd century A.D. one of the Eastern technical meanings of *par-ou-si'a* was the arrival or visit of a king or emperor. However, this does not deny or disprove that in the Christian Greek Scriptures the word has the meaning of *presence* where it is used in connection with Jesus

Christ and others. To prove what a word means the Scriptural context is more decisive than any outside papyrus usage of the word in a technical way.

For the quick reference by our readers we list below the 24 occurrences of *par-ou-si'a* as rendered in our version:

Matthew

- 24:3 what will be the sign of your presence
24:27 so the presence of the Son of man will be.
24:37 so the presence of the Son of man will be.
24:39 so the presence of the Son of man will be.

1 Corinthians

- 15:23 those who belong to Christ during his presence.
16:17 I rejoice over the presence of Stephanas and

2 Corinthians

- 7:6 comforted us by the presence of Titus;
7:7 yet not alone by his presence, but also
10:10 but his presence in person is weak and

Philippians

- 1:26 by reason of me through my presence again with you.

Philippians 1:23 — "the releasing"

(τὸ ἀναλῦσαι, Greek)

The verb *a-na-ly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, and that is at Luke 12:36, where it refers to Christ's return. The related noun (*a-na-ly-sis*) occurs but once, at 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." At Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here at Philippians 1:23 we have not rendered the verb as "returning" or "departing," but as "releasing." The reason is that the word may convey two thoughts, the apostle's own releasing to be with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

In no way is the apostle here saying that immediately at his death he

2:12 not during my presence only, but now much more

1 Thessalonians

- 2:19 before our Lord Jesus at his presence?
3:13 at the presence of our Lord Jesus with all his
4:15 living who survive to the presence of the Lord
5:23 blameless at the presence of our Lord Jesus Christ.

2 Thessalonians

- 2:1 respecting the presence of our Lord Jesus Christ and
2:8 to nothing by the manifestation of his presence.
2:9 But the lawless one's presence is according to the

James

- 5:7 brothers, until the presence of the Lord. Look!
5:8 because the presence of the Lord has drawn close.

2 Peter

- 1:16 the power and presence of our Lord Jesus
3:4 "Where is this promised presence of his?
3:12 close in mind the presence of the day of Jehovah,

1 John

- 2:28 not be shamed away from him at his presence.

would be changed into spirit and would be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when the dead in Christ will rise first, according to the apostle's own inspired statement at 1 Thessalonians 4:16, 17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers at Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not knowing which thing to choose as proper. Then he suggests a third thing, and this thing he really desires. There is no question about his desire for this thing as preferable, namely, the releasing, for it means his being with Christ.

The expression *to a-na-ly'sai* or *the releasing* cannot therefore be

applied to the apostle's death as a human creature and his departing thus from this life. It must refer to the events at the time of Christ's return and second presence, that is to say, his second coming and the rising of all those dead in Christ to be with him forevermore.

Titus 2:13 — "manifestation of the great God and of our Savior Jesus Christ"

(ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, Greek)

On this passage of the Greek text Moulton's *Grammar*, volume 1, page 84, says: "We cannot discuss here the problem of Titus 2:13, for we must, as grammarians, leave the matter open: . . ." And then the *Grammar* cites five papyri "which attest the translation 'our great God and Savior' as current among Greek-speaking Christians." But these papyri are all of the late date of the 7th century, hence not at all decisive on the problem. The formula which Moulton then quotes in the Greek shows a departure from the inspired Scriptures, for it speaks of such a thing as "the mother of God." Translated, the formula reads: *in the name of the Lord and Master Jesus Christ our God and Savior and of our mistress the holy mother of god, etc.* Moulton's *Grammar* continues: "A curious echo is found in the Ptolemaic formula applied to the deified kings: thus GH15 (2d century B.C.), *the great beneficent god and agreeable [illustrious] savior*. [our translation] The phrase here is, of course, applied to one person. One is not surprised to find that P. Wendland, at the end of his suggestive paper on Σωτήρ [Savior] in ZNTW v. 335 ff., treats the rival rendering in Titus l.c. summarily as 'an exegetical mistake,' like the severance of τοῦ θεοῦ ἡμῶν and σωτῆρος I.X. in 2 Peter 1:1. Familiarity with the everlasting apotheosis that flaunts itself in the papyri and inscriptions of Ptolemaic and Imperial times, lends strong support to Wendland's contention that Christians, from the latter part

of the 1st century A.D. onward, deliberately annexed for their Divine Master the phraseology that was impiously arrogated to themselves by some of the worst of men."

The inspired Word of God is against any suggestion that his consecrated people borrowed or annexed anything from the impious pagans who apotheosized or deified their human rulers. Although the statements at John 1:1, 18 "and the Word was a god," and, "the only-begotten god," would allow for it, yet, grammatically, we render "the great God" as separate from "our Savior Christ Jesus" at Titus 2:13. Although the *Revised Standard Version* in its text renders the passage: "the appearing of the glory of our great God and Savior^b Jesus Christ," yet its footnote^b reads: "^bOr of the great God and our Savior." J. B. Rotherham's *The Emphasised Bible* renders the passage here: "forthshining of the glory of the great God and our Saviour Christ Jesus." Moffatt's Bible translation renders it similarly: "the appearance of the Glory of the great God and of our Saviour Christ Jesus." This agrees, too, with their and our renderings of Titus 1:4 and 2 Peter 1:1. Among others agreeing with our rendering of Titus 2:13 are the German publication *Das Neue Testament* by P. Johann Perk (Roman Catholic priest, 1947); the French publication *La Sainte Bible* by Louis Segond (1945 edition); and the Spanish publication *Sagrada Biblia* by Nacar and Colunga (Roman Catholic, 1944).

Hebrews 9:16 — "a covenant"

(διαθήκη [di-a-thē'kē], Greek; *b'rit'h'*, Hebrew (J¹⁷); *testamentum*, Latin Vulgate)

The Vocabulary of the Greek Testament by J. H. Moulton and G. Milligan (2d edition, 1915) says, on page 148, under διαθήκη:

"In papyri and inscriptions the

word means *testament*, *will*, with absolute unanimity, and such frequency that illustration is superfluous. . . . Any thought of some special 'Hebraic' flavour about the

α ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, καὶ τῆς δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου, κτλ.

use of [*di-a-thē'kē*] for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is the unmistakable meaning. This passage is enough to prove that [*di-a-thē'kē*] is properly *dispositio*, an 'arrangement' made by one party with plenary power, which the other party may accept or reject, but cannot alter. A will is simply the most conspicuous example of such an instrument, which ultimately monopolized the word just because it suited its differentia so completely. But it is entirely natural to assume that in the period of the LXX [the *Septuagint*] this monopoly was not established, and the translators were free to apply the general meaning as a rendering of [*b'arith'*]. For this course there was an obvious motive. A covenant offered by God to man was no 'compact' between two parties coming together on equal terms. Διαθήκη in its primary sense, as described above, was exactly the needed word.

"Passing thus to the New Testament, we ask whether we are bound to keep to one rendering throughout. Westcott and W. F. Moulton in their commentaries on Hebrews 9:16f., and formerly G. Milligan (*Theology of the Epistle to the Hebrews*, page 166 ff.) held that *covenant* must stand everywhere. . . . Now we may fairly put aside the idea that in LXX 'testament' is the invariable meaning: it takes some courage to find it there at all. But on the other hand, a Hellenist like the *auctor ad Hebraeos* [reporter to the *Hebrews*], or even a Jew like Paul, with Greek language in the very fibre of his thought, could never have used [*di-a-thē'kē*] for *covenant* without the slightest consciousness of its ordinary and invariable contemporary meaning. He would use the 'Biblical' word—'Biblical' in this case being synonymous with 'archaic'—but always with the possibility of a play on the later meaning of the word. . . . The view to which we have capitulated, after strongly supporting the Westcott doctrine, is less heroic than consistent holding to one English word,

2 Peter 2:4 — "Tar'ta-rus"

(here derived from the Greek verb *ταρταρόω*)

"Tar'ta-rus" is included in the Greek verb (*tar-ta-ro'ō*), and so in rendering the verb we have used

but it can claim to account for its inconsistency."

Our rendering of the Greek word *di-a-thē'kē* as *covenant* shows we have not capitulated to the thought that the writer of Hebrews intended a change of meaning from *covenant* to *will* or *testament* in the mind of his readers. There is nothing in Hebrews to prepare readers for such a change of meaning. In ten preliminary places (Hebrews 7:22; 8:6, 8, 9, 9, 10; 9:4, 4, 15, 15) the writer uses the word with undeniable reference to a *covenant* in the old Hebrew sense, even quoting from Jeremiah 31:31-34 and referring to Moses' "ark of the covenant." There the Greek *Septuagint* uses *di-a-thē'kē* for the ancient Hebrew *b'arith'*, meaning *covenant*. And closely following Hebrews 9:16, 17 verse 20 quotes from Exodus 24:6-8, where a *covenant* is unmistakably spoken of.

There, at Exodus 24:8, the Latin *Vulgate* uses the word *foe'dus* (in the genitive case), but when it quotes from that text at Hebrews 9:20 the *Vulgate* changes from *foe'dus* to the word *testamentum*. All through the book of Hebrews the *Vulgate* uses the one word *testamentum*. In fact, all through the Christian Greek Scriptures the *Vulgate* uses just that one word for *di-a-thē'kē*.

Many English translators have followed this example and rendered the word *testament*, causing modern confusion of mind, and from which rendering has grown up the practice of incorrectly calling the Christian Greek Scriptures "the New Testament."

We do not deny that *di-a-thē'kē* also meant *will* (*testament*) in apostolic times. But seeing that Hebrews 9:16, 17 is imbedded in the apostle's discussion of the Mosaic Law covenant and of its antitype, the new covenant, we have avoided the confusion caused by introducing any change of thought. We have consistently rendered *di-a-thē'kē* as *covenant*, at Hebrews 9:16. The associated terms in the context we have rendered correspondingly, to conform to Moses' procedure in inaugurating the old Law covenant.

the phrase, "by throwing them into Tar'ta-rus."

In the ancient poet Homer's *Iliad*

the word *tar'ta-ros* denotes an underground prison as far below Ha'des as the earth was below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, the Titans and Cronus, who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and so it was below the Ha'des where human souls were supposed to be confined at death. Thus *tar'ta-ros* was the lowest of the lower regions, and was a place of darkness. It enveloped all the underworld the same as the heavens enveloped all that was above the earth.

We note, therefore, that *tar'ta-ros* was reputed to be a place for confining, not human souls, but Titan spirits, and that it was a place of darkness and of abasement. The word occurs in the pre-Christian Greek *Septuagint* Version (LXX) of the Scriptures. At Job 40:15 (BAC, LXX) we read concerning the monster be-he'moth: "And when he has gone up to a steep mountain, he causes joy to the quadrupeds in the deep [*ἐν τῷ ταρτάρῳ*]." At Job 41:22, 23 (BAC, LXX) we read concerning le-vi'a-than: "He makes the deep boil like a brazen caldron; and he regards the sea as a pot of ointment, and the lowest part of the deep [*τὸν δὲ τάρταρον τῆς ἀβύσσου*, the *tar'ta-ros* of the abyss] as a captive: he reckons the deep as his range."

The use of *tar'ta-ros* in these verses makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss. Therefore it denotes a place or posi-

tion of abasement. The inspired Scriptures do not consign any human souls to *tar'ta-ros*, but consign there only the "angels that sinned," namely, spirit creatures. Their being cast into *tar'ta-ros* denotes for them the deepest abasement while they are still alive, this in punishment for their sin of rebellion against the Most High God.

The apostle Peter associates darkness with their low condition, saying further: God "delivered them to pits of dense darkness to be reserved for judgment." (2 Peter 2:4) Doubtless, the pagans in their mythological traditions concerning Cronus and the rebellious Titan gods copied the inspired Scriptures. Peter's use of the verb *tar-ta-ro'ō* meaning to "cast into tartarus" does not signify the "angels that sinned" were cast into the pagan mythological tartarus; but that they were debased by Almighty God from their heavenly place and privileges and were delivered over to dense mental darkness concerning God's bright purposes. Also they had only a dark outlook as to their own eternal destiny, which the Scriptures show is everlasting destruction with their ruler, Satan the Devil.

In the inspired Scriptures, therefore, *tar'ta-ros* bears no relationship to Ha'des, which corresponds with the common grave of the human dead. The sinner angels and the dead human souls are not associated together in *tar'ta-ros* as a place of eternal conscious torment of creatures. Technically, therefore, tartarus will pass away when the Supreme Judge destroys the rebellious angels at present occupying that low, dark place or position.

1 John 5:7, 8 — "Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."

This rendering is according to the Greek texts by Westcott and Hort (1881) and by D. Eberhard Nestle (18th edition of 1948) and by José María Bover, S.J. (1943) and by Augustinus Merk, S.J. (6th edition of 1948).

After "witness bearers" the curative Manuscripts No. 61 (of 15th or 16th century) and No. 629 (in Latin and Greek, of 14th to 15th century)

and Vg^{ca} add the words: "In heaven, the Father, the Word and the holy spirit; and these three are one. * And there are three witness bearers on earth." But these words are omitted by NBASymost MSS. Vgmany MSS. and the Latin New Testament according to the edition of St. Jerome, by Wordsworth and White, edition of 1911.